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THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरय भिक्षवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय श्रुताय
हिताय सुखाय देवमनुस्मानं । देसिय भिक्षवे धन्यं चादि कल्लायणं मज्जे कल्लायण
परियोसान कल्लायणं सारथं सव्यञ्जनं केवलपरिपुषं परिसुद्धं ब्रह्मचरियं पकासेव ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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INNER LIGHT OF BUDDHISM

SUMMARY OF A LECTURE DELIVERED BY SIR HARI SINGH GOUR,
at the Maha Bodhi Society Hall on the 28th December.

Sir Hari Singh Gour delivered a public lecture under the auspices of the Maha Bodhi Society in its Hall to a crowded audience of ladies and gentlemen representing many Buddhist countries and several Europeans. Dr. D. R. Bhandarkar took the chair and introduced the lecturer as one of the brightest jewels of India whose manifold activities have made him one of the foremost men of the day.

Sir Hari Singh Gour said that he was going to deal with one aspect of Buddhism which should interest the lay mind because of its influence on the world-politics and religions. For Gautama Buddha was not merely the founder of a world-

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religion—he was a great world-force. He had transformed the minds of men the result of which can clearly be seen in the history of ancient and modern India. As a teacher of religion he fought against the pretensions of priest-craft who had enslaved humanity and provided them with a passage to the other world only through their medium. He had pricked the bubble of hollow conceit of Brahmins who held the sole monopoly of assuring the future of mankind. They claimed that men were pre-ordained to their duties which they were called upon to discharge without reference to aptitude and capacity. This was the law of caste against which Buddha invaded. He equally castigated those who promised heaven as the reward of sacrifice offered to the gods. His religion was a religion of reason. He asked men to use it for their own advancement in the life here and for the life to be. To him all men were equal; and the inspiring words inscribed on the pedestal of the Statue of Liberty erected on the Champ de Elisee in Paris which marks the triumph of French Revolution—Liberty, Equality and Human Brotherhood—were first spoken upon by Buddha and brought home to the people. Gautama Buddha believed not only in human equality and universal brotherhood, but he was the first to profound the grand doctrine of cosmic evolution of which only one short physical aspect was discovered by Charles Darwin in his "Origin of Species." To Buddha the grand process of evolution was not limited to the living creatures on earth. It was a universal law. The historians of the French and Russian Revolutions will perceive the effects of his teachings in the catch phrases of the leaders of these revolutions. Mon: Roussau confessed to have received his inspiration from the teaching of the Gautama Buddha and Lenin did the same. More recently the revival of Buddhism in China synchronised the establishment of the national Government. Buddha was the first to emancipate women and women of his day were more free than they were in any part of the world to-day.

His grand doctrine of social service and selfless work for

others have not yet been fully understood. But when it is, as it is bound to be, it will make life in the world happier and better than what it has been in the past. Buddha was not merely a social and religious iconoclast ; he was a seer of large visions. And the fulness of his metaphysics has not yet been equalled. Schopenhauer the great philosopher was a humble disciple of Buddha and drew his inspiration from his teachings. Even Kant and Hegel who marked the climax of German speculation have not even touched the fringe of the great doctrine of Gautama Buddha, which he enunciated and preached and proved. Unlike the teachers of other revealed religions Buddha never claimed to have brought his doctrine from the archives of heaven. He appealed to man as man and only asked him to exercise his reason. His ethics was feebly copied by emigrant Jews who carried the memories of his grand framework to their home and grafted to their own native systems. All revealed religions are under obligation to Buddha's all-absorbing and all-pervading system. His Dhamma was like the majestic Himalayas standing above the mole hills in the valley below. Buddhism was not only a religion but also a mode of life. It was an ethical code. It was a metaphysical doctrine. It was a sociological truth.

THE PLACE OF THE FOUR NOBLE TRUTHS IN INDIA

BY JAMES BISSETT PRATT OF WILLIAMS COLLEGE, MASS., U. S. A.

Neither the occidental nor the oriental readers of the *Maha Bodhi* need be told that during recent years the West has developed a considerable interest in Buddhism and a fair knowledge of its principal teachings. And by Buddhism here I mean "Southern Buddhism" and the original teachings of the Founder ; for concerning the Mahayana the West is profoundly ignorant. Many books have been written on "Original Buddhism" by able Pali scholars in English, German, and

French, and from these the intelligent reading public has formed pretty definite conceptions as to the main outlines of Buddha's teachings and of the beliefs held by his present-day followers.

Before my first visit to Ceylon and Burma, many years ago, I had read a number of these western books and felt fairly familiar with the general nature of Buddhism. On conversing with the learned Buddhists whom I met, however, I was treated to a mild surprise. In practically every book I had read the Four Noble Truths and the evil of all desire had been categorically set down as the very foundation of all the Buddha's teaching. To my astonishment I now discovered that the Buddhists with whom I talked considered these matters as of only secondary importance. The same experience was repeated when, several years later, I visited Siam and Cambodia and talked with learned monks and laymen in these lands. With this contrast between my Western and Eastern teachers in mind, I determined to go through all the Nikayas and judge for myself what it was the Founder really taught.

The result of this study has been to convince me that the truth lies somewhere between the Eastern and the Western view but that it is farther east than west. There is no space here for the evidence which, I think, validates my conclusions, but the interested reader may, if he likes, find it in Chapter II of my forthcoming book on "The Pilgrimage of Buddhism." To put the matter very briefly, the outcome of my investigation seems to show that the fundamental conception of the Buddha's ethic is not to be found in the Four Noble Truths but in the principle of rationality: that good conduct is reasonable conduct, and that this is to be interpreted as meaning conduct which enhances or preserves the greatest balance of value to sentient creatures. From this point of view the Four Noble Truths and the teaching of the evils of desire are to be taken as important but in a sense negative applications of the fundamental principle.

If this is the proper interpretation of the teachings found

in the Nikayas the question at once arises why the other interpretation has been so dominant in Europe. Now I would not deny that much can be said for the Western view, though I consider it mistaken. A large number of passages could be quoted which seem to justify it,—although, as I believe, the general trend of the Nikaya teachings does not do so. But a further reason for the rise in Europe of the view which would make the evil of desire the fundamental conception of Buddhism is to be found in the historical fact that the knowledge of Buddhism was largely introduced into Europe by scholars who were under the influence of Schopenhauer; and as everyone knows, Schopenhauer considered Buddhism a kind of anticipation of—and a verification of—his own pessimistic philosophy.

It is this interpretation of Buddhism that is responsible for the "bad name" that Buddhism has had and still retains with many western writers and speakers. It is depicted as a deeply pessimistic teaching, which spreads world-weariness, inactivity, fleeing from the world, and general despair. If the upholders of this view could visit the lands where Southern Buddhism reigns, or if they would even read with unprejudiced eyes the actual teachings of the Founder in their fulness, as presented to us especially in the Digha and Majjhima Nikayas, they might come to a quite different opinion concerning Buddhism.

Yet though the East is nearer the teachings of the Founder than are most of his Western interpreters on this point, the truth, as I view it, still does lie somewhere between the two. The four Noble Truths are not so fundamental in the Nikayas as they are in Western books about Buddhism, but they are much more prominent in the Nikayas than they are in the minds and teachings of the Southern Buddhists of today. It has been my observation that Ceylonese Buddhists make less of these matters than do the sacred books, the Burmese less than the Ceylonese; and that the Siamese and Cambodians know very little about them at all.

This change of emphasis in Buddhist ethics is in many ways a development for the better; for from the stress laid upon the evils of desire and of personal love there was a real danger that a kind of hard egoism might result. Yet with this loss of emphasis on the Four Noble Truths—particularly the Second—there has gone a loss as well as a gain in moral value. The dependence of sorrow upon desire was a genuine and important discovery, and the ideal of spiritual independence that went with it through all the early centuries gave to the Buddhist ethic and to Buddhist character a certain distinction which marked them off from the other forms of moral teaching and moral achievement. It would be a pity if this unique and distinctive quality of Buddhist morality should be wholly lost and if Buddhist teaching on ethical matters should settle down (as it is doing in China) to merely conventional morality.

And here we touch upon one of the cruxes of the moral life. Buddhism in common with Christianity has set up two ideals, both of them very noble, yet so seemingly incompatible in actual practice that the temptation is ever at hand to give one up altogether in order to pursue the other. The two ideals, of course, are those of the spiritual freedom of the individual, and of sympathetic, self-forgetting love which loses itself in the welfare of others. In actual life it will be forever difficult to reconcile these two ideals; yet no really noble ethic is possible which neglects either. It is the task of the modern Christian and of the modern Buddhist to cling to both. And I know of no other way so hopeful in this arduous enterprise as the study of the words and the emulation of the example of the two greatest Teachers this world has known, the Buddha and the Christ. (A review of Prof. Pratt's "The Pilgrimage of Buddhism" will appear in a subsequent issue—*Ed.*)

A FEW PERSONAL NOTES

By S. HALDAR.

New Year's Day, 1893 found me in the Burdwan District of Bengal. Although I had not yet turned thirty my official duties in the malarious rural tracts had completely shattered my health. When the doctors are at their wit's end, they often advise their patients to seek relief by change of air and scene. My doctors recommended a sea-voyage. My wife's maternal grand-father, Maharshi Debendranath Tagore, who was very kind and affectionate to us, strongly advised me to go by sea to Ceylon. Her paternal uncle, Mr. Neel Comul Mookerjee, also gave me the same advice. I accordingly decided to go to Ceylon by one of the P. and O. boats plying between Calcutta and London *via* Colombo.

On March 1, 1893, I was introduced by my wife's cousin Mr. Nirod Nath Mukerji to Mr. Hevavitarné Dharmapala, the founder of the Maha-Bodhi Society. Thus our tie of friendship and brotherhood began. Both of us were about the same age and somehow I felt greatly drawn towards him. As a College student I had been attracted to Lord Buddha—his noble life of sacrifice for mankind, infinitely superior to anything recorded in history and his noble teachings, based on reason and justice, having made an indelible impression on my mind. Ten years previously, in 1883, while still a student, I read Colonel H. S. Olcott's "Buddhist Catechism" and studied other Buddhist literature; and in the same year, when the venerable gentleman was staying in the Baithak-Khana of the late Maharaja Jateendra Mohun Tagore, I was initiated by him as a member of the Theosophical Society.

I engaged a passage by P and O steam-ship *Chusan* which left Calcutta on March 8, 1893. Mr. Dharmapala had given me a number of introductions to his relatives and friends at

Colombo. After a brief call at Madras on March 12, the steamer arrived at Colombo on March 14. I was very kindly received by Mr. Dharmapala's brother-in-law, Mr. Munasinha, who rendered great help to me during my stay in the charming island, which is known in India as Swarna (golden) Lanka. It was not until I had been in Colombo for some time and met Mr. Dharmapala's people and seen the great cabinet warehouse of Don Carolis owned by his esteemed father, that I could adequately realise the extent of self-sacrifice which my friend had undertaken in the interests of the Dhamma. I felt that his was a noble act in the noblest of causes.

VENGEANCE IN CHRISTIANITY

By S. HALDAR.

We hear so much of the mild and gentle religion of Jesus. There are, indeed, scattered here and there in the New Testament some extremely bright gems of high thought and moral precepts. These are, to a great extent, traceable to Pagan influence. Of Greek influence on the Jews there is no doubt. Professor Arthur MacDonnell of Oxford states in his *History of Sanskrit Literature* that India influenced Greek philosophy. He states that "this influence of Indian philosophy on Christian Gnosticism in the second and third centuries seems at any rate undoubted." Later Christianity has been ennobled and etherialised by the labours of theologians. In Christendom literature had been monopolized by the clergy for several centuries.

For the real source of Christian ethics the inquirer must go to the Bible itself. The work of the Clergy in Europe has tended, as the historian Buckle has observed, to increase credulity and to hamper intellectual progress. Interpreting the Bible in the Houses of Convocation in 1917 the Archdeacon of Sudbury affirmed that "the Psalms are a mirror of human

nature, which is precisely the same to-day as in the times of the Psalmist." He strongly opposed the proposal to delete the comminatory passages in the Psalms which cast a lurid light on the character of God the Father. The pious Archdeacon observed that "to omit the righteous call for vengeance is not only to misrepresent Christianity, but to fall out of touch with the whole moral feeling of the country." Here we have on the authority of a clergyman the real character of Christianity and the result of its teachings on its followers. The "righteous call for vengeance" is heard throughout the Old Testament—the Word of God. It is first heard in the Garden of Eden when our first parents, with the frail character given to them by their Creator, yielded to the Temptation of the Devil. It resounds throughout the old book. The Father's Call for vengeance is taken up by the Son in the New Testament where the Father keeps himself much in the background. Jesus revenges himself on a fig-tree which did not yield him fruit when he was hungry, although its Creator had fixed a different season for it to bear fruit. He makes no secret of his preference for the Jews. Addressing the Jews he says: "Unto you it is given to know the mystery of the Kingdom of God: but unto them that are without, all these things are done in parables that seeing they may see and not perceive, and hearing they may hear and not understand, lest at any time they should be converted, and their sins should be forgiven them." (Mark iv). This is the only begotten son whom his father sent to save mankind. He is a worthy son of a worthy father. He says: "Whoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." (Matt. x). The moral feeling of all Christian nations has run along these lines. To this history bears witness. The Crusader left (as Mr. W. H. Williamson has observed in the *Rationalist Annual*, 1929) a trail of murder, rape and theft. St. Louis said that the only way to argue with a blasphemer was to run a sword into his bowels

as far as it would go. When the dissenting sect called Albigenses in France was wiped out a papal legate reported to Pope Innocent III: "Our troops, sparing neither sex nor age, put to the sword nearly 20,000; splendid deeds were accomplished in the overthrow of the enemy; the whole city was sacked and burned by a divine revenge marvellously fierce." In the sacred name of religion the Church, during the Inquisition, took severe vengeance against heretics. "Let there be no pity," cried Luther, inciting the German princes to "stab, smite and destroy" the insurgent peasants, "for it is the time of wrath, not of mercy. So wondrous are the time that princes can better merit heaven by bloodshed than by progress." In robbing the rightful owners of land in Africa and Australia the Christian peoples of Europe have followed methods which can be compared only to those described in Psalms lviii, lix, cxlix. A handful of people rose against the foreigners in India while the great bulk remained neutral or indifferent and a great many helped the British against the insurgents. But what terrible vengeance was taken on the general population of Hindustan when the Mutineers were rounded up! Disraeli said in the course of a speech at Newport Pagnell on September 30, 1857: "I do without the slightest hesitation declare my humble disapprobation of persons in high authority announcing that upon the standards of England 'vengeance', and not 'justice' should be inscribed."* The Anglo-Indian press cried loudly for vengeance. The Rev. Edward Thompson has referred in his book, "The Other Side of the Medal" to that press as "that sink of ferocity." Lord Curzon in his "British Government in India" has alluded to the "ferocious and unbalanced hostility of the European community and press in Calcutta clamouring for vengeance." The great British people have idolized General Neill, a fiend in human shape, as a national hero. During the Boxer War in China, Kaiser William of Germany, a pious Christian, stimulated the German

* Life of Disraeli by Buckle, iv., 98, 99.

troops to commit murder for revenge and to give no quarter to the Heathen Chinese so that they might remember for a thousand years the terrible vengeance of a Christian nation. "Frightfulness" as a military resource was tried by Germans against their enemies in the Great War. The Allies retaliated in full measure after November, 1914. Mr. Winston Churchill, as a British Minister described the post-War blockade against Germany as an inhuman act, but added that the British Government was enforcing it with rigour. Referring to the action of the British at the close of the Boer War Mr. J. G. Goddard states in his "Racial Supremacy": "Men were demoniacal in their animosity, gloried in revenge, and gloated over carnage." The British Colonial Secretary in a speech at Hotel Cecil, London, on July 10, 1904, said: "When Lord Milner took over from the military the government of the country, the country itself was a wilderness..... There was scarcely left in the land anything but blockhouses and entanglement wires."

The Christian idea (as expressed by Lord Birkenhead in 1923, as Rector of Glasgow University) is that from the dawn of history man has been a combative animal. Carlyle regarded the "ineradicable" tendency to revenge as a "monition sent to poor man by the Maker Himself." That must be the Christian view, for the Christian knows from the Bible the unquenchable anger of Jehovah—truly a "brooding" anger; and he knows also that Jehovah made man after his own charming image. But this is doing downright injustice to the supreme Being as the God of Love. The God who says, "Vengeance belongeth to me," the God of whom Paul tells the Hebrews that "it is a fearful thing to fall into" his hands, the God who condemns men to suffer "the vengeance of eternal fire," is certainly not the God of Love. The real source of the vengeance idea has been thus explained by Dr. Farnell in his Gifford Lectures for 1924-25:

The idea of Vicarious Justice or vengeance is inherited from the savage state of our race, when the morality was tribal, communal or corporate

only, when the sense of individual responsibility had not arisen, when the sin of one affected the whole group, when the savage blood-feud was satisfied with the slaying of any member of the offending tribe although the individual slain may have been wholly innocent of the original offence.

"THE LIGHT OF ASIA" OR THE LIGHT OF WORLD?

BY SHIVA CHARAN LAL, B.A., LL.B.

It was perhaps Sir Edwin Arnold who invented the caption "The Light of Asia" or at least made it widely popular through his masterpiece of that name, in connection with the divine personality of Lord Gautam Buddha. The phrase is wholly or partially true according to the manner of analysing it. All Great Teachers of the World in the Religious Sphere, have been Asiatics—Vyas, Krishna, Zoroaster, Moses, Confucius, Lao Tszé, Mahavir, Jesus and Mahomet included. I am tempted to include some more noble names in this galaxy of epoch-makers but I have mentioned only those personalities whose following numbers many millions in each case, even to-day. If the phrase "The Light of Asia" as applied to Gautama Buddha means that he was the cynosure of this great constellation or the dozen among the divinities who have been accorded the highest pedestal, even the most zealous admirers of Buddha can have no other meaning to read in it. But if the phrase means to set up a counter claim, perhaps a little corrective by way of respectable testimony or history will not be out of place.

European writers on Buddha and Buddhism (and they are many) are broadly divided into two classes—those that think and have taken pains to prove, that Siddharta Gautama was absolutely the greatest religious thinker and expounder that the world had so far produced; and those that opine that with "one exception" Buddha was the greatest man in the history of thought. Arthur Lillie and Paul Carus may be taken as representatives of the former class and Sir Edwin Arnold and

Dr. Rhys Davids as representatives of the latter class. The reason which has prompted European thinkers and savants of the second school to make this "one exception" is not very far to seek, and it is easier still to see who that noble "exception" is. There is only a shade of difference between "Primus" and "Nili Secundus" and it has not fallen to the lot of any other religious thinker or reformer except Gautama of Kapilvastu to be bracketed in this manner with Jesus of Nazareth at the hands of discriminating occidental writers. But our object is to show that Buddha was not only "the wisest and the best among the pagans" but even in a wider circle.

The doctrines and precepts of Buddha, according to Mr. R. C. Dutt, the famous writer and historian, are, "for their beauty and moral worth unsurpassed by any similar collection of precepts made in any age or country." And again, "Who is not struck," asks Mr. Dutt, "by the remarkable coincidence of these nobles precepts with those preached five hundred years after in Palestine by the gentle and pure-souled Jesus Christ?"

Mr. Arthur Lillie voices the opinion of many deep thinkers and profound students of comparative theology when he says "it is plain that from Buddha came the main elements that changed Mosaism into the leading creed of Europe". And further, continues the same learned writer, "It was discovered that the loftier ideals of Christianity, its substitution of the principle of forgiveness for that of revenge, its broad catholicity, its missionary energy, and even its rites and parabolic legends, were due to our earlier religious reformer."

I have neither the time nor inclination to multiply quotations, but it is believed by all serious-thinking men that the teachings of Christianity were much coloured by the teachings of Buddhism and that there is an innate similarity between the two on many vital points. Even the Hinduism of post-Buddha days was not the Hinduism of pre-Buddha days; compare the teachings of the Mahayan School of Buddhism and the teachings of Vedanta as profounded by Shankracharya.

Mr. Dutt says in his "civilisation in Ancient India" that

more than half the world was Buddhist between the 5th and 10th Centuries A.D. ; and even to-day not much less than half the world take refuge in "Buddha, Dharma and Sangha." It was announced by Mr. Leon de Rosuy, some forty years ago, "that there were 20,000 Buddhists in Paris alone." Much water has run under the bridge since and a misguided, repentant world has made many discoveries and raised many a noble monument and Vihara to the name and glory of Lord Buddha, thus testifying to the heavy debt of social, moral and spiritual gratitude which it owes to the Tathagata and His teachings. It will, therefore, be no hyperbole to say that in the towns and cities of Europe and America there are millions of Buddhists or men with strong Buddhistic inclinations to-day; witness the weighty announcement made by Soviet Russia the other day founding Buddhist colleges and university and publicly declaring its pro-Buddhist tendencies. In the words of "Dilcher", the celebrated paragraphist, "we have sore need of the kindly spirit of Buddhism, of the golden rule of Ahimsa in the world to-day."

There is hardly a recognised and established religion of the world which has not its mystic side or dogmas. Buddhism has neither, and vehemently discourages both. Religion and science have become almost antagonistic terms; but Buddhism has nothing to fear from science which has become its handmaid. Buddhism is the conquest of Reason over Blind Worship, of Light over the Forces of Darkness, and so long as the Earth, the Sun and the Moon remain, its noble teachings must shine forth. It never needed, nor needs, any coercive missions ; its best missionaries are the Light of Knowledge and Reason; and it must blossom or fade along with their need or value in this world. There is hardly any thinking being or creed which has not benefited or cannot benefit from its great moral precepts, the Four Eternal Truths or the Noble Eightfold Path, in one shape or another. Buddha and Buddhism, as propounded by the Master—were and are the Light of the World.

SPIRIT OF BUDDHISM

BY SIR HARI SINGH GOUR, M.A., D. Litt., LL.D., M.L.A.

[We give below the Author's Preface to the above mentioned book which is forthcoming in a few months. The Maha Bodhi Book Agency has bespoken a limited number of this great classic and offers copies at specially reduced pre-publication rates to subscribers of the Maha Bodhi, registering their orders before the 1st March, 1929. Vide our advertisement.—Ed.]

AUTHOR'S PREFACE

THIS work calls for a word of explanation. Its subject has given rise to a voluminous literature in all the principal European languages. But most of these works have been written by European scholars. It appeared to the present writer that there might be still room for a work compiled by one who though not an orientalist, has yet lived in a system out of which Buddhism had grown and who by reason of his remote kinship with the Great Master might perhaps possess a mentality which may give him in some small degree an advantage denied to alien writers brought up under a different system and possessing a mentality which has to be trained to the receptivity of ideas and the appreciation of a doctrine, the elements of which are familiar to all Hindus and the depth of which can be perhaps more easily sounded by those to whose forbears the doctrine was at first preached and who by their love and devotion to their great compatriot and kinsmen are not likely to easily forget its true meaning and significance.

India is perhaps the most conservative country in the world. It tenaciously clings to the old and if Lord Buddha were to rise again and revisit the scenes of his earthly mission,

he would probably see but a few changes in the life and mentality of the people ; and if he went far in-land into places not yet penetrated by the Railway, he would recognize even in the costumes of his people those to whom he had spoken in his previous birth. The spell of the unchanging East may be inimical to material progress, but it furnishes a ready material or the exercise of the imagination and the reconstruction of scene and reproduction of the environments which offer the best background for the right appreciation of the drama which portrayed the hollowness of human life and unselfishness as its only panacea. Stated as a copy-book maxim this moral would be regarded as trivial because of its universal truism. But the virtue of a maxim is not so much in its statement as in its elucidation bringing home conviction. Again, in metaphysical dialectics the teacher addresses his words to those in whom he presumes a certain degree of acquaintance with the main tenets of the ruling creed. He reinforces his arguments and refutes those of his adversaries assuming on the part of his hearers the counter-arguments he refutes and the outline of the view he elucidates. To the foreigner those dialectics present difficulties which the Hindu cannot understand. That they do present difficulties even to European savants may be concluded from what they have themselves admitted. "The meaning which he conveyed by such words we can often only approximately determine. Here, as in every case, where the word has a preponderant importance over the thought, where it does not smoothly fit the thought, but compresses it within its own straight form, the inquirer who desires to reconstruct remote and foreign forms of thought, has not that surest key which consecutive progression, the inherent necessity of the thought can give him."¹ "When we try to resuscitate in our own way and in our own language the thoughts that are embedded in the Buddhist teaching, we can scarcely help forming the impression that it was not a mere idle statement which the sacred texts preserve to us, that the Perfect One knew much more which he thought inadvisable to say, than

what he esteemed it profitable to his disciples to unfold. For that which is declared points for its explanation and completion to something else, which is passed over in silence—for it seemed not to serve for quietude, illumination, the Nirvan—but of which we can scarcely help believing that it was really present in the minds of Buddh and those disciples to whom we owe the compilation of the dogmatic texts." As to this, it is sufficient to state that the Perfect One never affected any mental reservation. On the other hand, on the eve of his death, he made it plain that he had kept back nothing that he knew, from his disciples: "What need hath the body of my followers of me now, Anand? I have declared the Doctrine, Anand! and I have made no distinction between within and without: the Perfect One has not, Anand, been a forgetful teacher of the Doctrine."

That is then conclusive of the mentality of the Teacher. The difficulties experienced by western scholars in understanding Buddhism arise from the fact that they regard it as a religion or a philosophy apart, whereas it is only a new commentary on an old system, a new graft on an old trunk which cannot be learnt or understood apart.

Again, since the dialogues were in many cases intended to answer queries or allay doubts, they are necessarily disjointed and discursive, and in places contradictory.

It seemed then to the present writer that the method he had himself followed in studying the subject might be usefully employed in elucidating it to others. He has consequently followed the purely historical method; but in expounding the tenets of the new religion he has attempted to summarise the prevailing view of life and then given Buddha's comments and criticisms upon it—often assumed or implied, or at most faintly hinted at by a passing insinuation or an innuendo which were sufficiently and in fact pungently clear to those who sat at his foot and which are clear enough to those who have to live in the system to which Buddh's frequent allusions unerringly refer.

A work following this method must necessarily be a

singular departure from the beaten tracks hallowed by the tread of a century of orientalist and European expounders of oriental thought. It is intended to give a plain and impartial version of the life and doctrine of Buddhism, a life which is an example of all that is best in mankind and a doctrine which has leavened all religious teachings since. The writer cannot be accused of undue partiality to Buddhism, for though he is a humble member of the caste upon which Gautam has shed imperishable lustre, he has not yet persuaded himself to accept his creed ; and he has, therefore, not refrained from criticising wherever he felt it his duty to caution or criticise. The work is intended to be a popular but withal, a critical study of Buddhism. The narrative is intended for the lay reader while notes furnish groundwork for the scholar who wishes to systematize his knowledge of a religion, which more than any religion, has moulded the lives of nearly a third of the inhabitants of the globe.

A word is necessary to explain the new style of spelling adopted in this work. European writers have adopted a form of spelling which is neither natural nor phonetic ; since some of them use either the letter "c" or *k* to convey the sound "ch" as in "church" while others adopt other spellings. The ultimate "a" added to "Buddh" and other names of places and persons is intended to be silent but in practice the reader seldom heeds the warning. Other words such as "Ashoke" and Jaatak are spelt as "Asoka" or "Jataka" which give rise to a varied pronunciations except the right one. In this work all spellings of such words have, so far as possible followed their phonetic sounds.

But the Roman Alphabet is conspicuously deficient in two dental alphabets for which it provides no serviceable substitute. These are the Pali ण and ञ Two new letters T and D have been invented to express those sounds. The cross line in each case indicates that the letter is dental and not palatal. Thus T will take the place of ण and d of ञ and will sound as *Th* in *Thus*.

THE BUDDHIST SCRIPTURES.

A BIRD'S EYE VIEW OF THE PITAKAS.

Section I.—The Pitakas.

Continuing our series of articles on the Buddhist Scriptures, we now present to our readers the titles of all the works included in the Pali Canon, at the same time indicating in a few words the nature or subject matter of each work.

We also include a Bibliography of all the English translations of those portions of the Pitakas which have been published in volume form, and hope in latter articles in this series to deal at greater length with these translations.

The problem of transliteration is a difficult one. The system of the Pali Text Society is most widely used, but we regret that we are unable to make use of it, as our printers have not the necessary accented type, and it would be too expensive to purchase it specially for this article. Beyond, therefore, indicating the palatal "ñ," which is similar in sound to the Spanish letter so written, we have not attempted to differentiate between the various classes of Palatals, Dentals and Cerebrals, as do the Pali and Sanskrit alphabets, nor between the long and short vowels. These omissions, however, need not mislead or confuse our readers. The diacritical signs are used to indicate the exact sound of each letter, as a guide to correct pronunciation, but some of the sounds are difficult for the westerner to pronounce, and certain of the differences in sound, between dentals and cerebrals for instance, are so delicate as to be almost undetected except by the trained ear. We ignore, therefore, these useful but not essential indications of precision in sound values, merely pointing out to our readers that they will usually meet with these titles in Buddhist literature with the long vowels indicated by a horizontal dash or a circumflex accent over the letter, with the cerebral t, d, etc.,

indicated by a dot under the letter, and with the several sounds of "n" indicated by a dot or dash over, or a dot under the said letter.

It should be noted that—

c=English ch in church ;

j=English j in jar ; and in the combination dh, th, kh, ch ; the aspirated breathing follows the sound of the consonant.

The main division of the Pali Canon or *Tipitaka* is a three-fold one.

Tipitaka (Skt. *tripitaka*) means Three Baskets. The three are :—

(a) SUTTA PITAKA. The Teaching (Dhamma).

(b) ABHIDHAMMA PITAKA. Philosophical treatment of the Dhamma as presented in the Sutta Pitaka.

(c) VINAYA PITAKA. Rules of Discipline for the Order (Sangha).

The SUTTA PITAKA is divided into five main Sections or Discourses (*Nikayas*) :

1. DIGHA NIKAYA.
2. MAJJHIMA NIKAYA.
3. SAMYUTTA NIKAYA.
4. ANGUTTARA NIKAYA.
5. KHUDDAKA NIKAYA.

The ABHIDHAMMA PITAKA is divided into seven Sections, which we enumerate later.

The VINAYA PITAKA is divided into two main Sections, and a later supplement.

1. SUTTAVIBHANGA.
2. KHANDHAKAS :
 - (a) MAHAVAGGA.
 - (b) CULLAVAGGA.

3. PARIVARA.

The further sub-divisions of each of these main divisions are as detailed below :—

SUTTA PITAKA.

DIGHA NIKAYA (Collection of Long Discourses), is arranged in three *vaggas* or series :—

SILAKKHANDHA-VAGGA with 13 Suttas.

MAHA-VAGGA with 10 Suttas.

PATIKA-VAGGA with 11 Suttas.

DIGHA-NIKAYA.

(a) SILAKKHANDHA-VAGGA.

1. BRAHMAJALA-SUTTA (1). "The Net of Brahma," or the Perfect Net, in which are caught all the 62 heretical forms of speculation concerning the world and the soul taught by other teachers of the time.

2. SAMANNAPHALA-SUTTA (2). "The fruits of the Homeless Life." The Buddha explains to King Ajatasattu the advantages of joining the Buddhist order and renouncing the life of the world.

3. AMBATTHA-SUTTA (3). Pride of birth and its fall. A dialogue with Ambattha on caste. Contains reference to the legend of King Okkaka, the traditional founder of the Sakya Clan.

4. SONADANDA-SUTTA (4). Dialogue with the Brahmin Sonadanda on the characteristics of the true Brahmin.

5. KUTADANTA-SUTTA (5). Dialogue with the Brahmin Kutadanta condemning animal sacrifice.

6. MAHALI-SUTTA (6). Dialogue with Mahali on divine vision and the attainment of full enlightenment.

7. JALIYA-SUTTA (7). On the nature of the soul as compared with the body.

8. KASSAPASIHANADA-SUTTA (8). A dialogue with the naked ascetic Kassapa against self-mortification.

9. POTTHAPADA-SUTTA (9). A discussion with Potthapada on the nature of the soul, in which the Buddha states the question to be irrelevant and conducive to enlightenment.

10. SUBHA-SUTTA (10). A discourse, attributed to Ananda, on conduct, concentration, and intellect.

11. KEVADDHA-SUTTA (11). The Buddha refuses to allow a Bhikkhu to perform a miracle. Story of the monk who visited the Gods to question them.

12. LOHICCA-SUTTA (12). Dialogue with the Brahmin Lohicca on the ethics of teaching.

13. TEVIJJA-SUTTA (13). On the futility of a knowledge of the Vedas as a means attaining to Union with Brahma.

MAHA-VAGGA.

14. MAHAPADANA-SUTTA (14). The Sublime Story of the Buddha Gotama and of his six predecessors; also the Discourse on the Buddha Vipassi; his descent from the Tusita heaven to the commencement of his mission.

15. MAHA-NIDANA-SUTTA (15). On the Chain of Causation and theories of the soul.

16. MAHA-PARINIBBANA-SUTTA (16). The great Book of the record of the passing of the Tathagata into Parinibbana. One of the most important books in the Tipitika.

17. MAHA-SUDASSANA (17). The Great King of Glory. The story of a previous existence of the Buddha, as King Sudassana. Told by the Buddha on his death-bed.

18. JANAVASABHA-SUTTA (18). The Buddha relates the story of the yakkha Janavasabha to the people of Nadika.

19. MAHA-GOVINDA-SUTTA (19). The heavenly musician Pañcasikha relates the story of Maha-Govinda to the Buddha, who states that he himself was Maha-Govinda.

20. MAHA-SAMAYA-SUTTA (20). The Gods of the Pure Abode and their evolution.

21. SAKKA-PANHA-SUTTA (21). The God Sakka visits

the Buddha, and learns from him that everything that originates is subject also to dissolution.

22. MAHA-SATIPATTHANA-SUTTA (22). Discourse on the Four Great Meditations, on the body, the sensations, the feelings and the ideas. With a Commentary on the Four Truths.

23. PAYASI-SUTTA (23). Kumarakassapa converts Payasi from the heresy that there is no future life or reward of actions.

PATIKA-VAGGA.

24. PATIKA-SUTTA (24). Story of the disciple who follows other teachers because the Buddha does not work miracles or teach the origin of things.

25. UDUMBARIKASIHANADA-SUTTA (25). The Buddha discusses asceticism with the ascetic Nigrodha.

26. CAKKAVATTISIHANADA-SUTTA (26). Story of the universal king, the corruption of morals and their restoration, and the coming of the future Buddha Metteyya.

27. AGGANNA-SUTTA (27). Discussion on caste, and on the origin of things.

28. SAMPASADANIYA-SUTTA (28). A dialogue of the Buddha with Sariputta, who describes the Teaching of the Buddha and asserts his faith in him.

29. PASADIKA-SUTTA (29). The delectable discourse. Discourse of the Buddha on the perfect and the imperfect teacher.

30. LAKKHANA-SUTTA (30). On the 32 marks of the Superman.

31. SIGALOVADA-SUTTA (31). The Sigala Homily on the duties of the householder to the six classes of persons.

32. ATANATIYA-SUTTA (32). On the Four Great Kings and their spell for protection against evil.

33. SANGITI-SUTTA (33). Sariputta outlines the principles of the Teachings in numerical groups.

34. DASUTTARA-SUTTA (34). Sariputta outlines the doctrine in tenfold series.

END OF DIGHA-NIKAYA.

MAJJHIMA NIKAYA.

This division consists of 152 discourses of medium length, arranged in 15 *vaggas*, roughly classified according to subject matter.

I. MULAPARIYAYA-VAGGA.

1. MULAPARIYAYA-SUTTA (35). How states of consciousness originate.

2. SABBASAVA-SUTTA (36). On the elimination of the moral and mental cankers.

3. DHAMMADAYADA-SUTTA (37). Exhorting the monks to realise the importance of the Dhamma and the non-importance of their physical wants.

4. BHAYABHERAVA-SUTTA (38). On braving the fears and terrors of the forest. Also the Buddha's account of his Enlightenment.

5. ANANGANA-SUTTA (39). A dialogue between Sariputta and Moggallana on the attainment of freedom from depravity.

6. AKANKHEYYA-SUTTA (40). On those things for which a monk may yearn.

7. VATTHUPAMA-SUTTA (41). The parable of the soiled cloth and the defiled mind.

8. SALLEKHA-SUTTA (42). On the elimination of self and false views.

9. SAMMADITTHI-SUTTA (43). A discourse by Sariputta on Right Views.

10. SATIPATTHANA-SUTTA (44). The same as Digha No. 22, but without the commentary.

II. SIHANADA-VAGGA.

11. CULA-SIHANADA-SUTTA (45).

12. MAHA-SIHANADA-SUTTA (46). The short and the long "challenge" suttas. On the foolishness of ascetical practices.

13. MAHA-DUKKHAKKHANDHA-SUTTA (47).

14. CULA-DUKKHAKKHANDHA-SUTTA (48). The long and the short stories of suffering.

15. ANUMANA-SUTTA (49). By Moggallana, on the value of introspection. (There is no reference to the Buddha throughout.)

16. CETOKHILA-SUTTA (50). On the five mental fetters.

17. VANAPATTHA-SUTTA (51). On the congenial environment of the lonely forest.

18. MADHUPINDIKA-SUTTA (52). The Buddha gives a brief outline of his Teaching, which Kaccana elaborates.

19. DVEDHAVITAKKA-SUTTA (53). Parable of the lure of sensuality. Repetition of the Enlightenment as in (38).

20. VITAKKASANTHANA-SUTTA (54). Method of meditation to dispel evil doubts.

III. OPAMMA-VAGGA.

21. KAKACUPAMA-SUTTA (55). The "simile of the saw." On control of the feelings and the mind under the most severe provocation.

22. ALAGADDUPAMA-SUTTA (56). "Simile of the water-snake." Holding wrong views of the Dhamma is like seizing a snake by the tail.

23. VAMMIKA-SUTTA (57). The "simile of the smouldering ant-hill" as the human body.

24. RATHAVINITA-SUTTA (58). Punna explains the purpose of the religious life to Sariputta.

25. NIVAPA-SUTTA (59). Parable of Mara as a hunter laying traps for the deer.

26. ARIYAPARIYESANA-SUTTA (60). The Noble Quest. The Buddha's account of the renunciation, the search, and the attainment of Enlightenment.

* 27. CULA-HATTHIPADOPAMA-SUTTA (61). The short "Elephant's trail" simile.

28. MAHA-HATTHIPADOPAMA-SUTTA (62). The long "Elephant's trail" simile.

29. MAHA-SAROPAMA-SUTTA (63). On the danger of self-glorification. Said to have been delivered when Devadatta left the Order.

30. CULA-SAROPAMA-SUTTA (64). Development of the preceding sutta. On attaining the essence of the Doctrine.

IV. MAHAYAMAKA-VAGGA.

31. CULA-GOSINGA-SUTTA (65). A conversation of the Buddha with three monks, who relate their attainments to him.

32. MAHA-GOSINGA-SUTTA (66). A conversation between six monks, who discuss what makes the forest beautiful.

33. MAHA-GOPALAKA-SUTTA (67). On the eleven bad and good qualities of a herdsman.

34. CULA-GOPALAKA-SUTTA (68). Simile of the foolish and wise herdsmen crossing the river.

35. CULA-SACCAKA-SUTTA (69). A discussion between the Buddha and Saccaka, on the nature of the five skandhas.

36. MAHA-SACCAKA-SUTTA (70). The account of the Buddha's asceticism and Enlightenment, with instruction on right meditation.

37. CULA-TANHASANKHAYA-SUTTA (71).

38. MAHA-TANHASANKHAYA-SUTTA (72). Refutation of the heresy of the monk who thinks that it is consciousness that transmigrates.

39. MAHA-ASSAPURA-SUTTA (73).

40. CULA-ASSAPURA-SUTTA (74). The great and the small discourses given at Assapura, on the duties of the ascetic.

V. CULAYAMARKA-VAGGA.

41. SALEYYAKA-SUTTA (75). A discourse to the Brahmins of Sala, on the reasons why some beings go to heaven and some to hell.

42. VERANJAKA-SUTTA (76). The same discourse repeated to the householders of Verañña.

43. MAHA-VEDALLA-SUTTA (77). A psychological discourse by Sariputta to Mahakotthita.

44. CULA-VEDALLA-SUTTA (78). A psychological discourse by the nun Dhammadinna to the layman Visakha.

45. CULA-DHAMMASAMADANA-SUTTA (79).

46. MAHA-DHAMMASAMADANA-SUTTA (80). The short and the long discourses on the ripening of pleasure and pain in the future.

47. VIMAMSAKA-SUTTA (81). On the right methods of investigation.

48. KOSAMBIYA-SUTTA (82). A discourse to the monks of Kosambi, on the evil of quarrelling.

49. BRAHMANIMANTANIKA-SUTTA (83). The Buddha converts Baka in Brahmaloaka, from the heresy of permanency.

50. MARATAJJANIYA-SUTTA (84). Moggallana admonishes Mara.

VI. GAHAPATI-VAGGA.

51. KANDARAKA-SUTTA (85). Discourse on the four kinds of personalities.

52. ATTHAKANAGARA-SUTTA (86). A discourse by Ananda on the ways to the attainment of Nirvana.

53. SEKHA-SUTTA (87). The Buddha opens a new meeting-hall at Kapilavatthu, and Ananda discourses on the training of the disciple.

54. POTALIYA-SUTTA (88). The Buddha explains to Potali the real significance of the abandonment of worldliness.

55. JIVAKA-SUTTA (89). The Buddha explains the ethics of meat-eating.

56. UPALI-SUTTA (90). The conversion of Upali, the Jain.

57. KUKKURAVATIKA-SUTTA (91). A dialogue on karma between the Buddha and two ascetics.

58. ABHAYARAJAKUMARA-SUTTA (92). The Jain Nataputta sends Prince Abhaya to question the Buddha on the condemnation of Devadatta.

59. BAHUVEDANIYA-SUTTA (93). On the classification of feelings.

60. APANNAKA-SUTTA (94). On the "Certain Doctrine" against various heresies.

VII. BHIKKHU-VAGGA.

61. AMBALATTHIKA-RAHULOVADA-SUTTA (95). The discourse on falsehood given by the Buddha to Rahula.

62. MAHA-RAHULOVADA-SUTTA (96). Advice to Rahula on contemplation, with breathing-exercises.

63. CULA-MALUNKYA-SUTTA (97). On the undetermined questions. [Cp. also (106).]

64. MAHA-MALUNKYA-SUTTA (98). On the five lower fetters.

65. BHADDALI-SUTTA (99). The confession of Bhaddali, and the Buddha's counsel.

66. LATUKIKOPAMA-SUTTA (100). Advice on renunciation of the world.

67. CATUMA-SUTTA (101). Advice to quarrelsome monks at Catuma.

68. NALAKAPANA-SUTTA (102). The Buddha questions Anuruddha concerning certain points of the Dhamma.

69. GULISSANI-SUTTA (105). Rules for those who, like Gulissani, live in the forest.

70. KITAGIRI-SUTTA (104). The rules for the various classes of monks.

VIII. PARIBBAJAKA-VAGGA.

71. TEVIJJA-VACCHAGOTTA-SUTTA (105). The Buddha visits the ascetic Vaccagotta and claims that he is called *tevijja* (knower of the three Vedas) because he has knowledge of his previous lives and of the way to the elimination of the *asavas*.

72. AGGI-VACCHAGOTTA-SUTTA (106). Similar theme to (97).

73. MAHA-VACCHAGOTTA-SUTTA (107). Further explanation to Vacchagotta on the conduct of lay disciples and bhikkhus.

74. DIGHANAKHA-SUTTA (108). The Buddha refutes the ascetic Dighanakha. Sariputta attains arahatship.

75. MAGANDIYA-SUTTA (109). The Buddha tells of his renunciation of the life the senses, and dilates on the abandonment of sensual desires.

76. SANDAKA-SUTTA (110). Ananda refutes the heresies of the ascetic Sandaka.

77. MAHA-SAKULUDAYI-SUTTA (111). On the five reasons why the Buddha is honoured.

78. SAMANAMANDIKA-SUTTA (112). On the qualities of perfect virtue.

79. CULA-SAKULUDAYI-SUTTA (113). The Jain leader Nataputta, and the way to true happiness.

80. VEKHANASSA-SUTTA (114). A repetition of the preceding sutta, with additional matter on the five senses.

IX. RAJA-VAGGA.

81. GHATIKARA-SUTTA (115). Buddha tells Ananda of his previous existence as Jotipala.

82. RATTHAPALA-SUTTA (116). The story of Ratthapala, whose parents endeavoured in vain to dissuade him from entering the Sangha.

83. MAKHADEVA-SUTTA (117). The story of the Buddha's previous life as king Makhadeva.

84. MADHURA-SUTTA (118). A discourse given after the Buddha's death by Kaccana to king Madhura on the real meaning of caste.

85. BODHIRAJAKUMARA-SUTTA (119). The Buddha tells the story of his renunciation and Enlightenment as in (60) and (70).

86. ANGULIMALA-SUTTA (120). Story of the conversion of Angulimala, the robber chief.

87. PIYAJATIKA-SUTTA (121). The Buddha's counsel to a man who had lost a son, and the dispute between king Pasenadi and his wife thereon.

88. BAHITIKA-SUTTA (122). Ananda answers a question on conduct put by Pasenadi, who presents him with an outer robe (*bahitika*).

89. DHAMMACETIYA-SUTTA (123). Pasendi visits the Buddha, who explains to him the excellence of the religious life.

90. KANNAKATTHALA-SUTTA (124). A conversation between the Buddha and Pasendi, on the gods, on caste, and on the omniscience of a Buddha.

X. BRAHMANA-VAGGA.

91. BRAHMAYU-SUTTA (125). On the thirty-two marks of a Buddha, and the conversion of the Brahmin Brahmayu.

92. SELA-SUTTA (126). The Brahmin Sela sees the thirty-two marks of a Buddha and is converted. (The same story is related in *Suttanipata* III, 7.)

93. ASSALAYANA-SUTTA (127). The Brahmin Assalayana discusses caste with the Buddha. An important presentation of the Buddha's teaching on caste.

94. GHOTAMUKHA-SUTTA (128). Ghotamukha builds an assembly hall for the Sangha. Udena's discourse at its opening.

95. CANKI-SUTTA (129). Discourse on Brahmanical doctrines.

96. ESUKARI-SUTTA (130). Discourse on caste and its functions.

97. DHANANJANI-SUTTA (131). Sariputta tells the Brahmin Dhananjani that family duties are no excuse for wrongdoing.

98. VASETTHA-SUTTA (132). Discourse, mostly in verse, on the nature of the true Brahmin. (This recurs in *Suttanipata* III, 9.)

99. SUBHA-SUTTA (133). On whether a man should remain a householder or leave the world.

100. SANGARAVA-SUTTA (134). The Brahmin woman who accepted the Dhamma, and a discourse on the religious life. Also repetition of part of (60) and (70).

XI. DEVADAHA-VAGGA.

101. DEVADAHA-SUTTA (135). The Buddha discourses on the attainment of the goal by the living of the life.

102. PANCATTAYA-SUTTA (136). On five theories of the soul, and that the way of release (Nibbana) does not depend on any of them.

103. KINTI-SUTTA (137). Rules for monks who dispute about the Dhamma, and who commit transgressions.

104. SAMAGAMA-SUTTA (138). The death of Nataputta—also in (29)—and the Buddha's discourse on dispute and harmony.

105. SUNAKKHATTA-SUTTA (139). The simile of extracting the arrow of craving.

106. ANANJASAPPAYA-SUTTA (140). Meditations on impassibility and the attainments, and on true release.

107. GANAKA-MOGGALLANA-SUTTA (141). Instruction to Moggallana on the training of disciples.

108. GOPAKA-MOGGALLANA-SUTTA (142). After the death of the Buddha, Ananda explains to Vassakara that the Dhamma is now the only Guide.

109. MAHA-PUNNAMAS-SUTTA (143). The Buddha answers the questions of a monk concerning the skandhas.

110. CULA-PUNNAMA-SUTTA (144). A discourse on the bad and the good man.

XII. ANUPADA-VAGGA.

111. ANUPADA-SUTTA (145). The Buddha praises Sariputta.

112. CHABBSODANA-SUTTA (146). On the questions to be put to the monk who declares he has attained full wisdom.

113. SAPPURISA-SUTTA (147). On the good and bad qualities of a monk.

114. SAVITABBA-ASEVITABBA-SUTTA (148). Sariputta expounds the right way to live the holy life.

115. BAHUDHATUKA-SUTTA (149). Lists of elements and principles arranged as dialogue between the Buddha and Ananda.

116. ISIGILI-SUTTA (150). The Buddha on Pacceka-Buddhas.

117. MAHA-CATTARISAKA-SUTTA (151). Exposition of the Noble Eightfold Path.

118. ANAPANASATI-SUTTA (152). On breathing-exercises.

119. KAYAGATASATI-SUTTA (153). Meditation on the body.

120. SAMKHARUPPATI-SUTTA (154). On the rebirth of the elements of an individual according as he directs his mind.

XIII. SUNNATA-VAGGA.

121. CULA-SUNNATA-SUTTA (155). Meditation on emptiness.

122. MAHA-SUNNATA-SUTTA (156). Instruction to Ananda on the practice of meditation on emptiness.

123. ACCHARIYABBHUTADHAMMA-SUTTA (157). the marvellous life of a Bodhisatta. A repetition of part of (14), but applied to the Buddha himself.

124. BAKKULA-SUTTA (158). Bakkula converts his friend Acela-Kassapa.

125. DANTABHUMI-SUTTA (159). By the simile of elephant training, the Buddha shows how one should instruct another in the Dhamma.

126. BHUMIJA-SUTTA (160). Bhumija answers the question of Prince Jayasena.

127. ANURUDDHA-SUTTA (161). Anuruddha explains emancipation of mind to the householder Pancakanga.

128. UPAKKILESA-SUTTA (162). The Buddha appeases the quarrels of the monks of Kosambi, and discourses on Right Meditation.

129. BALAPANDITA-SUTTA (163). On rewards and punishments after death.

130. DEVADUTA-SUTTA (164). On the fate of those who neglect the messengers of death.

XIV. VIBHANGA-VAGGA.

131. BHADDEKARATTA-SUTTA (165). A poem of four verses, with commentary on striving.

132. ANANDA-BHADDEKARATTA-SUTTA (166). Ananda's exposition of the same poem.

133. MAHAKACCANA BHADDEKARATTA-SUTTA (167). Mahakaccana expounds the same poem.

134. LOMASAKANGIYA-BHADDEKARATTA-SUTTA (168). The Buddha expounds the same poem to Lomasakangiya.

135. CULA-KAMMAVIBHANGA-SUTTA (169). The Buddha explains the various physical and mental qualities as due to karma.

136. MAHA-KAMMAVIBHANGA-SUTTA (170). The Buddha refutes the arguments of an ascetic who denies the operation of karma.

137. SALAYATANAVIBHANGA-SUTTA (171). The analysis of the six senses.

138. *UDDESAVIBHANGA-SUTTA* (172). Mahakaccana dilates on an aspect of consciousness.

139. *ARANAVIBHANGA-SUTTA* (173). The middle path between extremes.

140. *DHATAVIBHANGA-SUTTA* (174). The story of Pukkusati, who recognises the Master by his Teaching. The analysis of the elements.

141. *SACCAVIBHANGA-SUTTA* (175). Statement of the Four Noble Truths. A commentary thereon by Sariputta.

142. *DAKKHINAVIBHANGA-SUTTA* (176). On gifts and givers.

XV. *SALAYATANA-VAGGA.*

143. *ANATHAPINDIKOVADA-SUTTA* (177). The death of Anathapindika, his rebirth in Tusita heaven, and his appearance to the Buddha.

144. *CHANNOVADA-SUTTA* (178). Story of the elder Channa, who when sick was instructed by Sariputta, and who finally committed suicide.

145. *PUNNOVADA-SUTTA* (179). The Buddha's instruction to Punna on bearing pleasure and pain.

146. *NANDAKOVADA-SUTTA* (180). Nandaka catechises Mahanajapati and 500 nuns on impermanence.

147. *CULA-RAHULOVADA-SUTTA* (181). The Buddha takes Rahula to the forest and questions him on impermanence. The gods come to listen to the discourse.

148. *CHACHAKKA-SUTTA* (182). On the six senses (of the senses).

149. *MAHA-SALAYATANIKA-SUTTA* (183). On Right Knowledge of the senses.

150. *NAGARAVINDEYYA-SUTTA* (184). The Buddha's instruction on the kinds of ascetics and Brahmins who are to be honoured.

151. *PINDAPATAPARISUDDHI-SUTTA* (185). Instruction to Sariputta on the training of the disciple.

152. *INDRIYABHAVANA-SUTTA* (186). The Buddha

rejects the methods of the Brahmin Parasāriya for subduing the senses, and expounds his own method.

END OF MAJJHIMA-NIKAYA.

III. SAMYUTTA NIKAYA.

The "grouped" or "connected" series of Suttas. There are 56 Samyuttas divided into the following five vaggas or series :—

1. SAGATHA-VAGGA, Contains 11 Samyuttas.

1. DEVATA-SAMYUTTA (187).
2. DEVAPUTTA (188).
3. KOSALA (189).
4. MARA (190).
5. BHIKKHUNI (191).
6. BRAHMA (192).
7. BRAHMANA (193).
8. VANGISA (194).
9. VANA (195).
10. YAKKHA (196).
11. SAKKA (197).

2. NIDANA-VAGGA, contains 10 Samyuttas. It takes its name from the first of the ten, which deals with the Twelve Nidanas or links in the Chain of Causation.

1. NIDANA-SAMYUTTA (198).
2. ABHISAMAYA (199).
3. DHATU (200).
4. ANAMATAGGA (201).
5. KASSAPA (202).
6. LABHASAKKARA (203).
7. RAHULA (204).
8. LAKKHANA (205).
9. OPAMMA (206).
10. BHIKKHU (207).

3. KHANDHA-VAGGA, contains 13 Samyuttas, beginning with Suttas on the Khandhas (Skandhas).

1. KHANDHA-SAMYUTTA (208).
2. RADHA (209).
3. DITTHI (210).
4. OKKANTIKA (211).
5. UPPADA (212).
6. KILESA (213).
7. SARIPUTTA (214).
8. NAGA (215).
9. SUPANA (216).
10. GANDHABBAKAYA (217).
11. VALAHA (218).
12. VACCHAGOTTA (219).
13. SAMADHI (220).

4. SALAYATANA-VAGGA, contains 10 Samyuttas, and is named from the first group dealing with the six senses.

1. SALAYATANA-SAMYATTA (221).
2. VEDANA (222).
3. MATUGAMA (223).
4. JAMBUKHADAKA (224).
5. SAMANDAKA (225).
6. MOGGALLANA (226).
7. CITTA (227).
8. GAMANI (228).
9. ASANKHATA (229).
10. AVYAKATA (230).

5. MAHA-VAGGA, contains the "Great Series" of 12 Samyuttas, beginning with Suttas on the Noble Eightfold Path.

1. MAGGA-SAMYUTTA (231).
2. BOJJHANGA (232).
3. SATIPATTHANA (233).
4. INDRIYA (234).
5. SAMMAPPADHANA (235).
6. BALA (236).
7. IDDIPADA (237).
8. ANURUDDHA (238).

9. JHANA (239).
10. ANAPANA (240).
11. SOTAPATTI (241).
12. SACCA (242).

END OF SAMYUTTA-NIKAYA.

IV. ANGUTTARA-NIKAYA.

In the Anguttara-Nikaya the division is a purely numerical one. There are eleven classified groups (nipatas), the subject of the first being single things, of the second dual, of the third triple, and so on to the final (eleventh). The last is concerned with the eleven good and the eleven bad characteristics of a herdsman and the corresponding characteristics of a bhikkhu. Each Nipata is divided into vaggas, each of which contains ten or more suttas, there being 2,308 suttas in all.

The Nipatas are :—

1. EKAKA-NIPATA (243).
2. DUKA (244).
3. TIKKA (245).
4. CATUKKA (246).
5. PANCAKA (247).
6. CHAKKA (248).
7. SATTAKA (249).
8. ATTHAKA (250).
9. NAVAKA (251).
10. DASAKA (252).
11. EKADASAKA (253).

END OF ANGUTTARA-NIKAYA.

V. KHUDDAKA-NIKAYA.

This is the division of the shorter books of the Sutta-Pitaka. The "Division of small books" Buddhaghosha calls it. This Nikaya appears to have grown up gradually after the older Nikayas were closed, and probably was incorporated into the

Canon later. It is not found in the Chinese Canon, although most of its contents exist in Chinese translations.

There are fifteen main divisions, as noted below.

1. KHUDDAKA-PATHA (254). The "Reading of small passages." Contains:—

(a) *Sarnattaya* (255). the thrice-repeated "Refuge Formula."

(b) *Dasasikkhapada*, (256). The Five Precepts binding on all lay Buddhists, and the extra five binding on the bhikkhus.

(c) *Dvatimsakara*. (257). List of the 32 constituents of the body.

(d) *Kumarapañha*. (258). Catechism of ten questions for novices.

(e) *Maha-Mangala-sutta*. (259). A poem on the "greatest blessings" (*mangala*).

(f) *Ratana-sutta*. (260). A poem on the Three Jewels: The Buddha, the Dhamma, the Sangha.

(g) *Tirokudda-sutta*. (261). A poem on the offerings to be made to the shades of departed relatives.

(h) *Nidhikanda-sutta*. (262). A poem on the storing up of true treasure.

(i) *Metta-sutta*. (263). A poem on-True Friendship.

2. DHAMMAPADA (264). (The Way of Righteousness.) This is the best-known work in the Buddhist Scriptures, a great part of which is known by heart by every Buddhist. It consists of 423 stanzas arranged in 26 vaggas.

3. UDANA (265). A collection, in eight vaggas, of eighty "udanas" or "Solemn Utterances" of the Buddha. They are mostly in verse, and each is accompanied with a prose account of the circumstance which called it forth.

4. ITIVUTTAKA (266). A collection of 112 short suttas in 4 Nipatas, each accompanied with verses. The collection takes its name from the words introducing each set of verses—*iti vuccati*, "thus it is said."

The work comprises the ethical teachings of the Buddha. All the vices, Passion, Anger, Pride, Lust, etc., being depre-

cated, and the virtues, Friendliness, Charity, Modesty, Truthfulness, etc., being inculcated.

5. SUTTANIPATA (267). (Collection of suttas.) An important work. The suttas are in verse with introductions either in verse or prose.

It consists of five vaggas of 71 suttas :

1. *Uragavagga* (268) with 12 suttas.
2. *Culavagga* (269) with 14 suttas.
3. *Mahavagga* (270) with 12 suttas.
4. *Atthakavagga* (271) with 16 suttas.
5. *Parayanavagga* (272) with 17 suttas.

Each suttas contains from 8 to 50 verses.

The *Mahavagga* (270) contains among other important material, the accounts of three important incidents in the life of the Buddha, i.e.—

- (a) *Pabbajja-sutta* :—the account of the Blessed One's renunciation of the world, and his conversation with King Bimbisara, before the Enlightenment.
- (b) *Padhana-sutta* :—the account of the great temptation by Mara. (Cp. also *Mahavastu* ii. 198, and *Lalitavistara* 329). And
- (c) *Nalaka-sutta* :—the visit of the sage Asita to the infant Bodhisattva and the prophecy of his future.

6. VIMANA-VATTHU (273). The "Stories of Celestial Mansions," being 35 poems in seven vaggas on merit and rebirth in the haven worlds.

7. PETA-VATTHU (274). This comprises 51 poems in four vaggas on rebirth as wandering petas (ghosts) through misdeeds.

8. THERA-GATHA (275). "Verses of the Elders" (*Bhikkhus*).

9. THERI-GATHA (276). "Verses of the Elders" (*Bhikkhunis*).

These are two very important and interesting collections of poems by monks and nuns who attained arahatship and sang

of the peace and glory of attainment. Many of them are of high literary merit.

10. JATAKA (277). The Jataka (Skt. *Jataka-mala*) or Birth Stories, is a collection of about 550 stories, purporting to be accounts of former lives of the Buddha Gotama.

The NIDANA-KATHA, or "Story of the Lineage" is an Introductory Commentary, which details the life of the Buddha up to the opening of the Jetavana monastery at Savatthi, and also his former lives under preceding Buddhas.

11. NIDDESA (278). Divided into (1) MAHA-NIDDESA, a commentary on the Atthaka-vagga of the Sutta-Nipata, and (2) the CULA-NIDDESA, a commentary on the Parayana-vagga and the Khaggavisana-sutta.

Niddesa has itself commented on in the Saddhamapajotika, and is there asserted to be the work of Sariputta.

12. PATISAMBHIDA-MAGGA (279). "The Way of Analysis," deals with the nature of concepts, knowledge, meditation, etc.

13. APADANA (280). Tales in verse of the former lives of monks and nuns.

14. BUDDHAVAMSA (281). "The History of the Buddhas," in which the Buddha relates the account of his forming the resolve to become a Buddha, and gives the history of the 24 Buddhas who preceded him.

15. CARIYA-PITAKA (282). Thirty-five tales from *Jataka* in verse, illustrating seven out of the "Ten Perfections."

END OF KHUDDAKA-NIKAYA, AND CONCLUSION OF SUTTA-PITAKA.

* * *

B. ABHIDHAMMA-PITAKA.

The second great division of the Pitakas consists of seven works, which are systematic expositions of the whole of the works found in the Sutta-Pitaka. They deal especially with the psychological analysis of phenomenal existence.

1. DHAMMASANGANI. Enumeration of the *Dhammas* or factors of existence.

2. VIBHANGA. "Distinction or determination." Continued analysis of the foregoing.

3. DHATUKATHA. "Discussion of elements." On the mental elements and their relations to other categories.

4. PUGGALAPANNATTI. On the nature of personality.

5. KATHAVATTHU. Discussion of the points of controversy between the 18 early sects, and the defence of the Theravada viewpoint.

6. YAMAKA. The "Book of Pairs." Logical treatises on psychological subjects.

7. PATTHANA. "Book of Relations." Causation and the mutual relationship of phenomena.

END OF ABHIDHAMMA-PITAKA.

* * *

C. VINAYA-PITAKA.

The third of the three main divisions of the Tipitaka is concerned with the Rules of Discipline governing the Order of mendicant Monks and Nuns.

It is divided into three sections, the first being sub-divided into the rules for the *Bhikkhus* and those for the *Bhikkhunis*, and the second section into two series or *vaggas*, the greater and the lesser. The third section is in the nature of an appendix, summarising the whole of the Vinaya.

1. SUTTAVIBHANGA.

There are 227 rules dealing with eight classes of offences, the first four of which involve expulsion from the Order. These four are, incontinence, theft, taking life or inciting another to commit suicide, and false boasting of supernormal attainments. For the other four classes, suitable penances are provided.

This section is called the *Bhikkhu-suttavibhanga*. It is followed by another, slightly longer, called the *Bhikkhuni-suttavibhanga*, providing similar guidance for nuns.

2. KHANDHAKAS.

Subdivided into *Mahavagga* and *Cullavagga*.

(a) MAHAVAGGA.

1. Rules for admission to the Order.

2. The Uposatha meeting and recital of Patimokkha (confession).

3. Residence during retreats in the rainy season (*vassa*).

4. The ceremony concluding retreat (*pavarana*).

5. Rules for articles of dress and furniture.
6. Medicine and food.
7. The annual distribution of robes (*kathina* ceremonies).
8. Rules for sick monks, sleeping, and material of robes.
9. The mode of executing proceedings by the Order.
10. Proceedings in cases of schism.

(b) CULLAVAGGA :—

1 & 2. Rules for dealing with offences that come before the Order.

3. Reinstatement of Bhikkhus.
4. Rules for dealing with questions that arise.
5. Miscellaneous rules for bathing, dress, etc.
6. Dwellings, furniture, lodgings, etc.
7. Schisms.
8. Classes of bhikkhus, and duties of teachers and novices.
9. Exclusion from the Patimokkha.
10. The ordination and instruction of nuns.
11. Account of the First Council, at Rajagaha.
12. Account of the Second Council, at Vesali.

3. PARIVARA.

Summaries and classification of the Rules of the Vinaya arranged as a kind of catechism for instruction and examination purposes.

END OF VINAYA-PITAKA.

[We are indebted to "Buddhism in England" for this valuable extract. The Maha Bodhi Book Agency has ordered for a limited number of reprints of a pamphlet containing this and other helpful information ably arranged. Orders may be sent in at once.—Ed.]

SARNATH VIHARA FUND.

In response to an appeal made by Mr. Shiva Charan Lal, the President of the All-India Buddhist Conference during its sessions the following ladies and gentlemen promised contributions as follows :—

Ven. U. Dhammavansa, Chittagong, Rs. 50 ; Bharatiya Bauddha Sangha, Lucknow, Rs. 20 ; Sirdar Bahadur, S. W. Laden La, I. P., A. D. C., Rs. 100 ; U. Shwe Ba, Mawlee Qtr. Akyab, Rs. 5 ; Sahu Purna Nepallee, No. 5, Lower Chitpur Road, Rs. 5 ; Sahu Jilew Ratna, 168, Harrison Road, Rs. 5 ; Sahu Maniharsajit, No. 5, Lower Chitpur Road, Rs. 5 ; Ratnadhan Sallya Biksha, 168 Harrison Road, Rs. 5 ;

Sumangala Dharmaloka Bhikshu, Chittagong, Rs. 20 ; Nima Tashi, 21 Tereta Bazar, Rs. 2 ; Jacob La of the same address, Rs. 10 ; Samden La, 22 Teretta Bazar, Rs. 10 ; Sahu Mahadev, No. 2, Lall Bazar, Rs. 21 ; Nandalal Bhawanagri, 34 Armanian Street, Rs. 10 ; Dr. Nagendranath Roy, Dasghara P.O., Rs. 5 ; Harendra K. Barua from Buddhists in Calcutta, Rs. 50.

Collections made actually on the same day are found in the financial column.

CORRESPONDENCE.

FRIENDS,

With greatest sympathy I follow the activities of your esteemed Society. I am very sorry that I was unable to fulfil your request concerning the deliverance of my lecture at your Society, but I hope that our relations will not interrupt in future.

In my book "Shambala—The Resplendent" you will find an article about "Losaph—the son of the King"—this being the Lord Buddha in the understanding of the Orthodox Church. You will undoubtedly be interested in it.

With this mail I am sending you four reproductions of my paintings (for your Hall of Meeting):

"Lord Buddha, the Conqueror."

"Sign of Maytreya"

"The Unspilled Chalice"

"The Eagle's News"

I am also sending you a Tibetan Banner, representing Rigden-Japo, the Ruler of Shambala. As everything concerning the great Shambala is so near to the Lord Maytreya, so also is the idea of Shambala near to the essential Buddhist understanding.

Please accept the best greetings from the Buddhist center in New York, U. S. of America, so also from myself.

Yours sincerely,

N. ROERICH.

THE EASTERN BUDDHIST

October 8, 1928.

DEAR SIR,

Since you inserted our advertisement in your esteemed Journal we have had a rush for sample copies, many of which

bear evidence that they would not be able to appreciate our magazine or have any intention of subscribing. We can not afford to send sample copies to such. We are therefore asking you to change our advertisement by omitting the line—"Specimen copy free on Application"—and inserting "Descriptive Circular free on application."

We appreciate your exchange of advertisements and thank you for the advantage that has resulted to us. Please convey our best wishes to the Anagarika Dharmapala.

Yours very truly,

Daisetz Teitaro Suzuki,
D. T. SUZUKI,

Editor.

ALL-INDIA BUDDHIST CONFERENCE

Amidst great enthusiasm mingled with hope for a brighter future the All-India Buddhist Conference was held on the 27th and 28th December last in the Maha Bodhi Society Hall which was tastefully decorated with Buddhist flags. Nearly 300 delegates were assembled representing almost all the important nationalities and races in India. Dr. B. M. Barua as Chairman of the Reception Committee welcomed the delegates in an able address in which he appealed to the Buddhist community to work in unity in order to have their many grievances redressed. He gave a comprehensive survey of the present situation of the Indian Buddhists in relation to other religionists. Mr. Shiva Charan Lal of Lucknow then delivered his presidential address and reviewed the activities of the Buddhists during the last few years making special mention of the Ven. Anagarika Dharmapala whose contribution to the Buddhist Renaissance was unsurpassed. At the close of the Conference the President thanked all the workers and Mr. D. A. Dharmacharya the General Secretary for their efforts to make the Conference a great success. He finally thanked the Maha Bodhi Society for lending the Hall free of charges and the existence of which was a great asset to the Buddhist world.

The following resolutions among others were unanimously passed :—

"Resolved that the relics of the Venerable Sariputta and Moggallana found in the Sanchi Stupa and removed to the British Museum at South Kensington

be treated with greater consideration than hitherto as the relics of the two most eminent disciples of Lord Buddha and the most venerated Buddhist saints".

* * * *

"In view of the great world movements in the field of religions seeking greater co-operation and more usefulness this Conference is of opinion that an All-World Buddhist Congress should be held, say in 1932, for taking stock of our various activities and adopt such methods as will vouchsafe the future of Buddhism and to consider how the Buddhist principles could be applied to the greater welfare of humanity".

* * * *

"Resolved that the Conference accords its hearty support to the efforts made by the Maha Bodhi Society of India to complete the Mulagandhakuti Vihara now under construction and to establish a Buddhist University at Sarnath, Benares and appeals to the members of the Buddhist Indian community in particular and the general public to render every possible help financial or otherwise".

* * * *

"Resolved that the Conference representing the Buddhist community in India calls upon the Government of India and the Hindu public to support the Buddhist demand for the restoration of Buddha Gaya Temple to the Buddhist community and that suitable steps be taken to educate public opinion on the importance of the same."

NOTES AND NEWS

THE BUDDHIST CONFERENCE.

A brief account of the All-India Buddhist Conference is published elsewhere. It is a very happy sign that the Indian Buddhists have begun to realise the importance of concerted action with regard to the religious and social welfare of the Buddhist community of India whose existence can no longer be ignored. Many important resolutions bearing on some vital questions effecting the Buddhists have been passed; and we heartily support them and in doing so we request the members

of the Executive Committee to carry on the work outlined in the Conference till they achieve complete success.

* * * *

THE BRITISH MAHA BODHI SOCIETY.

The great responsibility of financing the working of the British Maha Bodhi Society now rests upon two individuals—the Ven. Anagarika Dharmapala and Mrs. Mary Foster. In fact this is too big a burden for them to bear without the co-operation of the whole Buddhist world. In no period of the history of the Society financial help was more needed than it is today. Maintenance of three Bhikkhus and Secretaries in the London Headquarters is an event which should appeal to all right thinking Buddhists who have the welfare of their religion at heart. Much can be achieved if support is forthcoming when it is really needed. We hope that our appeal is not made in vain and that the Buddhists would rise up to the occasion.

* * * *

MORE CHRISTIAN PROPAGANDA.

Thus "Buddhism in England" in its issue for December last:—

From the "Inquirer for November 3rd we learn that Sir Ofori Atta carried back with him from London to the Gold Coast a case of gin that had been presented to him. While here a month ago he had been urging that in the interest of the native the importation of Dutch gin should be stopped. He and his people are apparently doubtful of this blessing of civilization. In a letter to the Chairman of the Board of the Elder Dempster Line Sir Ofori tells what happened to the present on his reaching home. When his spokesman gave a description of his tour the proceedings were concluded by the pouring out on the ground of the contents of the twelve bottles. A wise sovereign, truly! It was surely the most economical way of disposing of the stuff! But what of the "Christians" who made the present?

* * * *

REAL NEWS FROM CHINA.

No longer the Christian Missionaries will succeed in making the world believe what they say about the affairs in China. We attach great importance to the proposed establishment of Bureaux of Information as suggested by His Eminence the Ven. Abbot Tai Hsu who is touring Europe and America in order to educate the public there with regard to the Buddhist Revival in China. In reply to a welcome address accorded to him by the British Maha Bodhi Society His Eminence said:—

"Concerning your Chairman's enquires regarding the Chinese Government and its attitude towards Buddhism, I have to say that

at one time certain of its members who were Christians tried to suppress Buddhism and dissolve the various Buddhist societies, but the tendency now is rather to disapprove of the spreading of Christian ideas in China. At any rate, I think, I can assure you that the Buddhist Movement in China rests now in security. It was the Christian General Feng Yu Hsiang who was primarily responsible for the anti-Christian attitude of the Government, as he wished to suppress Buddhism, and use its property for the purpose of spreading western education in China, but the Buddhist movement was strong enough and influential enough to overcome this opposition, and I am very glad to be able to tell you that the threatened persecution was not realised."

* * * *

ANAGARIKA DHARMAPALA AND CHINA.

Speaking on the same occasion His Eminence referred to the part played by the Ven. Anagarika Dharmapala in the revivalistic movement in the following terms:—

"Before coming to Europe, indeed, I organised a Conference of Chinese Buddhists in the new Chinese capital of Nanking, and this conference was recognised by the Chinese Government. About twenty years ago the Venerable President of the Maha Bodhi Society in Ceylon, the Ven. Anagarika Dharmapala—who must be now, I think, between 60 and 70 years of age—sent a letter to the Chinese Buddhists, asking them to send monks to Ceylon to study Pali, Sanskrit and English for the purpose of making translations of the Chinese Agamas (Sutras). I tried to co-operate with the Ven. Dharmapala in this request and prepared a Chinese Bhikkhu for the purpose, but unfortunately he died, and soon afterwards the Chinese revolution began and the progress of Buddhism in China was stopped until I revived the movement a few years ago. Now the Chinese Buddhists would be glad to co-operate with the Sinhalese Buddhists for the purpose of making a world wide movement in Buddhism".

* * * *

A DISTINGUISHED VISITOR.

The Secretary of the Maha Bodhi Society had the pleasure of welcoming a distinguished visitor in the person of Sir Hari Singh Gour who is taking great interest in the revival of Buddhism in India and its propagation in the Western countries. Sir Hari Singh made the following remarks in the Visitors' Book:—

"I was privileged to go through the Calcutta premises of the Maha Bodhi Society and was much interested in all what I saw. I wish it a resplendent future."

* * * *

GAYA HALL.

We are glad to announce that the donation of Rs. 1,000/- offered by I. K. Wilehamy Upasaka of Iddamaloda, Ceylon, to purchase the land adjoining our Gaya premises is now trans-

ferred to the building fund with the consent of the donor, thus reducing the debt by thousand rupees. We thank the generous Upasaka for consenting to do this.

* * * *

A FREE READING ROOM.

Rev. U. Kondañña of Burma will leave Calcutta M. B. S. for Gaya on the 7th inst. in order to take charge of the Society's work there. Steps are being taken to open a free reading room in the Hall for the benefit of the Gaya public, and the Society is further encouraged by a donation from the Rev. W. Sathissara of Parama Dhamma Chetiya Pirivena of Ceylon to purchase the necessary chairs and tables for the reading room. We hope that the public spirited gentlemen of Gaya will co-operate with the Rev. Kondañña in making the place an intellectual centre. Rev. Pañña Thami who was staying at the Hall is thanked for the interest he showed in our work during the past few months.

FINANCIAL

MULAGANDHAKUTI VIHARA.

Previously acknowledged Rs. 45,375-12-10. S. N. Barua Viceroy's Camp, Rs. 5/- collected by Mg Saw from Teachers and Pupils of the A. V. School, Chaungu, Sagaing Dist., Rs. 5/-. Collected at the All India Buddhist Conference:—Sardar Bahadur J. B. Lama, Rs. 21/-; Nepali Buddhiman Tejman Rs. 10/-; U Mra Oo, Rs. 10/-; U Po Sun, Rs. 10/-; Ma Kyin Myaing, Rs. 5/-; Dharmasin, Re. 1/-; Ratmadishya, Rs. 1/-. Total Rs. 58/-. Grand total Rs. 45,443-12-10.

GAYA DHARMASALA.

Previously acknowledged, Rs. 2,923-6-0. Collected at Gaya by the Resident Priest Rs. 8/-. Vithal S. Vyavaharkar, Parekwadi, Bombay Rs. 20/-. Grand Total, Rs. 2,951-6-0.

FOSTER FUND.

Vithal S. Vyavaharkar, Parekwadi, Bombay, Rs. 30/-.

ACKNOWLEDGEMENT OF DONATIONS.

Mrs. N. L. Silva, Rs. 5/-; Mr. & Mrs. W. S. Soysa, Rs. 5/-; Mr. & Mrs. A. R. Weerasuriya, Rs. 5/-; Rev. W. Sathissara, Rs. 75/-; Rev. U. Piyatissa, Rs. 2/8/-. Total Rs. 92/8/-.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

अथ भिक्षुवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्भाय अत्याय
हिताय सुखाय देवमनुस्मानं । देसेषु भिक्षुवे धम्मं आदि कल्लायणं मज्जे कल्लायणं
परियोसान कल्लायणं सायं सव्यञ्जनं केवलपरिपुञ्चं परिमुहं ब्रह्मचरियं पक्कासेय ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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FEBRUARY, B. E. 2472
C. E. 1929

[No. 2

PRE-WESAK ANNOUNCEMENT

We are glad to announce that our Wesak (Buddha Day) number will be issued before the Wesak Day and it will be a combined issue of April and May. Our good readers will be delighted to hear that several reproductions of famous paintings by the celebrated painter and explorer Professor Nicholas Roerich will adorn the pages of the special issue while a reproduction in colours of his painting "Lord Buddha the Conqueror" will be sent to all the subscribers free of charge.

We are extremely grateful to Prof. Roerich the Painter-Apostle of America for so kindly expressing his willingness to donate the reproductions of this painting to be sent to our subscribers on the Great Day. It is being printed in New York under his special instructions.

All honorary contributors are kindly requested to send in their articles for the special issue to reach us before the end of April next. The intending purchasers of the Buddha Day number are reminded to apply in time.

Contributions for celebrating the Buddha Day in several Buddhist centres in India will be thankfully acknowledged.

CHARITY

BY J. F. McKECHNIE, ENGLAND.

Charity or loving-kindness is that quality of character which makes a man kind and considerate towards his fellow-men, bearing with their faults, and forgiving them their offences, even the most outstanding. It is a quality we should all like to possess, and it is the one we most admire in others ; for it makes the man who possesses it one whom it is a pleasure to live with or near to. Such a man is a good neighbour to his neighbours, and a good citizen to his country. How did he become what he is? must be the question that has occurred to many of us. And how may we become like him? is the further question many of us must have asked ourselves. Everything has a cause. What is the cause that has produced this admirable effect, a man of lovingkindness, of forbearance, of forgiveness?

The Buddhist's answer to this question is a simple one : Such man remembers *what he is himself*. Yes ; he remembers that he is himself a manifestation of a little bit of Kamma which happens to be good Kamma at the moment ; but he does not know how much bad Kamma may lie behind him yet, only waiting for the opportunity to come forward and show itself ; and that when it does, then people who look at him and his actions will say he is a "bad man," perhaps as bad a man as any has ever been. So when he sees another man whom he feels at first inclined to call "bad," he says to himself : "For all I know, I am as bad as he, away back in

my past ; or perhaps, I may yet be in the future, if I do not keep a very sharp look-out, and see that I do not give the bad Kamma that there may be in my past the support that will make it come forward and express itself in active deeds." And when he remembers this, his first inclination to despise and denounce and anathematise the "bad man," the law-breaker, the criminal, he sees before him gives way to one of compassion and pity, as to a brother who has fallen into a pit into which he himself may yet fall at any minute ; and accordingly his only desire will be to help him to get out of it, if he can.

Nothing indeed in this world so tends to break down the proud self-assertive egoism that is so deeply rooted in all of us, and makes us draw a very pronounced line of demarcation between ourselves and others, particularly between ourselves and ill-doing others, "sinners," criminals and the like, as the reflection that we are ourselves no definite individual beings, who are "good" in contrast to so many other people who are "bad," but are only the temporary manifestations of a "good" quality which may quite well turn to a "bad" one, if we are not constantly on our guard, if we do not always practise Sati, Mindfulness, Recollectedness. For it is this egoism that is at the root of all harsh judgments of others, of all condemnations of others as evil, wicked, unfit to associate with our own noble selves ! Once that egoism is banished, or—since this is not quite possible to achieve by normal human beings, all at once—at least weakened, by the consideration that what we call ourselves is perhaps not a bit better than the self of that other so-called wicked person, then we are able to take a charitable view of all his faults and failings, in deed and in truth. We do not merely desire to do so ; we actually do so, because we cannot do otherwise.

This attitude, however, does not weaken our dislike or detestation of the evil in that other person. We detest the evil, but pity the evil-doer. We detest the evil, but find that the best way to show our detestation of that evil is by keeping a

more constant guard on ourself to see to it that that evil we detest does not find a lodgment in us. More than that : We find that we have to so think and speak and act that that evil may not receive the slightest support or encouragement in growing in any one else. We lose sight of persons which are mere effects, and go back to causes, which are the thoughts, words, and deeds, of men, and of ourselves as one man among men, and try to see that as far at least as we are concerned (and over no one else have we so much power as over ourselves) there shall be no addition to the thought or speech or action of the world that shall add to its evil and so to its suffering. We remember that our thought or word or act, carelessly performed without regard to its ultimate effect in influencing others, may in those others, weaker than ourselves in self-control, blaze out into a lurid deed of crime. And thus remembering, we are forced to the sobering conclusion that that lurid crime, though not actually committed by our own actual hand, was nevertheless very largely ours that at least we have had some share in it.

For we are all joined to one another, whether we remember it or not. Our particular thread of Karma is interwoven with other threads, with all the other threads, that make up the grand warp and woof of a world, and imparts all the time some of its colouring to all the other threads, and so to the whole woven fabric. In a sense I might almost say that every deed that is committed in the world is partly my deed, in so far as at some time or other I have thought a thought that tended in the direction of that deed ; in so far as at some time or other I have spoken a word that tended to the encouragement of that deed ; in so far as at some time or other I have done an action that gave encouragement in the direction of doing that deed. And if the deed concerned was an evil one, then I have on my part of the guilt of it, even though it was done by another hand than mine, at the other end of the world. This is a humbling thought which should take out of each of

us much of our pride as "good men," and make us kind and charitable and forgiving to those who are called "bad."

But this consideration has its more pleasing side. For if we are partners in all the evil that is done in the world, we are also partners in all the good that is done there, and can rejoice, as at an act of our own, wherever a good act is done by any one, in so far as we at any time have thought or spoken or acted in the direction of that good deed. Such thoughts or words or deeds on our part have done their share towards helping some one to perform that good deed when the opportunity offered itself to that one, and so to that extent it was our deed also, and we may fittingly rejoice in it, as such.

Hence, our duty to the world has two sides: To refrain from all that tends to the evil, and to engage actively in all that tends to the good. So doing we have lived a proper man's life, played a worthy part on the stage of the world, and can feel assured that when we return to that stage after having played our present part on it, we shall get a better part to play, and be able to contribute still more to the good and welfare of the world.

MATHEMATICS OF BUDDHISM AND THE CALENDAR REFORM

Under the auspices of the Y. M. B. A., Kandy, Ceylon, Mr. Ba Sein, T. P. S. of Rangoon delivered the following lecture on 'Mathematics of Buddhism' at the Y. M. B. A. Hall on Wednesday, the 12th December 1928.

When we landed on your island the other day we had not the slightest idea that the Tooth Relic of Buddha would be on view, nor that I would be asked to address an audience on a subject which is dear to my heart. So, you can imagine the amount of satisfaction which the visit to your island has afforded to me, and I have no hesitation in adding that this satisfaction has been considerably heightened by the reception accorded to us by the chief of your Tooth Relic Temple.

As you have no doubt heard, the subject of the lecture this evening is 'Mathematics of Buddhism' which must necessarily be short and dry. The subject is concerned with the advanced part of Buddhism—Abhidhamma—the study of which has been simplified by a monk of your country, Reverend Anuruddha, who compiled the Abhidhamma Sangaha, a compendium of Buddha's Philosophy, and with your permission I will proceed to the point. We see around us old age, decay, death and ruin—the ruins of ancient monuments, from which nothing escape, and Buddhism is a religion which shows us the way to a life where old age, decay, death and ruin do not exist. The Buddha traced the main cause of this instability to the workings of the mind and its properties. We are told that expressed numerically the field of action of the mind is 89 and its properties are 52, and the two are inseparable both operating concurrently. These 89 factors and 52 properties of the mind, acting on matter have built the universe in which we live, with all the ills and pleasures of life. Of the seven books of *Abhidhamma* in *Buddhism* some three-fourths treat of the factors and the properties of the mind.

The importance of these two numbers 89 and 52 cannot be overstated, and it will be the main purpose of my lecture to emphasise their close relationship to the latest discoveries of science. Of course, I need hardly mention, that with us, the Buddhists, these two numbers have formed a part of our daily prayers for nearly 2,500 years—at least this is the case with all Buddhists who have mastered the religion.

Now, the universe around us consist of myriads of world systems, and in the whole scheme our own universe occupies but a point ; it is like a grain of sand in a wide sand bank. I have no doubt that the audience can well appreciate this idea of relativity, and I need not, therefore, labour the point any further.

The mind always acts in conjunction with the sense organs, an idea which also cannot be foreign to any one of us. The spherical canopy which we see around us appears spherical

because our eyes could see only along straight lines, which are all equal, and the form created by equal straight lines running from a central point—our own world—in all directions is a sphere. And as it must be known to most of you, the mathematical definition of 'a sphere' is a figure formed by the rotation of a semi-circle on its diameter.

In Buddhism the expression 'sphere of thought' has a more real meaning than its common acceptance as we shall see presently. We have already explained that the sphere around us is produced by the action of the mind in conjunction with one of our sense organs, the eyes ; this sphere in fact is the sphere of our thought.

The diameter or the axis of the sphere sets the limit within which our mind acts, or in other words, it is the field of our thought and the relation of the volume of the sphere to its axis is the scope of our mind, (*citta*) which in other words represents the properties of the mind, (*cetasika*).

Here, we see that we have been considering the geometrical relations of thought, and geometry really means the powers of numbers which, in turn, mean progression by multiplication. Incidentally I may mention that multiplication is nothing but a rapid form of addition, whereas division is a slow process of reduction as opposed to subtraction. In this, our plane of sensual desires, we want more and more of things which are the objects of our desires and to cling to them, and multiplication and division are the inventions of our plane which in Buddhism is known as the 'Karma World'.

We have said that mental properties (*cetasika*) really means the relation of the volume of the sphere of thought to its axis, and by geometry we know that this relation is $\frac{1}{6} \pi$ or $\frac{1}{6}$ of 3.1416 which is equal to $\frac{52}{100}$, where the axis or diameter is 1. And to bring this to a geometrical series (*i.e.* logarithmical series which is the same thing) we multiply $\frac{52}{100}$ by (10×10) , or logarithm 2, and get 52 as the result which represents the properties of the mind. We have seen that the 52 mental properties lie in a field between 10^1 and 10^2 , or in

other words, between 10 and 100, and it is thus that the factors of the mind, or the series of mental consciousnesses, number 89, since the numbers lying between 10 and 100 are 89. I need not, of course, embark upon a detailed explanation of what the different mental properties and the mental factors are, since in Buddhist countries these are the common properties of the people, or at least may be found in any Buddhist Prayer Book.

We shall next examine the scientific importance of these two numbers 89 and 52 by, in turn, using their differential as a base of a logarithmical series with reference to astronomy. $\frac{89}{52}$ is equal to 1.71. And the 12 signs of the Zodiac 360° , represent Aries 0 to Pisces 11. And $(1.71)^{11} = 365.558775$ days, or 365 days, 6 hours and 21.60 minutes. This, for want of a name we will call the Physico-psychical year and it embraces the two years known in modern astronomy as—

Sidereal year = 365.256374 days = 365 days, 6 hrs., 8.64 mts.

"Anomalistic" = 365.259544 days = 365 days, 6 hrs., 12.96 mts. You will see that when we neglect the common factor 365 days 6 hours from all the three years, the difference between the Physico-psychical year and any of the two years represents the third year. Herein we have a definite proof that Buddhism is in accord with the mathematical astronomy as evolved today. In fact the Physico-psychical year should form the basis of our calendar.

The same series applied to the Buddhist wheel of causation (*Paticca-samuppāda*) will show us that the last link in the chain (*Jarāmaranam*) also applies to the orbit of our earth, and the orbit of this year is not that of the last nor will it be of the year following, thus emphasising the law of *Anicca*.

But the greatest of all things is that Lord Buddha had anticipated *Einstein* and all other scientists of the modern times by 25 centuries, and I need hardly tell you that Buddhism has a very great future before it. There are indications that parts of Europe and America are at the moment preparing for Buddhism, and words fail me to describe the importance which

the two main Buddhist lands of Ceylon and Burma will assume as the centres of Buddhist culture, when the greater part of the western world become converted to Buddhism.

It is the duty of every good Buddhist to understand fully as to what is meant by the five 'Khandhas', the twelve 'Ayatanas', the eighteen 'Dhatus' and the four 'Noble Truths', and any one who has really grasped the meaning of these terms has known all that is to be learned from modern mathematical physics ; so, do not let your people neglect the learning of the *Abhidhamma* which is the very essence of Buddhism and a knowledge of which will lead the people to welfare in this and the life hereafter. In Burma great interest is taken in the *Abhidhamma* by both the laity and the clergy, but it appears that a study of this very important branch of Buddhism is neglected in Ceylon. This is much to be regretted, and I hope that you will agree with me that if Buddhism is to live, the educated classes cannot afford to neglect the study of its essential parts.

In concluding my lecture I desire to bring home to you that the whole series of mental properties and mental consciousnesses on which it is based, answers the Buddha's teaching 'Eko Dhammo' (Law is only one) in that, the series lie between logarithm 1 and logarithm 2 which in other words is 1, since 1 is a number lying between the beginning of 1 and the beginning of 2. A moment's reflection will make this clear to you.

I thank you for having afforded me an opportunity of addressing you on the subject, and also for having patiently listened to me. There are good many other things on the subject which I desire to say, but time at my disposal is limited, but I hope that on some future occasion I may have a similar opportunity of addressing you on this important subject.

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"BUDDHA THE BREAD GIVER"

BY GANGA CHARAN LAL, LUCKNOW.

In many and a diverse forms the vision of my Lord cometh to me and one day when my heart was heavy with the sorrows and sufferings of the poor, when the grinding poverty of India's millions, the thoughts of hunger, death and disease to which they are a constant prey were oppressing my mind into the desolateness of my heart stole He my Beloved, my Master the solace giver, Buddha the refuge of millions.

And in an assemblage was He sitting—delighting the hearts of His hearers and words of wisdom sweet like nectar were dropping down from His lips. And into this assemblage there came a man running, his feet were soiled in mud and on his face and scattered hair rested particles of dust. His looks were tired, his gait was shaky, obviously he had come in great hurry.

His ox has strayed and while his heart was with the master sheer necessity had forced him to go in search of the strayed animal and it has strayed-far-far off into the jungle. And while he was following the animal's track from village to village from field to field, he was casting longing looks behind at the Vihara where his Master was giving solace to the hearts of those gathered round Him. How many a time must have he thought of abandoning the ox to his fate and returning to the Master?

But every time the vision of an unploughed field lying desolate, wife and children dying of starvation in the bitter cold months of winter, the greedy money lender laying his cruel hands on the utensils and clothing must have prevented him from carrying on his resolve. And it was late in the evening that he found his ox and he returned with it to his cottage.

The anxious house wife, waiting for the return of her

lord, had kept the meal ready. And he was tired and hungry and the appetising meal was before him. But perhaps he peeped out of the window and a look at the sky and the stars which keep their eternal nightly vigil told him that it is already late in the night and a short while hence, Master will close his sermon and take His nightly rest. The thought must have come flashing that in the morning He will depart to bless some other surroundings—off he went, leaving the served meal to the Vihara where Master was staying. And it is recorded that Master with His perfect vision came to know of the circumstances in which the man had come to Him hungry—may be that some over zealous villagers who knew of his absence taunted him for his lack of faith in placing more value on an ox than on Master's words, and the man in his defence had pleaded the fact that he has come hungry to hear the Master.

In whatsoever manner the knowledge came Buddha's loving heart melted in sympathy for the man who had come hungry. Any other teacher might have greeted him with invectives of "oh ye of little faith" of a 'wordling' etc for had he not gone in search of a strayed animal when all the while Master was preaching in his village? He did not say, to-day Master is here—to-morrow He will go away, so let me to-day gather the Bread of Life from Him and to-morrow I will go in search of the strayed animal. But Buddha knew—as all Teachers do not know, that the first problem that demands man's attention is the problem of living. It was not out of disgust with the world that He had gone into wilderness, but because He found that the world is unhappy when it ought to be happy. He had gone in quest of a solution which will make man happy—a solution which will vanish all sorrows and sufferings.

The problem of Bread is a fundamental problem of life—to keep body and mind together in ordinary comfort is a necessity. Meeting this hungry man face to face He did not preach to him of Nirvana but asked those who were around Him for some food and it is written that this was the only occasion

when the Blessed one asked for anything. The food came and the hungry man was first made to have his Meal.

In India which sacrificed thousands of her sons every year to satisfy the greed and lust of kings for earthly pomp and power and a still greater number of those innocent animals, who make it a land of beauty by their Blessed presence, on the sacrificial fires as offering to gods, came Buddha with his teaching that "All Life is One" and before this teaching all duality vanished. There remained no I, no thy, no god, no soul, no spirit, no matter—all these mirages vanished when the central fact emerged out that "All life is one". The implications of this teaching are far reaching—they stop no where, and before its sweeping tides rights and privileges vanish and vested interests cease to exist. Not as Brothers, a much used and abused term, must we treat one another but as our own self for "All life is one".

And as long as there is subjection, as long as there is slavery, as long as there is want and hunger—the world as a whole must continue to suffer, there can be no peace, no happiness and no stability. And the demon Matali the dog of Hunger will continue to howl and shake the very foundation of society. It is the duty of every Buddhist to help in ushering an Era in which want and Hunger may vanish. Buddha first giveth food to the hungry—than teacheth His message of Happiness. In Buddha the Bread Giver I take my refuge.

MY PILGRIMAGE: SANCHI TOPE

BY PANDIT SHEO NARAIN, ADVOCATE, LAHORE.

The annual meeting of the Indian Historical Records Commission was to be held on the 5th December this year at Nagpur. Being a corresponding and coopted member, I was invited to it. In going there I arranged my programme so as to see Shanchi tope on the way. The Time Table in its

descriptive notes stated that the Bhopal Government had built a Dak Bungalow for travellers where food could be obtained and that a Mail Train can be stopped at Sanchi Station to drop and pick up first and second class passengers. To my great gratification I found that the G. I. P. Railway had recently constructed two sets of Rest Houses on the station itself, where Hindu food and non-Hindu food could be had at the stalls on the Railway Station platform, but the cooks complained that the company had not provided for kitchens ; food is therefore cooked in the verandah of the Rest Houses. I would suggest the company be good enough to make the requisite provision. The Station Master is a very courteous and obliging gentleman, he had exerted his utmost and succeeded in getting these Rest Houses built for the convenience of the public.

After taking my meal I went up to the hill containing the Sanchi tope. I had read a good deal about it in books and guides but I could not form an adequate idea of it, until I saw it with my own eyes. The Bhopal Government is to be congratulated upon the excellent management of the Tope. There is an Overseer always on the spot, who is fairly acquainted with *Jatak* stories and Buddhist anecdotes. He showed me round the hill. The biggest Tope has a railing round it, the plaster over it is so thick as to defy the ravages of weather for centuries. The grounds have been converted into lawns, and here and there flower plants are to be seen. Altogether the place presents a very pleasant sight. There are two other topes one on the hill itself which contained the relics of Buddha's great disciples Sariputta and Moggallayana, and the other down the hill near the flight of steps leading down to the Dak Bungalow. The way to the Tope is not very steep, the stone steps, wide enough in length, make it easy to reach the top of the hill. On its top there is a museum arranged, it was said, by Sir John Marshal, Director General of Archaeology. It is well worth a visit. A guide book smaller than the bigger guide of Sir John Marshal is sold on the spot for Rs. 1/8/-. There is a number of platforms which are sup-

posed to contain the remains of Bhikshus or Monks who have died there. In addition to Stupa monuments there is a temple reset up in which is lodged an image of Buddha. I cannot say if this temple is Buddhistic. I need hardly say that the image, in this temple, in common with all other images in the museum, is disfigured and mutilated. The museum contains numerous articles of interest of which it is difficult for me to give a detailed description. What was particularly noticeable was that in this collection there are images of Hindu Gods and Goddesses which fact negatives the theory that Hindus prosecuted Buddhists or broke Buddhistic images. In this museum are to be found two figures, combinations of birds and animals which are rare in India. In the compound outside the rooms of the museum, there are numerous broken images, fragments, pieces of stones, etc., possibly arranged in Chronological order. Who broke them I am not in a position to state. That it was certainly the work of iconoclasts admits of no doubt. Wherever I have seen Buddha's images, one common feature that I have observed is that the nose of every image is chopped off, in addition to breaking of other parts of them. There is thus a systematic disfiguration calculated to serve one purpose, *i.e.*, that a broken image ceases to be an object of worship among Hindus and Buddhists. It was painful to see the havoc of Vandalism all round, I was told by the Overseer that a valuable work is in preparation, the cost of which will be borne by the Bhopal Government, in which magnified photos of all the carvings on the panels of the gates and the railings will be given. The present guides give only brief accounts of them and the reader cannot form an adequate conception of the stories carved in stone. I have some ideas of my own about the readings of these carvings on panels, which need not to be stated here, because without good photographs they cannot be verified. In a temple on the hill above referred to I was shown on the frame of the door on right side of it a carving of an obscene character. I have tried to find out why such obscenity is found in some temples. No Sanskrit scholar

has hitherto enlightened me on the subject. Possibly there may be some philosophy in this exhibition of obscenity, but I for one have not been able to discover it. The answer which some Hindus give is that it was the work of *Bambargis*. But from the construction of belts and the order in which figures are carved along with scenes from Ramayana and Mahabharata, obscene figures being mixed with them obscenity cannot be accounted for on the above explanation. From what little I know of Bambargi cult they do every thing in great secrecy. Indeed they ought to be the last persons to exhibit obscenity in holy temples. I do not think this temple is Buddhistic, Statue of Buddha for some reason or other is misplaced here.

The view of the country from the top of the hill was very impressive. It commands a great perspective of the country round it. The Overseer said that the sunset here is glorious, I regret I could not stay to witness it. I appreciate the care taken by the Overseer in Charge in placing all fragments in their proper places and preserving them. On the whole I was amply repaid for the trouble I took in climbing the hill which was rather an effort for me. I am sure that the new rest houses on the Railway Station will prove of great use to the visitors in future. I would suggest the Bhopal Government may be pleased to more thoroughly train the present Overseer by sending him to other museums to enable him to acquire a comparative knowledge of Buddhistic finds. I hope the enlightened ruler of the state will not grudge this expense. When I was returning from the hill I noticed a number of pilgrims to the hill. I would also suggest that some Buddhist Monk may be invited to live on the hill to meet the pilgrims. The Tope is a wonderful monument and constructed at a time when images of Buddha had not probably come into vogue. The reader can go through the guide for detailed information.

RAJGRIHA.

After my visit to Shanchi tope I went to Nagpur, where I attended the sittings of the Indian Historical Record Com-

mission. Reports of its proceedings have appeared in papers. I need not describe Nagpur in this paper. I will mention only the museum and a temple. The archæological section of the museum contains a number of Hindu, Jain and Buddhistic images none of which is intact. The hammer of iconoclasts has been the heaviest on these images. Some 17 miles from Nagpur there is a Hindu temple on a hill called Ramtek. There is a tradition about it which is noted in the gazettes. This temple is approached by two routes, one by climbing the hill and entering into the premises of the temple by 114 steps, the other by broad flights of steps numbering over 600 and commencing from the bank of an artificial lake called Ambala. I did the ascent by the hill route and returned by the other. The temple does not seem to be very ancient ; it commands a view of some five tanks below and the country. From Nagpur I went to Allahabad from where I motored down to Sarnath and saw the new Vihara in course of construction. I was informed that the work shall have to be suspended owing to shortage of funds. So much as it is done presents a good appearance. After this visit I went to Patna from Patna to Bukhtiarpur, 28 miles from Patna on the main line. It may be mentioned for the information of visitors and pilgrims that there is a small gauge railway run by a private company from Bukhtiarpur to Rajgrih Kund, a distance of 33 miles. On this line Nalanda Railway Station comes before Rajgrih. I went straight to Rajgrih terminus where I spent 24 hours. Before I went round the place a Panda had given me an historical account of this place by Mr. Sen. Of course its present condition is not what it used to be in ancient times. Another Panda took me to a big grotto, about an hour's walk from the Dak Bungalow. This is now called *Sonabhandar* probably it is identical with what Mr. Sen calls Sat Pann Cave. In the Grotto, Lord Buddha delivered many a discourse to his disciples. Inside it there is an image of course defaced badly, containing on its four sides the figures of the Master hardly identifiable. In its present condition, it is a piece of black

marble. There are traces of an image of Buddha engraved on one side of the rock inside which too is very badly defaced. I returned at dusk from this Grotto. The way to it is very rugged.

The next day I received a visit at the Dak Bungalow from a Sikh Sadhu hailing from Pandori Nagran in Jullundur District. Having heard of my arrival here he came to see me and was pleased to meet me, and so was I. He and a Panda took me to the locality of Springs called *Kunds*, they bear various names and are said to contain medicinal properties ; many people come here for cures, One of these springs is called Mukhdum Kund to which Mohammadans resort for bath. In this locality I was shown a room where a Punjabee Khatrani, a follower of Mul Singh of Amritsar, Guru of the said Sikh Sadhu, spent a number of years in *Tapasya*, he gave me long story about her devotion.

In company with a Panda and the Sikh Sadhu, I went up to a mound of stones which is an extinct stupa.

I next saw the *Kunds*, one of which is a Sulphur Spring, in which I had a hot bath. Close by are four Hindu temples, Mohammadans have built an *Idgah* in their neighbourhood.

I was told there is a Sikh Dharm-Sala somewhere near a magnificent Jain temple towards the Railway Station. It is an historical fact that Mahabir, the founder of Jainism spent 18 rainy seasons in this holy place. The Jain community has also one temple on a hill which I had not the strength to climb. The only object of Buddhistic interest, in addition to the grotto above described, is a Burmese Rest House which affords shelter to all Buddhistic pilgrims. The Bhikkhu in charge speaks Hindi fairly. On the wayside from the Dak Bungalow to the Kunds a standing statue of Buddha is placed under a tree. I was locally informed that the Burmese Bhikkhu has secured a plot to build a Buddhistic temple in which this statue will be housed. The lands of Rajgrih is in the *Tulqadari* of a Mohammadan Zamindar of Monghyr, who enjoyed very high reputation for toleration and kindness to all pilgrims, tenants

and the inhabitants of the place. This old Zamindar has died recently, his descendants are reported to be more or less of the same temperament. The facilities afforded by Railway, are sure to increase the number of pilgrims and visitors and Rajgriha may again become popular. It has great historical association with Buddha's dialogues which were delivered here. It was here that 24,000 Upasakas received their first stage of sanctification by listening to the Buddha's discourses, it was here that Sariputta showed great admiration for Buddha, it was here that the Magadha-monarch was converted to Buddhism, it was here that Jivka, the great physician, received suitable instruction. It is stated in books that many Brahmans were converted to the religion of Buddha here. It was a source of gratification to me that I fulfilled a long cherished desire, by a visit to this holy place, hallowed by the majestic presence of the Master. Many Suttas were delivered by him in this place. A place surrounded on three-sides by cool hills with a couple of small streams and so many springs, must always be attractive.

There are now no gates, though histories say Rajgrih had 32. I could not trace *Graddhera Kute* where the Master delivered many sermons, nor the place where the Buddhistic confessional was first established.

On the whole Rajgrih once the Capital of Magadh is well worth a visit though nothing has of its past grandeur. (His trip to Nalanda will appear in our next issue. Editor.)

THE THREE PERSONALITIES OF LORD BUDDHA

BY UPASAKA VITHAL S. VYAVAHARKAR.

When the Blessed One had passed away on the Vaishakha full-moon-day into Nirvana the disciples came together and consulted what to do in order to keep the Dharma pure and uncorrupted by heresies,

And Upali rose and said, "Our great Master used to say to the brethren 'O Bhikshu, after my Nirvana you must reverence and obey the law. Regard the Law as your Master. The law is like unto a light that shines in the darkness, pointing out the way ; it is also like unto a precious jewel to gain which you must shun no trouble, and be ready to do any sacrifice, even, should it be needed, your own lives. Obey the Dhamma which I have revealed to you, follow it carefully and regard it in no way different from myself.' "

"Such were the words of the Blessed One." "The law accordingly, which Bhagwan Buddha has left us as a precious inheritance had now become the visible body of the Tathagata. Let us, therefore, revere it and keep it sacred. For what is the use of making Dagebas if we neglect the spirit of the Master's teachings."

And Anuruddha arose and said: "Let us bear in mind, O Brethren that Gautama Buddha was visible appearance of the truth itself. He was the Holy One, and the Perfect One, because the external truth had taken abode in his body. The great Shakyamuni is the bodily incarnation of the truth and he has revealed the truth to us.

"The Tathagata taught us that the truth existed before he was born into this world, and will exist after he has entered into the bliss of Nirvana.

"The Tathagata said: "The Blessed One is the truth and as such he is omnipresent and eternal endowed with excellencies innumerable, above all human nature, and ineffable in his holiness."

"Now let us bear in mind that not this or that law which he has given us in the Dhamma is Bhagwan Buddha, but the truth, the truth which is eternal omnipresent, immutable, and the most excellent."

"Many laws of the Dhamma are temporary and were prescribed because they suited, the occasion and were needed for the same transient emergency. The truth, however, is not temporary.

"The truth is not arbitrary or a matter of opinion, but can be investigated, and he who earnestly searches for the truth will find it."

"The truth is hidden to the blind, but he who has the mental eye sees the truth. The truth is Bhagwan Buddha's essence and the truth will remain the ultimate standard by which we can discern false and true doctrines."

"Let us then revere the truth ; let us inquire into the truth and state it, and let us obey the truth. For the truth is Bhagwan Buddhho, our Master, our Teacher, our Lord."

And Maha Kashypa rose and said: "Truly you have spoken well, O, Brethren. Neither is there any conflict of opinion on the meaning of our religion. For the Blessed One possesses three personalities, and every one of them is of equal importance to us."

"There is the Dhamma Kaya. There is the Nirmana Kaya. There is the Sambhoga Kaya.

"Bhagwan Buddha is the all-loving teacher assuming the shape of beings whom he teaches. This is the Nirmana Kaya his apparitional body."

"Bhagwan Buddha is the all blessed dispensation of religion. He is the spirit of the Sangha and the meaning of the commands which he has left is in his sacred word, the Dhamma. This is the Dhamma Kaya, the body of the most excellent law."

"If the Lord had not appeared among how could we have the sacred traditions of the doctrine. And if the generations to come did not have the sacred traditions prescribed in the Sangha, how could they know anything of the great excellent truth which is eternal, omnipresent, and immutable."

"Let us then keep sacred and revere the traditions ; let us keep sacred the memory of Gautama Shakyamuni, so that both may serve us to find the truth ; for he whose spiritual eye is open will discover it, and it is the same to every one who possesses the comprehension of a Bhagwan Buddha to recognise it and to expand it."

"Then the brethren decided to convene a synod in Rajgriha in order to lay down the pure doctrine of the Blessed One, to collect and collate the sacred writings and establish a canon which should serve as a source of instructions for the future generation.

ABSTRACTS FROM THE DIALOGUES OF BUDDHA

BY MISS C. H. HAMAN, AMERICA.

PRIDE OF BIRTH AND ITS FALL.

"He who is perfect in wisdom and righteousness, is the best among men." In the supreme perfection of wisdom and righteousness, there is no reference to the question either of birth or of lineage, or of the pride which says:—"You are held as worthy as I," or "You are not held as worthy as I".—For whosoever are in bondage to the notions of birth or of lineage, or to the pride of social position, or of connection by marriage, they are far from the best wisdom and righteousness. It is only by having got rid of all such bondage that one can realise for himself that supreme perfection in wisdom and conduct. (Aristocracy does not lie in a person's color, birth, or accomplishments, but only in his uprightness and wisdom.) "Wisdom, O Gautama, is purified by uprightness, and uprightness is purified by wisdom. Where there is uprightness, wisdom is there; and where there is wisdom, uprightness is there. To the upright, wisdom; to the wise, there is goodness, uprightness, and wisdom and goodness are declared to be the best thing in the world.

THE RIGHT KIND OF SACRIFICE.

When a man takes upon himself the precepts:—abstinence from destroying life, from taking what has not been given, from evil conduct in respect of lusts, from lying words, from strong, intoxicating, maddening drinks, the root of

carelessness ; that is a sacrifice better than accepting guidance (from a Buddha.) (And a still better sacrifice is to follow the foregoing teachings concerning morality, right-doing, virtue, wisdom, knowledge, serenity, self-control, loving-kindness, contentment, confidence, solitude, guardness of the senses, calm, sympathy with other people, and all creatures, knowledge, wisdom, goodness.

THE AIM OF THE BRETHREN.

A brother, by the complete destruction of the Three Bonds :—(the Delusions of Self, Doubt, and Trust in—ceremonies) becomes a converted man— : and by reducing to a minimum lust, ill-will, and dulness,—by the destruction of the deadly floods or intoxications, illusions, defilements, taints, lusts, becomings, delusions and ignorance, has by himself, known and realised and continues to abide here, in this visible world, in that emancipation of mind, that emancipation of heart, which is Arahathship, these conditions are higher and sweeter than seeing Heavenly sights and hearing Heavenly sounds, for the sake of which the brethren lead the religious life under me. (And there is a Path, a Method for reaching those conditions.) Verily it is this Noble Eight-Fold Path, that is to say :—Right Views, Right Aspirations, Right Speech, Right Mindfulness, And Right Rapture. (or Right Ecstasy in Self-Concentration.) With his heart thus serene, he directs and bends down his mind to the knowledge of the destruction of the Deadly Floods. He knows, as it really is :—(The Four Noble Truths,) ‘This is pain. This is the origin of pain. This is the cessation of pain. This is the Path that leads to the cessation of pain, (which is The Noble Eight-Fold Path).

ON ASCETICISM.

As for those things, my friends, on which we do not agree, let us leave them alone. As to those things on which we agree, let the wise put questions about them, ask for reasons as to them, talk them over or to their fellow-disciples.....

Now there is, O Kassapa, a Way, there is a Method, which, if a man follow, he will, of himself, both see and know that :—The Samana Gautama is one who speaks in due season, speaks that which is, that which redounds to advantage, that which is the Norm, (the Dharma, the teaching,) that which is the law of self-restraint (the Vinaya). And what is that Way? Verily, it is the Noble Eight-Fold Path. If a man, O Kassapa, should perform (all the different kinds of asceticism and the state of blissful attainment in conduct, in heart, in intellect, have not been practised by him, realised by him, then is he far from Samanaship, far from Brahmanaship. But from the time when a Bhikkhu has cultivated the heart of love that knows no anger, that knows no ill-will, from the time when, by the destruction of the deadly intoxications (the lusts of the flesh, the lust after future life, and the defilements of delusion and ignorance) he dwells in that emancipation of heart, that emancipation of mind, that is free from those intoxications, and that he, while yet in this visible world, has come to realise and know, from that time is it that the bhikkhu is called a Samana, is called a Brahmana.....

THE SOUL THEORY.

Those who said that ideas come to a man and pass away without reason and without a cause, are wrong from the very commencement. For it is precisely through a reason, by means of a cause, that the ideas come and go. By training some ideas arise. By training others pass away. And what is that training? (He gives a resume of his teaching.) Pothapada asks: "Is the world eternal? not eternal? finite? infinite? Is the soul the same as the body? Is the soul one thing and the body another? Does one who has gained the Truth live again after death? Does he neither live again, nor not live again after death?" And to each question the Exalted one made the same reply:—That is a matter on which I have expressed no opinion."

"But why has the Exalted One expressed no opinion on that?"

"This question is not calculated to profit, it is not concerned with the Norm, (the Dharma), it does not redound even to the elements of right conduct, not to detachment nor to purification from lusts, nor to quietude, nor to tranquillization of heart, nor to real knowledge, nor to the insight of the higher stages of the Path, nor to Nirvana. Therefore is it that I express no opinion on it."

"Then what is it that the Exalted One *has* determined?"

"I have expounded what pain is:—what is the origin of pain:—what is the cessation of pain:—what is the method by which one may reach the cessation of pain. (I have done this because that question is calculated to profit, is concerned with the Norm the Dharma), redounds to the beginning of right conduct, to detachment, to purification from lusts, to quietude, to tranquillization of heart, to real knowledge, to the insight of the higher stages of Path, and to Nirvana. Therefore have I put forward a statement as to that.

"That is so, O Exalted One. That is so, O Happy One. The Samana propounds a method in accordance with the nature of things, and fit, and based on the Norm, and certain by reason of the Norm...."

"Some thing I have laid down as certain, other things I have declared uncertain. The latter are those ten questions that you raised, and for the reason given I hold them matters of uncertainty. The former are the Four Truths I expounded, and for the reasons given, I hold them to be matters of certainty. Now I teach a doctrine—that leads to the putting off of (one's) personality, so that if you walk according to that doctrine, the evil dispositions one has acquired may be put away: the dispositions that tend to purification may increase: and one may continue to see face, and by himself, come to realise, the full perfection and grandeur of wisdom. Now you may think, (One may do all this) but one may continue sad." Now what would be accurate judgment. When such conditions

are fulfilled then there will be joy and happiness and peace, and in continual mindfulness and self-mastery one may dwell at ease. And outsiders might question us thus:—"What, Sir, is that mode of personality, for the putting away of which you preach such a doctrine?" "Why, this very mode of personality that you see before you is what I mean. (That is, that whatever the mode of existence, of temporary individuality, there is happiness obtainable ; but only in one way, by getting rid, namely, of certain evil dispositions, and by the increase of certain good dispositions, happiness can be reached here, as well as beyond the grave.)...

Three are the bodies of doctrine which the Exalted One was wont to praise. The so noble body of doctrine regarding right conduct. The so noble body of doctrine regarding concentration. The so noble body of doctrine regarding intelligence. (The essence of Buddhism is:—Avoid evil. Do good. Cultivate the mind.)

(Kevaddha asks the Buddha why he does not teach his followers to work miracles.) But Kevaddha, it is not thus that I am wont to give instruction to the Brethren. There are three wonders—the mystic wonder ; (The Buddha illustrates this by describing the Wondrous Gift ;) the Wonder of Manifestation ; suppose in this case a brother can make manifest the heart and the feelings, the reasonings and the thoughts of other beings, of other individuals saying:—"So and so in your mind. You are thinking of such and such a matter. Thus and thus are your emotions." It is because I perceive danger in the practice of mystic wonders, and in the practice of the wonder of manifestation that I loathe and abhor and am ashamed thereof. (The third wonder is) the wonder of education. (The Buddha repeats all his foregoing teaching.) So these, Kevaddha, are the three wonders I have understood and realized myself, and made known to others. (The Buddha tells a parable, the upshot of which is that in Arahatship all Becoming ceases.) The intellect of Arahatship, the invisible, the endless, accessible from every side. The wonder of educa-

tion is in this teaching:—"Reason in this way ; do not reason in that way. Consider thus and not thus. Get rid of this disposition ; train yourself, and remain in that."

THE ETHICS OF TEACHING.

Is it thus, what they say, Lohikka, that the following wicked opinion has arisen in your mind? "Suppose that a Samana or a Brahmana have reached up to some good state of mind, then he should tell no one about it. For what can one man do for another?—"That is so, Gautama."

Suppose, Lohikka, one were to speak thus:—"Lohikka the Brahman has a domain at Salavatika. Let him alone enjoy all the revenue and all the produce of it, allowing nothing to anybody else!" Would the utterer of that speech be a danger-maker, as touching the men who live in dependance on you, or not? And not considering their welfare, would his heart stand fast in love towards them, or in enmity? But when one's heart stands fast in enmity, is that unsound doctrine, or sound?

"It is unsound doctrine, Gautama."

(Just so is the man, who, having reached up to a good state of mind, should tell no one about it.) He would be putting obstacles in the way of those who (were searching for Truth, for Salvation,) and so, being out of sympathy for their welfare his heart would become established in enmity (for them) and when one's heart is established in enmity, that is unsound doctrine.

BUDDHISM

I give an extract from "On life and letters of Anatole France" out of an article "BUDDHISM" which I hope will interest the readers of the journal.

SHEO NARAIN.

Without believing for a moment that Europe is ready to embrace the doctrine of Nirvana, we must recognise that Buddhism, now that it is better known, has a singular attraction for free and curious minds, and that the charm of Sakya-Muni works readily on an unprejudiced heart. And it is, if one thinks of it, wonderful that this spring of morality, which gushed from the foot of the Himalayas before the blooming of the Hellenic genius, should have preserved its fruitful purity, its delicious freshness ; and that the Sage of Kapilavastu should be still the best of counsellors and the sweetest consoler of our old suffering humanity.

Buddhism is hardly a religion ; it has neither cosmogony, nor gods, nor properly speaking a worship. It is a system of morality, and the most beautiful of all, it is a philosophy which is in agreement with the most daring speculations of the modern spirit. It has conquered Tibet, Burmah, Nepal, Siam, Cambodia, Annam, China, and Japan without spilling one drop of blood. It has been unable to maintain itself in the Indies, except in Ceylon, but it still numbers four hundred million of the faithful in Asia. If one reflects, its fortune in Europe the last sixty years has been no less extraordinary. It was barely known when it inspired the most powerful of modern German philosophers with a doctrine whose ingenious solidity is uncontested. It is well known that Schopenhauer built his theory of the will on the basis of the Buddhistic philosophy. The great pessimist, who kept a golden Buddha in his modest bedroom did not deny this.

The progress of comparative philology and of the science of religions has greatly advanced our knowledge of Buddhism. It must also be recognised that, during the last few years, the group of Theosophists, whose opinions are so peculiar, have largely contributed to the propagation in France and England of Sakya-Muni's precepts. Meanwhile the arch priest of the Southern Church in Ceylon, Sumangala, offered a most favourable reception to modern science. This old man with his light

bronze coloured face, draped majestically in his yellow robe, read Herbert Spenser's works as he chewed betel-nut.

Buddhism, in its universal benevolence, is kind to Science, and Sumangala was pleased to place Darwin and Littré among his saints, as having shown like the ascetics of the jungle, zeal of heart, good will, and contempt for the riches of this world. By the way, the Southern Church, ruled by Sumangala, is more rationalistic and liberal than the Northern one, of which the apostolic seat is in Thibet. It is credible enough that on close examination the two communions are disfigured by mean practices and gross superstitions, but, if we consider only its spirit, Buddhism is wholly compact of wisdom, love and pity.

On the 1st May, 1890, while an agitation, happily restricted, but which revealed by its universality a new force, and one to be reckoned with, was raising the dust of capitals in the spring sunshine, chance directed me into the peaceful halls of the Musée Guimet, and there alone among the gods of Asia, in the shadow and silence of meditation, but still aware of the things of our own day, from which it is not permitted to any one to detach himself, I reflected on the harsh necessities of life, the law of toil, and the sufferings of existence halting before a statue of the antique sage whose voice is still heard today by more than four hundred millions of human beings, I admit that I felt tempted to pray to him as to a god, and to demand the secret of the proper conduct of life, for which governments and peoples search in vain. It seems as though the kindly ascetic, eternally young, seated cross-legged on the lotus of purity, with his right hand raised in admonition, answered in these two words: "Pity and resignation." His whole history, true or legendary, but in any case beautiful, spoke for him; it said:

"Son of a King, nourished in magnificent palaces, in flowering gardens, where, under gushing fountains, peacocks displayed their many-eyed tails on the lawns, and where the world's miseries were hidden from me by high walls, my

heart was overcome by sadness, for one thought filled my mind. And when my women, fragrant with perfumes, played music and danced, my harem changed before me eyes into a charnel-house, and I said, 'I am in a cemetery'.

"Now, having four times, emerged from my garden, I met an old man, and felt myself attacked by his decrepitude. I met a sick man, and felt that I suffered his illness ; I met a corpse and felt that death was in me ; I met an ascetic, and feeling that he had gained internal peace, I resolved to gain it by following his example. One night, while the whole palace slept, I cast a last glance on my sleeping wife and child, and mounting my horse I fled into the jungle, in order to meditate on human suffering, its innumerable causes, and the means whereby to avoid it.

"On this subject I inquired of the two famous recluses who taught me that man may acquire wisdom by bodily torture. But I knew that they lacked wisdom, and I was so much weakened after a long fast that the shepherds of mount Gaya said : 'Look at the hermit, he is black and blue, the colour of the madjoura fish.' My pupils shone in the hollow sockets of my eyes, orbital cavities like the reflections of two stars at the bottom of a well ; I was on the point of death without having attained the knowledge that I sought. This is why, coming down to the shore of Lake Nairandjana, I ate a mess of milk and honey offered me by a young girl. Thus strengthened, I sat that evening at the foot of the Buddhi tree, and passed the night in meditation. Towards dawn my understanding opened like the white flower of the lotus, and I realized that all our miseries arise from desire, which deceives us regarding the true nature of things, and that if we had a true knowledge of the Universe it would appear that there is naught to be desired, and thus there would be an end of our woes. From that day forward I busied myself in killing desire within me, and in teaching men how to kill it in their hearts. I taught equality and simplicity ; I said : 'It is neither plaited

hair, nor wealth, nor birth which make the Brahmin. He in whom are joined Truth and Justice is a Brahmin.'

"I said further : 'Be without pride and arrogance ; be kind. Destroy the passions, which are the weapons of death, as an elephant destroys a reed hut. One can no more state oneself with all the objects of desire than one can quench one's thirst with all the waters of the sea. Wisdom is that satisfies the soul. Be without pride, hatred and hypocrisy. Be tolerant with the intolerant, gentle with the violent and detached from all things amidst those who are attached to all things. Do always what you would other should do. Do evil to no man.'

"This it was that I taught to rich and poor, for five and forty years, after which I deserved to enter into the blessed repose which I now enjoy for ever".

And the golden idol, with raised finger, smiling, his beautiful eyes open, fell silent.

Before leaving the Musse Guimet, I obtained permission to enter the beautiful Rotunda where the books are. I turned over a few : The *Histoire des religions de l'Inde*, by M. L. de Milloue, M. Guimet's learned collaborator : the *Histoire de la littérature hindoue*, by Jeen Lahor, a pseudonym which conceals a learned and philosophical poet, and a few others.

A LETTER TO THE ANAGARIKA

11, Harcourt Terrace,
Dublin, Ireland.

January, 15th, 1928.

Dear and Honoured Disciple of the Compassionate One,

On January 1st I started a long letter to you : first I wanted on that day to send you all my best wishes for your health and the success of your mission, and also to send you the cheque I enclose here. But I hesitate to send the letter, fearing to bother you, intruding on you with my thoughts. I

still feel so strongly the benefit of my meeting with you that I would be very happy to be able to talk with you. But if it is right that I should, then I will be able to do so spiritually, without writing words on paper, and you would speak so to me. I may be mistaken, but I seem to feel that is so : I seem to feel your influence very living and present, strengthening me in the spirit of Buddhism. I have told several people here of my meeting with you, they were most interested, and it has given me the opportunity of talking of Buddhism, of making it more living for them, and thus perhaps, you have been able to reveal them through me. I wrote Mrs. De Valera a long letter on the subject and she showed an interest I did not expect in a devout Catholic, and now I have sent her over sixty quotations comparing Buddhist texts with Christian texts from the New Testament and Thomas a Kempis. When I was speaking with her recently on the subject explaining the wiping out of "self," her fifteen year old daughter sided with me and tried to make her mother understand. The De Valeras are fond of me, and would respect my views, for I try to live them rather than preach them. Mrs. De Valera though has the greatest need of a personal God, but some things have occurred to me that I shall write to her, and that may, without in the least wounding her in her faith, give her a deeper understanding of the Eternal.

Since meeting you I have let nothing interfere with my meditating, which I do for an hour or more every day, and thus a great deal has become clear to me. Two days ago, I was explaining to a friend, who has fallen away from the Catholic Church, how I realized in meditation, the Buddhist teaching of the non-existence of an immortal soul—a difficult belief or a European. She was enthusiastic over my explanation and found the Buddhist view far more uplifting than the Christian. She is coming to me in a few days to talk more about these things.

There is so much I would wish to write you about, but it may be a selfish desire and so I will not give in further to

it! I am enclosing my cheque for £20—my uncle's Christmas present to me. Will you please accept it for your Vihara in London? I am so delighted you are going on with your plan for it. Will you allow visitors stop here? And will you let me stop there sometimes, to find peace from the distractions of a "householder's life" and learn to live a "truly Buddhist life."

With all my sincerest wishes for your health and your work.

Yours sincerely and gratefully,
Sd. VIVIAN BUTLER BURKE.

P.S.—

January 19th, 1928.

This morning I received the of Volume I. of the "British Buddhist"—I am more than delighted at the thought of all that reading! I looked all through them at once before my breakfast.

Forgive me bothering you with this, but I want to tell you again—unimportant though I may be—how I sympathize with your work and how I appreciate your sacrifice in coming to England. I look on you—and have told others so—as a great living force of Buddhism, and feel you are giving it life in this part of the world. I know how you helped me, I know the strength and serenity I felt from the moment I left you, and that gives me faith in your power to help others by your teaching.

Recently I wrote to an English lady in Holland, Buddhist, who had written me, my name having being given her by Mr. Humphreys as a subscriber who might possibly take part in their professed international correspondence. I little knew of Mr. Humphreys views, but I told her of my meeting you and said what great good for Buddhism I thought it would meant to have you among us, and of the life I feel you were radiating. I also wrote at some length of how I approved of

your Vihara plan and of the need of such a refuge. I told her of your blessing and what it meant for me..... I feel I was bringing her in contact with your influence by telling her about you.—A true and living Buddhist, the heir of two thousand five hundred years of Buddhist Training.

We need you and your influence in this part of the world, be assured of that! and I am certain of the good you will do. I think your Vihara a splendid idea—a spiritual centre that is absolutely essential, and cannot fail to radiate its influence. It is a very big idea—too big evidently for some to understand—but one that is a joy to me, India, physically conquered, sending out her missionary to bring spiritual salvation to the "Conqueror". What a splendid lesson of spiritual strength and freedom! Though a man conquer a thousand men in battle..... It is the highest teaching of all religions, and India has sent you to teach it to the races of the West. Your work will be blest.

Gratefully yours,
(Sd.) VIVAN BUTLER BURKE.

THE LIFE-STORY OF THE VENERABLE ANURUDDHA

(Continued from page 539.)

BY MISS L. D. JAYASUNDARA, GALLE, CEYLON.

Thus exhorted, Annabhāra the pious house-holder bowed in reverence to the Paccêka—Buddha, took his leave, went to the house of Sumana the millionaire and offered him a share of the merit he had acquired by his gift of alms-food. The millionaire was over-joyed and asked Annabhāra to accept a thousand coins in return. "This merit of mine I shall not barter for any price, but I will give it to you as a free gift," rejoined Annabhāra. "My son Annabhāra, I am deeply grateful to you for your free-will gift, on my part I mark my appre-

ciation of your good act by a return gift of a thousand coins and you must take it," pressed the millionaire. "So be it"—approved Annabhāra and accepted Sumana's offer. Moreover, the millionaire was so highly pleased with Annabhāra that he made him a present of a free house, in a principal street in the city, and caused him to be supplied with all his daily wants, so that no longer was he obliged to work for his living as a manual labourer. Fore-sooth, a gift of alms to a Pacceka-Buddha, who had just risen from meditation on the Attainment of Cessation, bears immediate fruit in that life itself. Though Sumana the millionaire never before went with Annabhāra to the royal presence, he felt inclined to take him that day with him. Owing to the influence of Annabhāra's great act of merit, the king's attention became at once rivetted on that occasion on Annabhāra. "Why does your majesty look at this man so intently?" inquired the inquisitive millionaire. "Because I never saw him before," replied the king with assumed indifference. "He is indeed one well worth looking at, your majesty." "What is there so remarkable in him?" "This individual is fasting today having given over his share of food to the Pacceka-Buddha named Uparittha; and I therefore presented him with a thousand coins as a mark of my appreciation." "What is his name friend?" "He is called Annabhāra," replied the millionaire." The king was so pleased, that he also gifted Annabhāra with a thousand coins. Summoning the ministers he enjoined them thing: "Friends, do find a house suitable as a residence for this worthy man." The ministers thereupon caused a site to be prepared to put up a mansion for Annabhāra. Each dig with the mammy revealed a pot of treasure-trove, all over the proposed site. The ministers informed the king of the strange phenomenon. The king then ordered them to raise up the treasures but they receded from their reach and sank deeper the more they tried to capture them. The ministers reported the fact to the king, who once again ordered them to dig in the name of Annabhāra. Thereupon the treasures readily yielded them-

selves into their hands. The officers of the king caused all the treasures to be conveyed to the royal palace. The king called the ministers together and inquired: "Is there anyone else in this city possessed of so much treasures?" "No, your majesty, they responded decisively. Thus the king there and then appointed Annabhāra the chief treasurer of the city and caused him to hoist his flag as such. Annabhāra there—after, throughout the rest of his life, performed acts of merit, departed thereupon and was reborn in the blissful world of the *devās*. Thenceforth for a long, long period of time he fared from life to life among *devās* and men and was ultimately reborn about the same time as our Lord Gotama, the Enlightened One, at Kapilavastu, as the son of the Sākya King Amitodana. In course of time he was named Anuruddha. He was brother to the Sākya king Mahānāma and son of a paternal uncle of Prince Siddhattha himself. Anuruddha was an exceedingly fortunate prince but had an extremely delicate physique, and grossly ignorant of even the commonest affairs of the world. He bethought to himself that, because all his wants were so readily fulfilled and his behests instantaneously obeyed to the very letter, even boiled rice for his food was produced by the golden vessel which only contained it. Such an utter simpleton he proved to be. One day he played a game with his royal play-mates for a stake of oil-cakes. He lost each time so heavily that all his stock of cakes became soon exhausted. Then he sent a message to the palace for more cakes. The queen-mother sent him more cakes three times, all of which he lost by betting. But when the son sent for the fourth time, the mother bluntly replied: "No." The messenger reported to the prince the queen-mother's reply: "No." Never before having heard the word: "No," the innocent prince thought the word meant a new kind of cakes. Then he sent back the messenger asking for the "No cakes." The mother thought that it was a nice opportunity, to teach her son, what the word "No" meant. So she covered an empty golden bowl with another golden bowl and sent it by

the messenger, who eventually handed it to the prince. The prince gleefully removed the covering bowl, when lo and behold the other bowl was full of ambrosial cakes placed by the fairy-*devās*, on the way. The prince tasted the cakes, was thrilled by the sweetness and passed them round to his comrades, who pronounced the "No cakes" to be the sweetest and best in the world. Thereafter, the prince will have only : "No cakes" and whenever he demanded any, the queen-mother sent him an empty bowl as aforesaid, which invariably contained ambrosial cakes, placed there by the fairy-*devās*. By the time, when the Lord Gotama Buddha was sojourning in the Mango grove called Anupiya, belonging to the Malla princes at Kusinārā, more than 8,000 royal princes, who formed the retinue of Prince Siddhārtha, had entered the Order of the Sangha and become followers of their royal Master. But the families of the royal princes : Bhaddiya, Anuruddha, Bhagu, Kimbila, Ananda and Devadatta were unrepresented in the Brotherhood. The parents of the families, that had their sons ordained as *bhikkhus*, levelled the reproach, that the families of the aforesaid six princes should be considered as outside the pale of royal lineage of the Master, in as much as they have failed to become His followers, now that He had renounced the throne and had become a recluse. Hence the Sākya King Mahānāma addressed his younger brother prince Anuruddha thus : "Beloved brother, none from our family has yet joined the Sangha. It is indeed a grievous fault on our part. Besides, it is a great disadvantage to ourselves not to become co-sharers in the spiritual victory won by our noble Lord and Master. So dear brother, you better enter the Order. If you decline, I shall dear brother, you better enter the Order. If you decline, I become a *bhikkhu* instead of you." Prince Anuruddha, who was ignorant of what was meant by : "No", also did not know what was to become a *bhikkhu*. So, his brother Mahānāma explained to him, what it was to become a *bhikkhu*, namely to shave his head and don a yellow robe, to beg for his food with earthen-bowl, and to lie on a coarse plank-bed.

Anuruddha, who was delicately built and brought up, in the lap of luxury, was horrified to hear of such a hard life, and instantly declined. "Then my dear brother, take the other alternative and earn your living at the sweat of the brow and live the family-life, I shall take the better course and join the Order. This is inevitable,"—responded Mahānāma. Anuruddha, as said before, was such a simpleton, that he did not even know how boiled-rice originated. How could he know what it was to earn a living? So Anuruddha asked his brother what it meant. One day, it is said, during a friendly conversation with his cousins, Princes Kimbila and Bhaddiya, Prince Anuruddha himself asked them how boiled-rice was produced. Kimbila replied that rice originated in the kitchen-loft. "You know not how rice is produced," contradicted Bhaddiya: "It is I who know; rice originates in the pot." Thereupon Prince Anuruddha replied: "You both are wrong, it is I who know it aright: rice originates in the golden bowl, wherein rice is served." Did these simpletons speak at random or out of their narrow experience? The latter was the true reason for their wrong conclusions. Prince Kimbila once saw paddy being taken out of the loft. Bhaddiya witnessed rice being removed from a pot, but Anuruddha had only seen the rice, which he was served with in a golden bowl. Prince Anuruddha, who was thus sorely puzzled inquired from his brother the Raja Mahānāma, what it was to earn a living. Mahānāma answered thus: a husband-man who cultivates a field first repairs the dams, next closes up openings in the dikes to collect water, then turns up the sods, ploughs twice, breaks up the clods, levels the ground, opens out drains and sows the seed-paddy. Then he waters the plants, puts up a fence around, pulls out weeds, removes the insect pests; and when the harvest is ripe he reaps the crop, collects it into heaps, threshes it and winnows the grains from the chaff, fills the paddy into bags, carries home, dries in the sun, and keeps the bags of paddy on the loft. Then he repeats the same tedious procedure the next season. Anuruddha having listened to this minute be

thought to himself: "If there is indeed no end to this ever-recurring tire—same process, how can I find any rest or contentment in leading a family life?" "Dear brother, you yourself had better live the family-life and rule the country, I shall, on my part, join the Order. "Thereupon Anuruddha and his five cousin-princes aforesaid, accompanied by their barber Upāli, left their palaces with the permission of their parents and after an arduous journey reached the Mango-grove called Anupiya, where the Buddha then sojourned. The Sākyaas, we must remember, were noted for their pride of birth. So with a view to repress this excessive vice and to cultivate humility, the Buddha caused the barber Upāli to be ordained first, thus conferring priority of rank on a low caste man, so that the six royal princes were obliged to bow down to their senior in ordination. Before the end of the first *Was* season, out of the six princes Bhaddiya entered Arahāt-hood, Anuruddha won the celestial eye, Devadatta realised the ecstasy of the Eight Attainments, and Ananda became a Sotāpanna; whereas Bhagu and Kimbila sometimes afterwards reached Arahāt-hood. Thereafter, the venerable Anuruddha obtained an object of meditation from the Venerable Sāriputta, the generalissimo of the Law, repaired to the province called Cetiya, took up his abode there in a deer-park called Pācina-wansa and began meditation. One day, the Tathāgata, when surveying the world as was His wont every dawn, perceived that the Venerable Anuruddha was unable to surmount one difficult point in his devotional exercise. Thereupon, the Tathāgata by the exercise of psychic power repaired to the spot where the elder was abiding, instructed and helped him over his difficulty and proceeded through the air to the forest called Bhesa-Kalā. Soon thereafter, Anuruddha-thera exerted himself all the more and became an Arahāt, with the three-fold transcendental knowledge. Thus did he fully, realise the Four Noble Truths and know that his task was done and there was no more life for him under these conditions.

On a subsequent occasion, the Tathāgata recounted the

virtues and aspirations of the Venerable Anuruddha during his previous lives as detailed above, and proclaimed him the chief among Bhikkhus in the Sāsana, who were endowed with the celestial eye. Thereafter, this venerable therā took part in most of the important historic events, including the ceremonies attending the Pari-nibbāna of the Tathāgata, and afterwards in the convocation for the recital of the Dhamma and the Vinaya, lived to the extraordinarily old age of 150 years, as one of the brightest ornaments of the Order, and passed away to the unutterable Peace of Pari-nibbāna.

Peace be to all !

FROM THE LIBRARY TABLE

THE RAMIREDDIPALLI BUDDHIST SCULPTURES.

... Thus the Ramireddipalli Stupa at the height of its popularity was visited by the people of all the surrounding villages. There is also Nandigama 6 miles off, Madhira at the same distance, Jagayyapeta a more distant and other popular places. Amarawati is 16 miles off. It would appear that at some time prior to 4th century A.D. the whole valley of the Krishna (both north and south) was studded with Buddhist stupas, viharas chaityas and monasteries, as evidenced by the innumerable Buddhist antiquities that are discovered throughout the region. Though the village of Ramireddipalli and the hillock close by, on which the Buddhist monastery was built, now appear to be away from the rivulet Mulageru, in ancient times they must have been nearer to it. (Mr. Subba Rao in the Quarterly Journal of the Andhra Historical Research Society).

ANNIVERSARY OF THE FIRST BUDDHIST MISSION.

In response to the invitations by the President and members of the Committee of the British Maha Bodhi Society, a large number of Buddhists assembled at 41, Gloucester Road, London, N. W. 1, on Sunday, the 28th of October, at 4 p.m.

The occasion was the celebration of the 2517th Anniversary of the First Buddhist Mission initiated by Lord Buddha Himself when He sent forth 60 Arhat Bhikkhus to preach the Law of Righteousness. The Hon. Mr. D. B. Jayatilaka, M.A. (Oxon), Barrister-at-Law, M.L.C., of Ceylon, presided at the meeting. The proceedings were opened with an instructive address by the Chairman on the significance of the Anniversary they were assembled to celebrate. Mr. B. L. Broughton, M.A. (Oxon.), followed up with an interesting address on the life of the Buddha, apparently from a Far Eastern Buddhist standpoint. Then Ven. P. Vagiranana delivered a short sermon on the life of a Bhikkhu. The most important address of the afternoon, however, was that of Mr. J. F. McKechnie, who spoke on "Kamma." Mr. McKechnie is not only a great student of Buddhism but also a true follower of the Master. He understands the Dhamma in its correct spirit. As an exponent of Buddhism he is, perhaps, unrivalled in the West. We have pleasure in publishing his address in full ; and we would wish to commend it for the perusal of all those who wish to know what Kamma in Buddhism is. (*British Buddhist*).

TERRIBLE UNREALITIES

In course of an article in "Young India" Mahatma Gandhi exposes the "Terrible unrealities" of the last Congress. He says :—

"The delegates to the Congress were mostly self-appointed. The election procedure laid down by the Congress constitution was discovered to have broken down. This was one of the terrible unrealities about the great annual demonstration.

They had gone there as to a circus as sight-seers. And strange as it may appear the Congress pandal was constructed as an adjunct to and in the midst of an enlarged edition of Filis's circus.

The volunteers dressed in European fashion presented in my opinion a sorry spectacle at Calcutta and the expense incurred was out of keeping with the pauperism of the nation.

They were no representatives of rough and rugged businesslike farmers. The Punjab has to alter this."

CURE OF LEPROSY AND A BUDDHISTIC STORY

Our modern pharmacy owes many of its brilliant discoveries to primitive truths discovered centuries ago. The modern discovery of the cure of leprosy by Chaulmoogra oil is one of such primitive truths that has been recently re-discovered. The efficacy of Chaulmoogra oil in the treatment of leprosy was known to India as early as Buddhistic times. A Buddhist story regarding this discovery runs as follows. A certain princess who was afflicted with leprosy left her home for a pilgrimage. In her travels she came upon a beautiful forest which seemed to invite her to stay. The princess did make her home in the forest and lived in one of the crevices of a tree, which is today known as Chaulmoogra tree. Instead of segregating herself due to social ostracism she was happy to choose this voluntary segregation. A few years later a Buddhist prince was hunting in the same forest. In pursuing game, he accidentally saw something that looked like a woman. Curious, he followed her to the crevice. He was mystified and called to her asking who she was. The princess, answered saying that she was a princess from India. The prince recognised the princess and invited her to come out of the crevice. On her coming out, the prince exclaimed "What has become of your leprosy? This is the germ of the discovery of the cure of leprosy. The Chaulmoogra tree has ever since been regarded as a holy tree.—(Dr. V. R. Kakatnur in "Tribune" Jan. 1929).

BUDDHIST HEADQUARTERS, COLOMBO

The pinnacle laying ceremony of the new Buddhist Headquarters in Norris Road, took place at 3-30 p.m. on Saturday. The building is a four storied one, the image house being on the topmost storey, and the dagoba which is about 20 feet in height has been constructed as a dome for the image house.

At the auspicious hour appointed for the ceremony Messrs. Robert de Zoysa, D. C. Senanayake, K. D. M. Perera, and L. S. Gooneratne, each carrying a part of the golden pinnacle, ascended the temporary staircase that had been put up against the dagoba. As many members of the clergy and laity as could safely be accommodated around the dagoba, which had been enclosed by a temporary railing, were allowed to go up, the vast majority being content to witness the ceremony from less perilous positions. The Bhikshus chanted Pirith and the air was rent with cries of "Sadhu, Sadhu" as the pinnacle was reverently laid on the dagoba.—(*Ceylon Morning Leader*).

LORD BUDDHA AND HISTORIANS

Yet until modern times nothing of the real nature of Buddhism was known. The scientific investigators who followed in the train of Alexander the Great, describe various Indian religious sects, but do not specifically mention Buddhism. The first Christian writer to mention Buddha is Clement of Alexandria at the end of the third century, who speaks of "those of the Indians that obey the precepts of Boutta, whom through exaggeration of his dignity they honour as god."* Buddha was also known to the Manichæans. As Biruni quotes a work by Mani (C. 216-276 A.D.), the *Shaburqan* in which the great heretic claims as three of his predecessors Buddha, Zoroaster and Jesus.† The *Acts of Archelaus* (early fourth century), which purport to be the record of a debate between Mani and a Bishop Archelaus, speaks of a predecessor of Mani, Terebinthus, who spread a report about himself, saying that he was filled with all the wisdom of the Egyptians, and was now called not Terebinthus but Buddha. He pretended that he had been born of a virgin and brought up by an angel on the mountains. This work was known to St. Jerome, and from it he may have got his statement that Buddha was born of a virgin. The *Acts* do not say that Buddha was of virgin birth, but only that Terebinthus, who called himself Buddha, made

that claim. St. Jerome attributes to the gymnosophists the belief that "a virgin gave birth from her side to Buddha, the chief person of their teaching." His statement about the virgin birth may be as much as his view that Buddha's followers were the gymnosophists. They were gymnosophists or naked ascetics in India,, but they were not Buddhists.

In the thirteenth century Marco Polo had heard of Buddha in Ceylon, whom he named by his Mongolian title of Sagamoni Barcan, a fact which makes it probable that some of his information came from Mongolia. He describes him as the son of the king of Ceylon and the first great idol-founder, though he knew of his greatness as a moral teacher, and declared that if he had been a Christian, he would have been a great saint of our lord Jesus Christ, so good and pure was the life he led.

In 1660 Robert Knox, an English seaman, was taken prisoner by the Sinhalese, and remained in captivity nineteen years. He mentions Buddha as "a great God, whom they call Buddhu, to whom the Salvation of souls belongs. Him they believe once to have come upon the earth. And when he was here, that he did usually sit under a large shady Tree, called Bogahah." But much more circumstantial account was given by *Simon De La Loubere*, envoy from Louis XIV to the king of Siam in 1667-8. He had passages from Pali books translated, which give some of the Buddha legend in an intelligible form. He too thought that Buddha was the son of a king of Ceylon. The Indian missionaries of the seventeenth and eighteenth centuries were much more astray. The Carmelite *Paulinus A. S. Bartholomæo* (1790) confused Buddha with the Hindu God Buddha (the planet mercury), and also tried to identify him with the Egyptian god thout (Thouth). (*Life of Buddha* by Dr. Thomas).

MRS. FOSTER'S BENEFACTIONS

[We reproduce below certain extracts from a report issued by the General Secretary of the Ceylon Maha Bodhi Society in connection with benefactions of our Patroness, Mrs. Foster.—Editor.]

The money that Mrs. Foster has entrusted to the Anagarika is invested in house property or other securities and are mainly administrated by Messrs. Julius & Creasy who are the Anagarika's legal advisors.

The Anagarika is the Trustee and judiciously employs the interest in the religious and social work that he is carrying on, in Ceylon, India and Europe.

One of the first objects to which her money was set aside was the school at Saranath near Benares. Today Saranath has become a Buddhist centre and to the New Vihara which is being built Mrs. Foster has donated 30,000 rupees.

From 1902 to 1913 Mrs. Foster contributed Rs. 3000 a year and with this the Maha-Bodhi Rubber Estate was bought and the Educational work of the Maha-Bodhi Society was carried on till 1915 when owing to the riots in Ceylon the work of the Maha-Bodhi Society suffered.

During this period the house at Baniapooker Lane Calcutta, was bought for which a large contribution was made by Mrs. Foster.

In June 1913 when the Anagarika visited Honolulu she gave him £ 4000 with the request that the Hospital and Dispensary which the Anagarika was anxious to open should be named in memory of her late husband and parents.

For the purpose of this hospital the Anagarika donated a property worth about 50,000 dollars and the Foster-Robinson memorial Hospital & Free Dispensary is an institution which gives free treatment to about 20,000 patients a year. This is located in Colombo.

In June 1916, the Government of India offered a holy Relic of the Lord Buddha to the Maha-Bodhi Society and the Dharmarajika Vihara was built at a cost of Rs. 100,000 and lodging for the priests and Head-Quarters of the Society were added at a cost of Rs. 23,800 of which Mrs. Foster contributed Rs. 87,800.

In January 1920 she sent 50,000 dollars worth of U.S.A. Government bonds, and in June 1923 another contribution of 100,000 dollars. In 1925 November when the Anagarika visited her in San Francisco he was cordially received by her and was promised 300 dollars a month for two years to carry on his propaganda in England. The Anagarika himself is contributing Rs. 1000 a month for the upkeep of the three Buddhist priests

who are disseminating the Doctrine of the Buddha in London. The House at 41, Gloucester Road, Regents Park which is the Head-Quarters of the Maha-Bodhi Society in London has been bought with the gracious lady's permission for £ 5000.

The Foster Fund as the Trust is known now totals Rs. 391,000 rupees and is invested in properties or lent on securities.

THE PROPERTIES IN CEYLON ARE

	R.	C.
The Foster Buddhist Seminary at Kandy	34,500	00
The Maha-Bodhi Society Head-Quarters at Maligakande, Colombo	46,250	00
Buildings at Slave Island, Colombo	28,832	86
Land bought for Girls' School in Colombo recently sold to the School	8,000	00
Lent on Mortgages	237,000	00
Lent on Securities	35,450	00
Plot of land near the University site at Dumbura	1,000	00
	391,032	86

The interest and revenue accruing from the money lent has come to about 89,000 rupees which has been spent on Buddhist work in Ceylon, India and Europe.

The sums of money contributed for the Foster Robinson Memorial Hospital amounting to Rs. 66,000 have been invested as a separate Fund by Messrs. Julius and Creasy and the interest is being utilized for the carrying on of the work of the Hospital. The interest of the money lent on Mortgages by Messrs. Julius and Creasy is being used for the upkeep of the Foster Seminary, and the Religious, and Educational work of the Society.

It is important to mention in this connection that the Anagarika is bequeathing for religious, philanthropic and educational purposes nearly the whole of his patrimony which he has received from his father the late Mudaliyar Don Carolis Hewavitarne, which amounts roughly to about 350,000 rupees.

The names of Mrs. Foster and of the Anagarika Dharmapala will be remembered by succeeding generations of Buddhists with veneration just as the names of Visākha and Anātha Pindika are revered by the Buddhist world of today.

The help given by Mrs. Foster to Buddhism may well be described "as a romance of unparalleled generosity," and her name will be remembered by future generations as the Maha Upasikā of the Buddhist revival.

DONATIONS FROM THE FOSTER FUND

	R.	C.
To the Maha-Bodhi Society Press ...	5000	00
.. The Schools taken over from the Buddhist		
.. Theosophical Society ...	4894	72
.. The Schools of the Maha-Bodhi Society ...	1800	00
.. Foster House at Perambur, Madras ...	3000	00
.. School Buildings at Rajagiriya, Colombo	8900	00
.. Dharmasala at Gaya, India ...	2000	00
.. Upkeep of Foster Buddhist Seminary, Kandy	7425	00
.. Expenses of E. E. Power ...	2625	94
.. Vas Ceremony at Buddha Gaya ...	2099	34
.. Sri Lankadhara Society, Colombo ...	2000	00
.. Mallika Home for the Aged Colombo	2500	00
.. Pali Text Society, London ...	2000	00
.. Ananda College, Colombo ...	3500	00
.. Kulangana Samitiya, Kandy ...	1000	00
.. Museus Girls' School, Colombo ...	1000	00
.. Dharmasala at Maligakanda ...	2000	00
.. Japanese Earthquake Relief Fund ...	600	00
.. Young Men's Buddhist Association, Colombo	3000	00
.. The National Orphanage, Heneratgoda	1000	00
.. Upasika Aramaya, Kandy ...	750	00
.. Delegates to India on the Buddhagaya Question	750	00
.. Buying Land for Rodiya School ...	175	00
.. Verahera Vihara ...	100	00
.. A German Buddhist ...	200	00
.. Dhammapada Prices ...	1070	00
.. Foster Celebrations ...	943	33
.. Contributions to various Charities ...	2475	25
.. Anuradhapura School Building ...	5267	00
.. London Buddhist Mission ...	20000	00
	88,175	58

A sum of £100/- has been donated from the Fund to Mr. Oscar Schloss, Neubiberg, of Munich for Buddhist work in Germany.

21-11-28.

C. A. HEWAVITARNE,
Hony. Secy. Maha-Bodhi Society.

Maha-Bodhi Mandiraya,
Maligakanda, Colombo, Ceylon.

LETTERS TO THE EDITOR
BUDDHISM IN EUROPE.

Dated Mandalay the 16th January, 1929.

From Taw Sein Ko Esq., C.I.E., I.S.O.,
"Peking Lodge", Mandalay.

To The EDITOR,
Mahabodhi Journal, Calcutta.

DEAR SIR,

As you are one of the leading spirits in the movement for the Revival of Buddhism in India, I venture to submit, for your information, and for favour of taking any necessary action, the enclosed copies of the correspondence between myself and Mr. Reuben Lange, of Locarno in Switzerland.

2. After the Great European War of 1914-18, the whole of Europe is waiting for the peaceful propaganda of Buddhism. The cementing bond of our Holy Religion appears to be essential to effect the unification of India as well as the stabilization of Europe. We must try and revive the glories of Asoka's days.

3. There is a proposal to establish a Buddhist Mission in Munich, Germany, by Mr. Lange. I should be extremely glad if you or the Secretary of the Buddhist Society would kindly furnish him with some suggestions and also with some suitable literature on the subject.

4. If Buddhism is firmly established in Europe, it will have a very happy repercussion in India. We should endeavour to make use of our best efforts so as, eventually, to make Buddhism the State Religion of India.

5. At present, the elements of unification are absent in Hinduism, Theosophy, Sikhism, Parseeism, Islamism, and Christianity. Buddhism alone satisfies the soul of India, as its teachings are in harmony with the tradition, history, social custom, and ethnical characteristics of the diverse races composing the immense population of India.

6. I shall be glad to be favoured with your opinion on the sentiments expressed above.

Yours sincerely,
TAW SEIN KO.

BUEN RETIRO,

Via Oirconvallazione,

Locarno, 26th November, 1928.

DEAR MR. TAW SEIN KO,

Your letter interested me very much indeed. I quite appreciate that to understand Pali properly one should know some Sanskrit. I hope one day to be able to learn a little. At the present moment I spend about five hours daily on the Pali texts, and can translate them with the aid of a dictionary etc. fairly well. As you say, we cannot approach to an understanding of Buddhism without reading them in the original. I am noting the books on the Mahayana you mention. At present I have a book by Suzuki; 'Outlines of Mahayana Buddhism', which does not, impress me, and also a German translation of the book of the Russian Scholar Scherbatsky, Epistemology and Logic, according to the Teaching of the Later Buddhists—a very abstruse book. Moreover a German translation of both the Chinese and Tibetan versions of Nagarjuna's Madhyamika-Sastra, as well as an English version of the Lotus of the Good Law, and other Mahayana Sutras. But all this too is very abstruse, and I always breathe freely when I return to the Pali text.

I think much of the West, after the war, is calling for Buddhism for help, and that the right moment for Propaganda has come. With this in view my "guru" is thinking of returning to Europe next spring, but he is not a very practical man, and I am afraid I am even more awkward than he is. Although brought up in practical England, my tastes are those of a recluse, and although I should like to help, I am very diffident, and don't know how to begin. If one could find three or four people, as you suggest, all might be well, but as you very likely know, most Europeans who call themselves Buddhists are in their beliefs not real Buddhists at all, and in their mode of living not always exemplary. Some doubtless are genuine, but these are hard to find. Those in Europe, on the other hand, who earnestly need and desire Buddhism, are many. What I think is required is that, bhikkhus from the East come to Europe, study in Europe, and then create a centre in Europe with the material and spiritual aid of Asiatics and Europeans. Some shy attempt of this sort is being made in London now, but England is not the fit place, as you say. Do you think anything of this sort could be arranged in Germany from Burma? If so I would joyfully dedicate myself to furthering the plan. Apart from this, all I think I could do would be

to write articles about Buddhism in Europe, and my own conversion to Buddhism, if you think this would be of any use, for Eastern or Western newspapers.

Yours very sincerely,
(Sd.) REUBEN LANGE.

Underwood,
Maymyo, Burma, India.
The 22nd December, 1928.

DEAR MR. LANGE,

I was extremely delighted to receive your letter of the 26th November 1928. For the present, you are wise in devoting the whole energy of your mind to the study of Pali Text and the Ceylonese form of Buddhism, which is called Hinayana or the Southern School. Later on, Sanskrit and Mahayana may be taken up as a supplementary study, when you have spare time and when you have become proficient in Pali as well as in the leading tenets of Buddhism. Further, you may read the works of the Chinese philosophers, Confucius and Mencius, which are included in the "Sacred books of the East" series published by the Oxford University Press under the editorship of the late Prof. Max Muller.

During the progress of the European War of 1914-18, I wrote to several friends in England that Christianity had sadly broken down in Europe, and that Buddhism or Confucianism should be set up in its place as a social and spiritual remedy. Your statement that "much of the West, after the war, is calling for Buddhism for help, and that the right moment for propaganda has come", exactly coincides with my own opinion formed during the course of the European War over 10 years ago. What we now need is to devise a *modus operandi*, which consists of the following items:—

(1) Propaganda by journalism ; you might start by writing a series of articles on Buddhism, and might start with an article entitled "Why I became a Buddhist". These articles may be published in the Hibbert Journal of Edinburgh, the Buddhist Journal of London, and some selected Journals of Germany and France. In India, they may be published in the Mahabodhi Journal of Calcutta, and in some journal in Ceylon, selected in consultation with your "guru". These articles may be reprinted in pamphlet form for sale at the book-seller's shops as well as for a wide distribution among your friends

and among those who are interested in Buddhism. If you think fit, they may also be published in some selected journal in New York, Leningrad, (Russia) and Vienna.

(2) By forming a Buddhist centre in Germany for the mutual exchange of ideas between Asiatics and Europeans, and for oral propaganda as well as personal teaching. Such an experiment might be inaugurated in Germany and especially at the University of Berlin, Leipzig, or Munich. The professors of Sanskrit, Pali, Buddhism, Hinduism, and Indian philosophy may be interested in the new movement, and their sympathy and co-operation may be enlisted with advantage. I know of no eminent men in the first two Universities; but I have a friend called Prof: L. Scherman at Munich. His address is "Ethnographic Museum, 26, Maximilian Street fur Volkerkunde, Munich, Germany". You might write to him mentioning my name and explaining your project fully. This gentleman has visited Burma and has witnessed Buddhism in one of its own homes.

(3) The establishment of a permanent Buddhist Mission in Europe with buildings, staff, a library, a printing press, a journal, and a College for the training of Buddhist missionaries.

(4) Ample funds are required for carrying out your projects. If possible, you should enlist the sympathy and co-operation of wealthy merchants and rich bankers like the Rothschilds of Vienna, Paris, and London. Without money you cannot conduct a religious movement successfully, because such a movement is not a remunerative business.

(5) Above all, you require a qualified, enthusiastic, and trustworthy *personnel*. You require a good President, Vice-President, Secretary, and Treasurer, as well as Council or Committee of management.

Of course, all these items could not be created at once, but would come in their proper time. We must possess our souls in patience and in forbearance.

As regards funds, European countries are richer than Ceylon, Burma or Siam. Ceylon will supply you with a lot of "gurus" and I am glad to learn that your own "guru" is returning to Europe in the spring of 1929 for the avowed purpose of propaganda.

I am extremely glad to learn that you would joyfully dedicate yourself to furthering the plan of propagating Buddhism in Europe. I agree with you in thinking that people in Europe are war-weary, and are in an expectant attitude waiting for Buddhism or some other religious faith to

remedy their social, industrial and political evils, which now cry aloud for readjustment and immediate or effective palliation and remedy. If you need any further advice based upon my knowledge and experience, my services are at your disposal. I would also suggest that you should consult Mr. Dharmapala, the Buddhist Missionary, and the learned editor of the Mahabodhi Journal in Calcutta. You should also consult the Secretary of the Buddhist Mission, in London. There is a gentleman called Sir Francis Younghusband in London, who has written several books and who is much interested in the evolution of a new faith for Europe and India. If possible, you might find out his address and consult him. He is an influential man in English official and political circles.

Yours very sincerely,

(Sd.) TAW SEIN KO.

(We are glad to inform Mr. Lange that the Ven. Anagārika Dharmapāla has already established a Buddhist Mission in London at 41 Gloucester Road, Regents Park, London N. W. 1, where three learned Bhikkhus from Ceylon are engaged in missionary work. The Anagārika together with Mrs. Mary Foster is financing the whole Mission at present. He has also established the British Maha Bodhi Society and it is worked by a General Secretary and a Manager both from Ceylon. The mission is established in a spacious building purchased by the Anagārika at a cost of £5,000. It is also proposed to build a Vihāra with necessary apartments for a library and preaching hall at a cost of about £5,000 and an appeal is made for funds. The British Maha Bodhi Society has as its organ a monthly journal issued from the same place. We have therefore all what is required to make the mission a great success if only we get the support of the Buddhists and the sympathisers like Mr. Lange. We shall be glad to hear in what practical manner Mr. Lange is willing to help the movement so well established in London from where it may easily be extended to other centres in Europe. We shall be glad if Mr. Lange puts himself in communication with us.—Ed.)

NOTES AND NEWS

ANAGARIKA DHARMAPALA

It is most likely that the Ven. Anagarika Dharmapala will visit India and Burma during the summer provided his health continues to be satisfactory. He is now convalescing in Maha Bodhi Mandira, Maligakanda, Colombo.

* * * * *

AFGHANISTAN IN MELTING POT

Affairs in Afghanistan are becoming more and more complicated, and the world powers are anxiously eyeing at Kabul. There have been three kings in about three days, and the two ex-kings are in a sorry flight. A rebel leader is now said to be the king. Avakan and Kandahar, which in ancient time saw the peaceful and benevolent activities of the Buddhist Dharma-pracharakas (missionaries), are today the scenes of cruel bloodshed and darkest intolerance. We earnestly hope that the good old spirit will once again bless the people now in strife.

* * * * *

SARNATH VIHARA FUND

We are happy to inform the Buddhist world that the construction of the Sarnath Vihara is steadily progressing under the able supervision of our Hon. Architect and Engineer, Mr. Hari chand of Benares. The main Hall of the building will be completed before long; but it is feared that the funds at our disposal will be exhausted before the roof of the Hall is finished. The next instalment, therefore, will witness a sad end of our noble work if necessary funds are not forthcoming. Are the Buddhists so poor as not to be able to complete a work which cost them only about a lakh of rupees.

* * * * *

A SERMON IN HONOLULU

In the course of an interesting sermon delivered by Rev. Bhikkhu Shinkaku he says:—

"What then is this glorious doctrine which we call Buddhism, this wonderful religion which brings such joy and peace to one who Rightly Understands? It is in simple words, an orderly arrangement of thought; a view not of this world alone, but of the Universe—the sum total of all that exists in space—a view leading to an insight and understanding of the nature of things. . . . The most striking feature of Buddhism is its practical tendency . . . Buddhism is nothing more than a way out of grief and sorrow; a combined philosophy and

religion; the understanding, the realisation, and the consequent manifestation of which is the attainment of that peaceful state of mind we Buddhists call Nirvana."

* * * * *

A CRITICAL EDITION OF MAHABHARATA

Bhandarkar Oriental Research Institute, Poona, has issued an appeal for contributions towards the expenses of producing a critical and illustrated edition of the Mahabharata for which Shriman Balasaheb Pant Pratinidhi, Chief of Aundh, has donated a lakh of rupees. The extent of the complete edition, taking text and critical notes together, will be a total of about 8000 demy quarto pages, which will be bound in about a dozen volumes. It is estimated that the total cost of producing the edition will amount to about five lakhs of rupees. Of this amount a little more than a lakh has so far been realised. . . . the principal donors besides the Chief of Aundh being, the Governments of Bombay, Madras, Burma, the University of Bombay and the Baroda Durbar.

We wish this great work all success and hope that the rich Hindoos will liberally contribute towards the fund.

* * * * *

CURIOUS INTERPRETATION OF BUDDHISM

Mr. M. R. Jayakar in his presidential address at the Social Conference held in Calcutta remarked that one great contribution of Buddha was that He taught the highest conception of a God. This is exactly what Buddha never took the trouble of teaching. His whole life was spent in bringing people to right ways of thinking and living. To Buddha conception of a god supposed to have created a miserable world was not at all fruitful knowledge. His great mission was to liberate man from bondage, and this He did without appealing to a God or gods. If our friends can not think of Buddha without associating His name with god-idea and thus dragging the Teacher to the level of the vague minded, it is better for them as well as for others that they should obtain a clearer view of Buddhism before they make ill-formed judgment.

* * * * *

MANTRAS AND MAN

In a recent proclamation signed by some Hindu leaders including Pundit Madan Mohan Malavya it is said that a large section of the Indians now known as shudras and untouchables are allowed to recite certain Mantras which hitherto were prohibitive for them to recite. The only significance of this announcement is that they *do read* the scriptures even without

the so-called permission of the orthodox Hindus and the permission only seeks the good will of these people who are now realising their own position inspite of Brahmins and their mandates. We simply tell our brothers that they need no permission at all to read their scriptures and they can not be relegated to hell if they do so.

* * * * *

HOW BUDDHA CONQUERS SILENTLY

Agitations against cast prejudices, purdha system, child marriage, animal sacrifice and the present system of unequal treatment to widows are clearly the signs of springing into light of the old spirit of Buddhism left behind by the Tathagata for the advancement and welfare of humanity. The Buddha had to brave all the forces of an unbending Brahmanical orthodoxy blind to all reason and fair play in order to restore to man what was his. The modern age has proved beyond any manner of doubt the great truth of Buddha's religion. Now no one dares to speak of woman as an inferior being neither do they speak disparagingly of the lowly brother. Man again is asserting himself, and tries to be independent of gods and their mouthpieces—the priests. It is not, as Pandit Motilal Nehru says, the religion which is the greatest barrier to unity, but it is the priestcraft that does the harm. It is by arrogating to themselves all the privileges of society that the priests have made invidious distinctions among men thereby creating wide gulfs between this and that section. The present social agitations are a victory to the Buddha Dhamma, and the conquest slowly but steadily progresses.

* * * * *

THE CONGRESS OF BUDDHIST ASSOCIATIONS, CEYLON

The tenth annual sessions of the Ceylon Congress of Buddhist Associations were held during the Christmas week in Colombo under the Chairmanship of Mr. D. C. Senānāyaka. He said "I am of opinion that as Buddhism is the national religion of the people of Ceylon, this Congress of Buddhist Associations must form the most useful and efficient institution and potent factor for the upliftment of our people." Again he says "It is a deplorable fact that the larger majority of the 8,000 odd Buddhist monks in the country lead a next-to-useless life as far as their services to the Sāsana are concerned. It must also be admitted that in almost every village there exists at least one Buddhist temple."

Year after year these defects have been recalled and remedies suggested ; but the monks have not turned themselves more useful ; nor the criminal tendencies of the laity have abated. Passive resolutions can not help the people unless they are coupled with active propaganda and sound education. We hope that some effective steps will be taken by the Buddhist leaders of Ceylon in this line.

* * * * *

KING THIBAU'S BUDDHA IMAGE

A Berhampore resident informs us that he has an image for sale and gives the history of the image as follows :—

"The Buddha (image) was in the residence of Thiba the King of Burma and the King was worshipping the same. Original owner was the King of Burma. The statue was brought by Captain Randel the officer that came here (Berhampore) for garrison purposes after the fall of the kingdom of Burma into the hands of the English."

This is one example of how very valuable relics of Buddhism fell into the hands of the vandals. We wish the writer kindly to make a present of it to the Sri Dharmarajika Vihara in Calcutta which is a right place to receive it.

* * * * *

PARLIAMENT OF RELIGIONS

A Parliament of Religions was held on the 27th and 28th last month in the Senate Hall, Calcutta when several speakers representing various religious gave discourses with special reference to unity among all religionists and how to combat the apathy to religion on the part of the present generation. The Parliament was opened with an address by Dr. Rabindra Nath Tagore. A fuller report of the proceedings will appear in our next issue.

* * * * *

SIR HARI SINGH GOUR'S LECTURES

We are in a position to announce that our friend and co-worker Sir Hari Singh Gour will deliver a course of lectures on Buddhism and its Philosophy during his stay in Burma.

Sir Hari Singh will be sailing for England in May and will visit France, Germany, Russia and Austria and America where he will deliver a similar course of lectures to educate the public opinion on the practical and social aspects of Buddhism. He has very kindly consented to give his experience in Europe and America in the form of articles to the *Maha Bodhi*. We wish the Ambassador of Buddhist Culture all success. Buddhist centres in Europe and America will do well to communicate with Sir Hari (Address—Sir Hari Singh Gour, Kt. Nagpur, India).

FINANCIAL

MULAGANDHAKUTI VIHARA.

Previously acknowledged, Rs. 45,443-12-10 ; S. W. Laden La, Darjeeling Rs. 100/- ; S. N. Barua (Jany.), Rs. 5/- ; S. Haldar, Retired Magistrate, Ranchi, Rs. 5/- ; collected by Rev. Budam, Chinese Priest, Rs. 10/- ; Dr. N. N. Roy, M.B., Dhashghara, Hooghly District, Rs. 5/- ; Anonymous, Rs. 2/8/- ; Mr. Poddie Singo, Glencoe, Queensland, Rs. 9/4/- ; U Shwe Ba, Mawlee Qr. Akyab, Rs. 5/-. Grand total, Rs. 45,585-8-10.

GAYA DHARMASALA.

Previously acknowledged Rs. 2,951-6-0 ; I. K. Wijehami Upasaka, Iddamalgoda, Ceylon, Rs. 1,000/- ; collected by Sugatakanti at Gaya from Pilgrims, Rs. 71-9-6. Grand total, Rs. 32-15-6.

ERRATA.

In the article on "Vengeance in Christianity" in our January number, on p. 9, line 13 from bottom *for* may read *they* ; on p. 11, line 2 *for* Chinese read *Chinee*, and in the 6 *for* 1914 read 1918.

THE MULAGANDHA KUTI VIHARA

AT SARNATH, BENARES.

The holy site known as the Deer Park at Rishipatana, Benares, is the most famous in the history of our noble religion. Our Lord preached the first Sermon to the five Bhikkhus at this hallowed spot, 2513 years ago. A thousand years ago the place was sacked by the Mahommadans and the Bhikkhus were massacred. For a thousand years the place was in a state of desolation. The Maha Bodhi Society is now going to erect a Vihara at the sacred spot, and building operations will be started this month. The estimated cost of building the Vihara amounts to Rs. 1,30,000. There are millions upon millions of Buddhists in Asia. We desire that each Buddhist will contribute his mite and we are sure that the poorest Buddhist will joyously give his or her quota. Our Lord enunciated for the first time the ethic of renunciation and self-sacrificing charity. He left His royal palaces to save all humanity. Will not the Buddhists of Japan, Burma, Ceylon, Siam, China, Tibet, Chittagong, Arakan, Cambodia, Nepal, Korea, Manchuria and Sikkhim co-operate with the M. B. S. to erect the shrine at the hallowed spot? Mrs. Mary Elizabeth Foster of Honolulu has paid Rs. 30,000 to the Vihara Fund. How much will you pay?

Remit whatever amount you can to the Calcutta Hong Kong and Shanghai Bank marked "Maha Bodhi Society" or to the General Secretary, M. B. S., 4A, College Square, Calcutta.

ANAGARIKA DHARMAPALA,
General Secretary,
Maha Bodhi Society.

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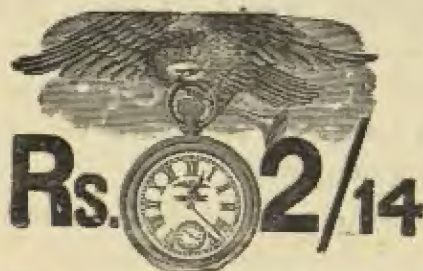
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परिदोसानं कल्लायं सार्थं सव्यञ्जनं केवलपरिपुणं परिपुणं ब्रह्मचरियं पक्कासेय ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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MARCH,

B. E. 2472
C. E. 1929

[No. 3

THE WAISAKHA CELEBRATIONS

The thrice sacred festival in commemoration of the Birth, Enlightenment and Parinirvāna of the Buddha Sakya Muni will be held under the auspices of the Maha Bodhi Society on 23rd May, 1929 at the following places :—Buddhagaya, Benares, Calcutta, Gaya town (Revd. Zawtika Memorial Hall), Madras and LONDON. Contributions will also be sent towards the celebrations at Kusinara, Lumbini and Lucknow.

The Executive Committee of the Maha Bodhi Society expects Buddhists of Burma, Ceylon, India etc. would send their contributions to the Hon. Treasurer, Maha Bodhi Society, 4A, College Square, Calcutta.

The Maha Bodhi Society of India is making arrangements to celebrate the forthcoming Waisakha Day on the 23rd May in Calcutta, Sarnath (Benares), Gaya and Madras. The programme will include *dana* to the Bhikkhus, alms and clothes to the poor and presents to Hospital patients. The Society is unable to meet all the necessary expenses and it has to depend on the generosity of the Buddhist public for the success of the programme. We would therefore appeal to the public for liberal donations which will be thankfully acknowledged.

THE ANAGARIKA DHARMAPALA,
General Secy. M. B. Society.

THE TRANSCENDENTALISM OF THE BUDDHA DHAMMA

BY VEN: ANAGARIKA DHARMAPALA.

Philologists may translate Pali texts into English or any other European language, they may edit the Pitakas, and yet they may not be able to grasp the (artha) of the psychology of the Dharma. In the Alagaddupama sutta the Tathagata clearly stated that a Bhikkhu may study the whole of the Pitakas, and yet may not clearly grasp the spiritual essence of the sublime Dharma. The *vyanjana* and the *attha* are two technical terms used by the Tathagata. The former cannotes the letter and the latter term cannotes the spirit. The Dhamma is divided into two categories, the *vohara* and the *paramattha*. The *vohāra* is the ordinary common place view of truths, and the *paramattha* explains the essence of the Dhamma. In the Dhamma the discourses that are embodied in the Sutta Pitaka belong to the *vohāra* category, that is to say they express the common place view, but to understand the essence of the Tathagata Dhamma a study of the *paramattha dhamma* is essential. The essential categories of the Dhamma are the

five skandhas, the 18 dhatus, the 6 ayatanas, the 12 nidanas or the links in the chain of the paticcasamuppada, the 5 balas, the 4 truths, the 7 bojjhanges, the 8 magganas, the 22 indriyas, the 7 visuddhis, the 9 vipassana nana and the magga nana. The last four belong to the supercosmic transcendental science relating to the unconditioned Nirvana.

The Tathagata having attained to the supreme place in the universe became the Teacher of Brahmas Devas, Maras and human beings. The Tathagata is honoured by divine beings because of His infinite knowledge and wisdom. He is the omniscient One, who has seen the universe face to face. Above the gods are the Brahma Gods, and the Chief of the Brahma Gods has power to illuminate ten thousand world systems. In the presence of the mighty Brahma God the cosmic gods of exoteric popular religions pale into insignificance. The gods of Arabia, Babylonia, Persia, Egypt, India, Assyria have ceased to exist. The gods are under the law of karma. They are born, live for a time and die and are born again according to their karma. They have failed to realize infinite wisdom, and yet the time comes when they too are able to listen to the Buddhas in the future and realize the infinite state of Nirvana.

When the Lord Buddha began to turn the Wheel of the Good Law, the Brahmas and devas of the ten thousand worlds appeared before Him to listen to the Dhamma. It was an auspicious time when the Blessed One appeared. There were no creator gods then born. The idea of special creation of living beings had not yet taken hold of men's minds. The Horeb God had when the Lord was preaching the Gospel of Love and Compassion, no place in Jerusalem. The Temple of Zion had been capitulated to Nebuchadnezzar, the chosen people had by order of Jehovah been removed to Babylon, the remnant had declined to obey him, and after the time of Malachi, we hear nothing of the God of Israel. The Persian religion of Zoroaster did not seek converts, and only the native born Persian was admitted to the religion

of Ahuramazda. It was the same with the Hebrews. They did not seek converts like the Brahmins. In India the idea of a Creator had been abandoned by the followers of Jainism and Vedanta. The Brahmins were exclusive and the Veda was intended only for them. The Bhagavad Gita was the handbook of the fighting Kshatriyas. The duty of the Kshatriyas according to the teaching of the Bhagavad Gita was to kill the enemy. Sreekrishna advocated extermination of the enemy, and at the termination of the Kurukshetra War royal caste had ceased to exist. The Bhagavad Gita is an exposition of the religious phenomena of the period. The different chapters of the Book treat on Yoga, Sankhya, Bhakti, Karma, Gnana, and treats lightly on Veda's flowery language and of the celestial regions. Of the many chapters in the Book, the devotee of each of the different yoga may follow what he thinks best. You may worship any God you like but have faith in Sree Krishna.

In China the practical thinkers of the period contemporary with the appearance of the Tathagata in India had ignored the Gods. Confucius and Laotze were the two luminaries that appeared in the firmament, and both of them had failed to inspire confidence of the people. It was after they had passed away that people began to think of the two Teachers with a sense of appreciation.

India 2500 years ago was the battlefield of philosophic thinkers. The six luminaries that appeared in the Gangetic Valley of the time were Purana Kassapa, Makkhali Gosala, Ajita Kesakambali, Sanjaya Belattiputta, Pakuda Katayana and Niganta Nathaputra. There were heads of Brahmanic schools like Pokkarasati, Todeyya, Tarukka, etc. whose names are given in the Sutras of the Digha, Majjhima, Anguttara and Khuddaka nikayas. In the Samannaphala sutta of the Digha Nikāya brief sketches of the lives of the six "Buddhas" are given. In the Kosala Samyutta, King Pasenadi questions the Tathagata why He does not honour old Brahmins, although he appears young in age.

The different theories current at the time are given in the Cula Malunkya sutta, Devadaha sutta, Pancattaya sutta, Majjhima Nikaya, in the Jaccandhavagga of the Udana, in the Brahmajāla sutta, Digha Nikaya. The Tathagata has rejected theories and dogmas. The Thagata Dhamma is free from speculative metaphysics, theories and dogmas and the Blessed One tells Aggi-Vaccagotta, "the Ascetic, that the Doctrine taught by the Tathagata is profound, recondite, hard to comprehend, rare, excellent, beyond dialectic, subtle, and that can be grasped only by the thoughtful. This Doctrine is difficult for you who belongs to another school of thought, who hold different views and following the leadership of another Teacher. Mental perturbation and partial insanity are the results of dogmatic asseverations. They confound clear thinking and lead to the bypaths of hatred, anger, persecutions, and massacres. Not one religious thinker or promulgator before or after the Buddha was free from anger and passion. The tribal god of the Hebrews was the embodiment of hatred and envy. The Brahmans when they got psychic power destroyed their enemies by their curses. The ascetics killed their bodies by a slow process of starvation. For a thousand years the world was free from theological warfare. Jesus was not then born and his religion was not preached in Asia by his disciples under order of the Holy Ghost. The iconoclastic Moslems unfurled their banner 1000 years after the Parinirvana of Tathagata.

Theological preachers were not scientific in their asseverations. They dogmatised on God as Creator, on souls and hell and the need of animal sacrifices to get the goodwill of angry Gods. They were lacking in the principles of mercy and loving compassion. The Old Testament of the Hebrew Bible depicts Jehovah as one who loves blood. Compassion has no place in his heart. When four hundred years ago the fiendish Portuguese appeared in Ceylon, the Buddhists for the first time came to know of the Christianity. They were vandals and iconoclasts religiously and politically. The next

invaders of Ceylon were Dutch. Politically and commercially they were immoral but superior to the Portuguese Catholic Christians. (Read Draper's *Conflict between Religion and Science*, and Dr. White's *Warfare between Theology and Science*.)

Jesus was neither a scientist nor a philosophic thinker. His only claim for worship was his assertion that he was the son of God. But his early teaching showed him to be full of kindness. The ethics of the sermon on the mount were influenced with the spirit of the Blessed Tathagata. Judging from the ethics of the sermon on the mount it is evident that Jesus had come under the influence of both Buddhists and Vedantins. Take away the sermon on the mount from the gospel, and you have the pronouncements of a theological dogmatist breathing vengeance without any hope. For a calm philosophic thinker dogmatic Christianity appears gruesome and morbid. It leads to partial insanity, and to the Buddhist Christian theologians appear as if they were half insane. They are full of conceit, lacking in the elements of sobriety, and rigidly dogmatic. Their only weapon is brimstone and hell fire and a fiendish God. The eternal Anuttara Samma Sambodhi was the goal of the noble-minded Aryan. To reach the supreme goal the devotee has to be full of compassion and be full of generosity, pure in character, renouncing ignoble pleasures, exerting to acquire Wisdom, strenuous in doing good and avoiding evil, unshakable in truthfulness, persevering with patience and forgiving all, the will to do good and avoid evil, loving friend and foe alike, and rising above praise and blame.

The consummation of the compassionate life of Wisdom brings the supreme reward of Buddhahood. The Buddha shows the Way to Nirvana. From death to deathlessness, and supreme strenuous activity, working selflessly for the welfare of others. He is gone beyond good and evil. He has reached the Infinite. To comprehend the psychology of Nirvana one has to rise above the immoral ethics of muddleheaded theo-

logy. The metaphysics of pantheism, the dogmatics of theology, the ethics of nihilism, materialism, hedonism, etc. have to be abandoned. The Nirvana doctrine is beyond the conception of Gods, and Gods are in certain cases less wise than the prophets.

The intelligent human being who has the power of reason to find out Truth by analysis must be fearless, impartial, compassionate, and wise. He has to abstain from destruction of life and follow the moral precepts as given in the Samanna-phai sutta. (A copy of which we are able to send per V.P.P. on application.) He is then on the path of Righteousness. When the heart is purified from the contaminating influences of anger, covetousness, harbouring anger, self esteem, maligning others, free from stubbornness, unavenging, free from pride and conceit, envy and miserliness, the vision of Nirvana becomes clear. Nirvana is not a postmortem existence, but is realizable in perfect consciousness in this earthly body, purified both physically and mentally. Desire for sensuous enjoyments has to be abandoned, and in its place Desire for the realization of Nirvana has to be implanted. The happiness of Nirvana is described as *acala sukha* unshakeable happiness. It is called also *Ekānta sukha*, unending happiness, and *Vimutti sukha*, happiness of absolute freedom. Freed from ignoble sensuality, anger, hatred, illwill, envy, jealousy, covetousness, pride, egoism, freed from the ten fetters called *sanyojanas*, the heart comes in contact with Nirvana, whereupon it realizes the bliss of peace, wisdom, activity in doing good for the happiness of others. The sevenfold attributes of the Nirvanic consciousness are perfect memory able to look back to the past births and to the future, perfect wisdom, supreme energy, cheerfulness without hilarity, serenity in body and mind, unshakeable calmness, and equalmindedness in praise and blame, loss and gain, prosperity and adversity, grief and pleasure. An individual with such a consciousness is worthy of homage of gods and men. He is the Arhat, the Buddha. An unending past and changing future is called Samsara. Samsara

is the cosmic universe wherein the 12 nidanas have play. Nirvana is outside the law of cosmic processes. Therefore it is called loka uttara—super cosmic. To attain to the loka-uttara state the saintly disciple has to observe the laws of uttarimanussa dhamma, laws of superhuman righteousness, belonging to the plane of Jhāna, vimokkha, samatha, and vipassanā and phala Sacchi-Kiriya.

The supercosmic doctrine of Nirvana is not for the andha puthujjana. The andha puthujjana is blind in the vision of the elements of supreme Truth. The kalyana puthujjana and the sekha are on the path, and the Asekha has realized Nirvana. He who knows the psychology of the Abhidharma and observes the higher laws belonging to the category of kalyana puthujjana and those who have realized the fruits of sotapatti, sakadagami and anagami are called Sekha.

KAMMA

[Address delivered by Mr. J. F. McKechnie (Bhikkhu Silacara) at the Public Meeting held at 41, Gloucester Road, London, N. W. 1., on the occasion of the 2517th Anniversary of the First Buddhist Mission initiated by the Buddha Himself.]

In the simplest form, expressed in the simplest words, the Buddhist doctrine of Kamma can be readily understood by the smallest child. For it says to that child: "Be good and you will be happy, now and in the future. The world is made like that." And if the child should ask, as children will: "Why is the world made like that?" the only correct answer on the part of the adult asked will be: "I do not know why it is made like that. I also do not know why water is wet, or why fire is hot. They just are so, as you will find out for yourself when you try them, and see. And the world

also is made like that, as you will find out as you go on living and getting older, that is, when you try it and see." However, the adult himself will wish to know a little more about what this law of the world,—of all worlds,—means, and how it works, than is expressed in this bald statement to the child in years and understanding. And when he makes enquiry into that law, as expounded by the Buddha, he finds that in the details of its nature and working, it has unexpected ramifications which require some attention and study fully to understand. And even then, with all the study that may be given to it, it can never as a whole be fully understood by the mind of ordinary men. Only a Buddha is possessed of the mental calibre sufficient to grasp to the full the whole sequence of causation which brings about a given state of affairs in the life of any being, at any given point of time. For anyone else to attempt to plumb all these depths of causation—it is the Buddha himself who gives the warning—would be to run grave risk of mental alienation, in plain English, of madness, at the very least temporary, and it might even be, permanent. This, however, need not deter us from trying to understand to the best of our ability, all that can be understood by minds such as ours. So to this task let us now address ourselves.

And first we must note what a great misfortune it is, from our Buddhist point of view, that the earlier introducers of this word, Kamma, under its Sanskrit form, Karma, into the vocabulary of the western world, were not Buddhists, and consequently stamped upon the word a meaning, in the average westerner's mind, which is altogether different from the meaning it has for us who have learned the Buddha's doctrine at its original sources. The greatest offenders in this regard have been the representatives of an alien faith who went out into Eastern countries to propagate that faith of theirs. For, in the course of their efforts to pick up the language of the lands to which they had been sent, in their talk with the dwellers in these lands they frequently heard the expression, when such were talking of something that had happened

to them (generally of an untoward nature): "O' it is my karma ; it is my karma," and forthwith jumped to the conclusion that what their Oriental acquaintances were saying was: "O, this is my fate ; this is my destiny. This is something imposed on me by a power beyond my control, to which I must helplessly submit." And they mentally noted down that among the other lamentable evils prevalent among these unfortunate Orientals this also was one, that they were fatalists, people who believed that their fate in life was all fixed in advance beforehand, and that nothing now that they might do, could alter it.

What excuse or grounds had these missionaries for jumping to this conclusion? Only this: that already in their own continent some such similar ideas were at one time widely held by their own fellow-religionists, and championed and propagated by several of the most outstanding and able men in the history of their own religion! There was, for instance, Augustine, Bishop of Hippo, who in his book, "*De Necessitate*," proved with irrefragable logic and everything that happened in the process of nature, did so in strict dependence upon an antecedent cause ; and left no loophole for the possibility of any change in a "sinner's" career save the intervention of what he called "grace," which again could intervene, and did intervene, only according to the good will and pleasure of "God." Thus the "sinner" remained in a perfectly hopeless position, unless and until it should happen that "God" was pleased to bestow on him, "grace."

Then there was John Calvin of Geneva, a member, and a leading member, of the reformed Christian church, as Bishop Augustine was of the unreformed church, who also with perfect logical consistancy proved from passages in the Christian's "holy book" that some persons by divine decree were fore-ordained to be saved from eternal suffering, and others equally foreordained to suffer cruel torment through all eternity by the decree of the same god, and neither the one class nor the other, whatever they might do or not do, could avoid the

destiny allotted to them in advance before ever they were born, by their god.

And finally there was Jonathan Edwards of Boston, U.S.A., also an eminent preacher in the reformed Christian church of his country, who, from the dogma of the foreknowledge of the god who made the world and all in it, men included, deduced with clear and incontrovertible logic, that since all that was going to happen was already known to this god, then it had as good as already happened in his mind; and any idea human beings might entertain that they were making things happen, according to their own wills, in one way or another, was pure illusion. Their efforts to make things happen were themselves already known in advance by the god, thus, they were not free efforts, but already ordained to happen, together with all their results.

With these ideas concerning the necessitated, predestined, foreknown nature of human action preached in their day by these three eminent worthies of the Christian church, floating about in their minds, it was little wonder that the first Christian missionaries to Indian and Indian-influenced lands, supposed that they had lighted on an Oriental form of this belief of some of their own eminent co-religionists. Yet, despite the close resemblance in *form* to their own ideas which they thought they had discerned, it was an entirely erroneous idea of the *substance* of this Oriental saying, "It is my karma," at which these Christian missionaries arrived.

The word Karma, or in its Pali form, Kamma, is the substantive derived from the verb *karoti*, to do, to make, to perform; it is this, and absolutely nothing else whatever. So that, when an Oriental, whether Buddhist or Hindu, says: "This is my karma or kamma," all he is saying, is: "This is my action; this is my doing; this is my deed. It is not somebody else's doing; it is not somebody else's deed. It is not a god's doing, not a decree of necessity, or predestination, or foreknowledge. I did this myself." Thus, when they said: "This is my kamma or doing," they were

saying *the very opposite* of what the Christian missionary, with his ideas of predestination and foreordination and foreknowledge, thought they were saying. They were asserting their own power of making their destiny; and all the time they were asserting this, the missionary thought they were asserting the power of something else to make that destiny what it chose despite all that the human being might struggle and strive to effect!

Again, what excuse had the missionary for such a terrific misunderstanding, such a complete misapprehension of the phrase he heard, that he took it to mean the exact opposite of what it did mean? The answer must be, as was Dr. Johnson's on a celebrated occasion: "Ignorance, madam! sheer ignorance!" For the men who get out to these Eastern lands to try to win adherents to the nominal religion of their own land are not usually of any great knowledge. Only too often they have little else in their heads but the petty little stock of ideas that have been planted there in the petty little missionary colleges and training schools in which they have spent several years getting ready, as well as may be, to attack and overwhelm the supposed false views and ideas of the "heathen" once they came face to face with them. And so trained, so taught, and knowing hardly anything else about the movement of ideas current at different epochs in their own quarter of the globe, they were ignorant of the idea of *re-birth*, of *re-embodiment*, of the *repeated* manifestation at separate intervals in the visible world, of the same stream or line of human causation. Never having heard of anything else in their schools and colleges, they entertained the native idea that when a human being is born anywhere into our world, this is a wholly and completely new creation of mind, of character, of the entire psychic make-up which constitutes that being. So that when an Oriental of the Hindu or Buddhist religion, said in their hearing: "This is my action," they did not reflect that one of the great chiefs of their own religion in its early days, to wit, Origen, on the

authority of the holy book of that religion—"Did this man sin . . . that he was *born* blind?"—had believed in the possibility of men committing evil before they were born into their present life, and therefore of reaping the result of that evil doing now that they are born,—they never reflected on this, and indeed, *could* not reflect on it, never having been taught that such an idea once had currency in the early days of their religion, and so they never had any possibility of understanding this teaching about Kamma.

For the idea of Kamma or Karma is intimately bound up with that of re-birth. In a sense it may be said to be part of it. One might even say, with perfect correctness, that they are the same doctrine, looked at, in one case subjectively, and in the other, objectively. In a manner of speaking, Kamma is re-birth, latent and, for the time being, unmanifest; and re-birth is Kamma become active and manifest. Kamma is like a cable running unseen under the surface of a sea, and every now and again emerging above the surface of that sea and exposing to view a small portion of its length, making its appearance known to our human vision, manifesting itself to our physical sight. Each of such emergencies is what we call a "lifetime," only because we have no other better word for it. But in strict truth, the real "lifetime" is the stretch of the cable's whole length both beneath and above the surface of our supposed sea, both when manifest and visible, and when unmanifest and invisible, to human preception. And the end, the completion, of this real lifetime is the ending, the finishing up of the cable of Kamma, and not that mere termination of one of the manifestations of a portion of the Kamma-cable we usually call a "lifetime," not that mere lapse into non-manifestation of the Kamma-cable which in current phrase we name "death." To borrow a little of the language of physics, we might say that Kamma is energy, that special form of energy which makes, or rather *is*, a living being. And the body through which that energy manifests itself when such a being is as we say,

"born," is the particular collection of matter through which that energy makes its presence known in the physical world, energies being known to us only in association with some form or other of matter, not otherwise.

When or why did this energy begin to run its course, entailing all that is involved in that course, for sentient beings, of sorrow and gladness, pain and pleasure, of the undesirable and of the desirable,—entailing, in short, all that is involved in the history of a universe? Useless to ask! Who knows? Who can know? To ponder, with intent to find an answer, too deeply and long upon such questions, were to invite the breakdown of the brain that so pondered. "The beginning of beings is not to be perceived," says a Buddhist Scripture. All we know is that the *ending* of Kamma, of beings that suffer, may be chieved; all the teaching of all the Buddhas being nothing else but the pointing out of the Way to that ending. Leaving aside, then this question regarding the beginning of Kamma as profitless alike to ask or to answer, we may now turn to what is more within the scope of minds like ours, to what is of more practical use in the life we now live; we may turn to the consideration of some of the details of the working of this law of the continuity of energy in the field of the life of conscious beings.

(To be continued).

BUDDHIST MISSIONARY HYMN

*From Norway's icy mountains
 From Spain's enchanted land,
 From where Italian fountains
 Roll down their golden sand;
 From Mississippi river,
 From Volga, Thames and Seine,
 They call us to deliver
 Their mind from Error's chain.*

*What though the spicy breezes
Blow soft on Cuba's isle,
Though every prospect pleases
And only man is vile?
In vain with lavish kindness
The flowers of love are strewn
The Christian in his blindness
Bows down to Minster stone.*

*Alas! he knows no greater
Than him who rides the storm.
The cruel, crass Creator
Of every hideous form—
Of centipede and spider,
Hyena, python, shark
The murderous bestrider
Of earthquakes in the dark,*

*Can we whose eyes are lighted
By Buddha's wisdom high,
Can we to men benighted
The lamp of life deny?
Salvation, Oh! salvation,
The joyful sound proclaim.
Till each remotest nation
Have heard the Aryan's name.*

*Waft, waft, ye winds, his story;
And you, ye waters, roll,
Till like a sea of glory
It spread from pole to pole;
Till o'er our ransomed nature,
Its wrong by Buddha slain
More glorious and greater,
The loved Metteyya reign;*

*Till He, the great Physician
Shall walk the waves above.
And fear and superstition
Shall abdicate for love
Till every wrong be righted
And every need sufficed.
And men with heart united
Shall keep the Buddha-tryst.
(Monthly Dobo)*

Albert J. Edmunds.

Philadelphia.

MY PILGRIMAGE : NALANDA

BY PANDIT SHEO NARAIN, LAHORE.

Nalanda, as we know, is the name of an ancient University. A few miles this side of Rajgrih terminus there is a Railway Station of this name. The excavations are about a mile and a half from it, but there is no waiting room at the Railway Station nor a Dak Bungalow where one could spend the night. About 7 miles this side of Nalanda there is a Railway Station called Bihar Sharif which has a Dak Bungalow and from where lorries and motor cars could be hired for a visit to Nalanda and back. I engaged a car for Rs. 6/- which took me to Nalanda and brought me back to the Dak Bungalow at Bihar Sharif. I spent the night after my visit to Nalanda in this Dak Bungalow. A Hindu cook provided me with meals at a reasonable cost. I had read a lot about the Nalanda university in the accounts of Chinese travellers. I found that the excavations which are not yet complete confirmed them. Near the excavations the Superintendent in Charge (Mr. Page) lives and next to his rooms there is a museum where all the finds are housed. The staff is not

manned sufficiently to keep a wholtime guide to the museum. It is kept open to public for only two hours. When I arrived there it had been closed. The Superintendent treating the case, however, as an exception permitted me to go round it. I gave him a courtesy call to thank him for it. It would have been indeed a great disappointment to me, having travelled so long a distance, to return without seeing the museum. I mention this for the benefit of visitors so that they must reach the spot before 1 o' clock in the afternoon. Mr. Page kindly gave me as guide, a Bengali gentleman Mr. Satish Chandra Bose and a Mohammadan assistant Qamar-ul-Haq to show me round the museum and the excavations. There is no catalogue of the articles exhibited in the museum and no short descriptive note on the excavations is obtainable on the spot. Mr. Hira Nand Shastri Government Epigraphist a Punjabee gentleman, who had been conducting excavations, it was stated, is preparing a guide in which he will describe the contents of the museum and elucidate the excavations. I noticed in one of the rooms in the excavations a round arch hitherto erroneously supposed to be introduced in this country by Moham-madans. The walls, the platforms, the Stupas, the stucco images, the flights of steps, the cloisters and rooms for teachers are laid bare. Platforms over which students used to squat are many and of very large dimensions, so as to afford squatting space for hundreds of students. Excavations reveal apparently inexplicable state of things. There are concreted surfaces at places. When concrete is removed thick layer of earth is discovered, when this earth is removed another concreted stratum is found which when removed discloses a layer of earth.

In some places as much as 3 strata of concrete sandwiched, so to speak with layers of earth, have been discovered. In digging these places some stupas, rooms and images have been found. How to account for this is a difficult question. Were stupas etc. buried to elude detection and thus avoid sacrilage or there were some

other reasons for this extraordinary process. We await with great interest the opinions of experts on the subject. I may mention here that according to Mr. Mason, a traveller in Afghanistan, Buddhists used to bury deep images of Buddha to save them from the fury of fanatic iconoclasts. Images quite intact have been unearthed in that country. Walls the width of some of which is something like 8 feet and their foundations very deep, are being unearthed. Some Buddha images that were found are placed a little farther from the seat of excavations, probably to be properly housed in rooms to be built or to be removed to some museum. The excavations are not complete. Yearly budget is sanctioned for conservation and excavations. Bricks of the ancient size as were used originally in the structures are now being made to fill in the gaps for the purpose of conservation. It is expected that some adjacent land will be acquired and excavations extended. In the vicinity of the excavations a habitation consisting of a few hamlets goes by the name of Bara Gaon. Excavations reveal that some buildings were set on fire by some fanatics, curiously even burnt rice are discovered. Traces of fire are visible on the remnants of some of the buildings. Let us await result of researches of our investigators to tell us who those blessed vandals were and in what century they did the havoc. When the excavations are completed we shall then be able to verify in detail the accounts of the university that have come down to us from Chinese travellers. One thing may however be mentioned particularly when some light will be thrown on the theory whether Hindus, on revival of Bramanism by overthrow of Buddhism, did any mischief. From the discovery of a Hindu temple on the spot and of images of Hindu Gods and Goddesses, which are placed in the local museum, one may safely infer that the university was common to Buddhists and Hindus and that the worship of Hindu Gods and Goddesses was tolerated simultaneously. To revert to the museum, I may mention that the most beautiful and symmetrical images of Buddha in black marble and

in stucco are fine specimens of art. I saw burnt rice, found in earthen pots unearthed during excavations. Number of university buildings being set fire to, there must have been a sudden Catastrophe somewhat like what happened at Sarnath. Mr. Law says in his article in the December number of *Maha Bodhi Journal* that Buddha often visited Nalanda town. It was here that Saripatta first saw Lord Buddha and Upali came to Nalanda and received instructions here, and it was here that numerous Jains were converted to Buddhism. A visit to such a holy place hallowed by the foot steps of the great Master, it need hardly be said, gave me greatest possible gratification ; a long cherished desire of mine was fulfilled.

Before the establishment of a University at Nalanda, it used to be a big town—Tradition has it, that a site was bought by rich merchants of the town including two Millionaires Upali and Pavarika at a fabulous price, built a Rest House thereon and presented it to Lord Buddha where he used to spend three months in the year to preach his Dhamma. Later many Rajahs added to the building ; in course of time, the place, became a seat of learning and gradually developed into a university, the biggest in Asia, and scholars flocked to it from all parts of Asia. All sciences then known, Buddhistic literature and Hindu theology and Metaphysics were taught in addition to the teaching of foreign languages like Tibetan etc. A few historical facts will not be out of place.

- (1) When Fa Hian visited it the university had not been completed.
- (2) Hien Tsang lived here for six years.
- (3) It Saing lived here for ten years.
- (4) There used to be one thousand teachers, who lectured on 24 subjects, 500 teachers who taught 30 subjects, and 10 teachers who lectured on 50 subjects.

- (5) In Hien Tsang's time Bhikku Bhadra was the head of this institution.
- (6) The State had endowed it with the revenues of nearly two hundred villages, the public also contributed largely to supply provisions for the residents in the university. Hien Tsang tells us how he was sumptuously supplied with provisions and other articles.
- (7) There were other Buddhistic universities about the time of Nalanda university but they were smaller institutions.
- (8) Music was also taught. It Saing regrets why in his own country music was not taught in Schools.
- (9) The university had an international reputation for excellent character of the teachers, and high standard of education.
- (10) There used to be an entrance examination for candidates at the gate.
- (11) There used to be thousands of resident students, and about a hundred lecture Halls.

A very interesting article was contributed by Mr. Carpenter in the Hibbert Journal of October 1914—Page 179, in which he fully describes the university to which the reader is referred.

A Buddhistic pilgrim thus describes what he saw in February 1925. His description appears in Buddhist Chronicle January, 1926. I cull the following passages from it:—

Last February the present writer visited the site of this university. Not far from Patna, where the Emperor Asoka reigned, is a railway junction called "Bhaktiyar Pur"; from there a narrow-gauge runs about 28 miles to Rajagir, the ancient capital of Magadha. Travelling by train, when we see afar some mountains that surrounded the ancient city, we reach a station named "Nalanda." Even before we come to the station we see on the plain a ruined Dagoba made of brick. Detraining here and travelling about one and a half

miles we reach a place full of hillocks, to an extent of about one-fourth of a square miles. Coming close to the hillocks we discover that these are formed of fallen materials of old buildings of many storeys.

At present, three or four of these hillocks are excavated. After the removal of the debris, massive foundations of brick, about five or six feet in thickness, and parts of the walls, 30 to 40 feet in height, are found. Paved floors, rooms and some sculptures at the bottom of the walls are discovered 30 to 40 feet under ground—which shows how massive and high were those buildings.

The ruined relic-shrine, which we mentioned before and which stands as a land mark, is situated at a corner of these piles. This is not so big an edifice as "Ruwanweli Seya" but of a moderate size. When we come near this shrine we meet the most striking scene of the place—a grey, square, plastered edifice with decorations of plaster, inside the shrine. We can see only a side of it as the excavations are made only on that side. The archæological officers have removed the outer part of the shrine from half way up, and when they found the inner shrine they excavated down till they reached the lower part of it. Two outer angles of this inner edifice are to be seen. The height of the square portion is about 25 to 30 feet. The upper part of it must be in the shape of a pyramid. Further excavations are not yet started when this is done, we are sure, some things of much interest will be discovered.

Many stone statues of the Buddha and Bodhisatvas are found here ; they all are of a valuable kind of granite and are very smooth and perfectly done. One edifice is found built with stones sculptured all over from the very foundation. An image of the Buddha in a sitting position, about six feet in height, is on the ground under a banyan tree surrounded by a wall. This figure anyhow, has escaped the fury of the destroyers of these Buddhist Viharas, and has very striking features.

By this banyan tree, through these fallen edifice, is a road leading to a neighbouring village ; by the side of this road, not far from that tree, there is another stone image of Buddha, upon the bare ground, without shelter ; as the stately image-house has fallen down and disappeared altogether. Its throne is under the ground. We here come to the most disgusting and pitiful sight in Magadha, perhaps in the whole of India. At the feet of this statute we saw a heap of pieces of brick and when examined we could see the face of the statue reddened with marks made by the bricks aimed at it, from a distance, by the ignorant, superstitious fools of the neighbourhood. The place is under the control of the Government of India ; archaeological officers are at work in the place ; they have filled their tents with valuable things obtained from the excavations, which they do not allow the visitors to see when they please ; yet this statue, lying without protection on the ground, gets these insults from ignorant men, in a land where the Buddha was revered by kings, ministers, millionaires and multitudes of people in ancient times. (*Buddhist Chronicle* January, 1926).

INTERNATIONAL PEACE AND BUDDHISM

That the Buddhist doctrine of non-violence and goodwill towards all mankind was identical with the conception of international peace and that the world was closer to its achievement the sooner the nations realised the value of arbitration as against the preparation for war to ensure peace formed the theme of an interesting lecture on "International Peace" delivered by Dr. William Hull (World Missioner for International Peace) last month at the Y. M. B. A. Hall, Colombo.

The Hon. Mr. D. B. Jayatilaka, who presided in introducing the lecturer said that Dr. Hull would find an audience

already converted to his ways of thinking as Buddhism was a religion that had always forbidden war and slaughter.

Dr. Hull thanked Mr. Jayatilaka and Mr. Martinus C. Perera to whose courtesy he was enabled to address for the first time an audience comprising of Buddhist young men. He wished he knew more of Buddhism but from what the Chairman had said he found that the Buddhist ideal represented exactly what was understood by International Peace. It was a positive and constructive measure which he thought should appeal to every national man and more specially to young men. Christianity too nominally stood out for peace but yet they would find that many of the Christian nations had enjoyed for nearly 2,000 years. Evidently there was something wrong something that did not fit in.

He (the speaker) belonged to the Society of Friends or Quakers. There were in existence for the last 230 years. They believed that Christianity denounced war and in practising what they believed, originally they refused to join the army and for this they had to pay excessively, 10,000 of them were imprisoned. But since whenever war was declared by the United States of America or Britain a law was passed exempting Quakers from active service. They felt that they owned a duty to humanity in view of the exception granted to them and during the last war they had contributed their share by sending their young men and women to France and other countries to help the peasants to rebuild their houses and to work their farms. Although they were willing to go permission had not been granted them to go to Germany during war time. But just as soon as the war ended their young people were sent to Germany. They appealed to the German American people and were thus able to collect from them 20,000,000 dollars for feeding the starving children of Germany.

But there was another duty which the Quakers thought ought to perform and that was to persuade the rest of the world that war was brutal, wrong and unnecessary. The Chairman had told him that he was speaking to a converted

audience. Why should they then talk to other young men and say that war was stupid and brutal. They who worshipped a God forbade to kill could surely ask whether there was no other way of settling their disputes without having recourse to war. They had struck upon one way of settling disputes between individuals and that was by going to a Court of Law. But at the present day it seemed to most people that there was but one way of settling disputes between two nations and that was by going to war. But they would find that that was not the most desirable and practical method of settling disputes. In order to persuade the rest of the world to abandon war it was necessary to convince them that there was another method of settling disputes. Tradition had it that the people of Missouri were very sceptical and refused to believe in anything until it was proved to them. And if they were like the men of Missouri wanting to be convinced then he would relate to them how arbitration had succeeded in America.

The lecturer gave his audience a page from American history dating so far back as 1682 to William Penn, the founder of Pennsylvania who kept peace with the Indians by unobtrusive ways. He traced the history of the formation of the American Union and the Supreme Court of U. S. A. in America in 1871 which had settled 87 disputes up till now. In 1899 the Hague Conference was held and through the munificence of Andrew Carnegie who donated one and a quarter million dollars to build the International Court of Arbitration which was opened in 1903. This too had settled over 15 disputes before the world war and since the world war 18 in all.

Nevertheless all this time the powerful nations had believed that the only means of assuring peace was by preparing for war. Thus before the World War there had been a mad rush for a lead in armaments and this had naturally ended in war. Since then the League of Nations had been established and it was doing good work. But until the nations

realised the value of arbitration they were sure to have recourse to the other method—of war. They must have read of the race between England and the U. S. A. for naval supremacy. Unless both nations stopped this they were sure to be on the verge of another war.

Referring to India he said that he had attended the Congress and followed very carefully the debate over Dominion Status and Independence. Americans took a great interest in India's struggle. One of their Presidents had said that "there was no man so wise or so good who could govern another man with the other man's consent." India could teach the whole world a lesson if she won her freedom by constitutional means and he believed that she could do it. (*Ceylon Morning Leader*.)

BUDDHISM OR NO-DOGMATISM

BY SHIVA CHARAN LAL, B.A., LL.B., LUCKNOW.

Almost every important religion or religious sect has its dogmas. Hinduism, Christianity and Mohamedanism not excepted. I say "almost" because a general statement of this kind must be qualified, and a man cannot claim to possess even a superficial knowledge of *all* the "isms" of the world. A narration of the dogmas and heresies prevalent even among the dominant religious systems will be beyond the scope of this short article which is intended to show, in the words of Paul Carus that "Buddhism has no dogmas". This may incidently remind the reader about the well-known dogmas prevailing in some other religions about the matters dealt with.

Buddhism teaches deliverence from evil by self-enlightenment. A man's salvation must be worked out by him alone, and even a Buddha cannot help him if he cannot help himself. "There is no short-cut to Nirvana", in the words of

an English Buddhist, "though pseudo-saviours by the score have claimed to have discovered one." "Be ye lamps unto yourselves—Rely on yourselves, and do not rely on external help"—was the parting message of Buddha to Anand and Sangha.

"I am not the first Buddha who came upon earth, nor shall I be the last" said the Blessed One to Ananda at Kusinagar (the modern Kasia in Gorakhpur district). The select disciples of the Lord met immediately after His Parinirvana and recounted all the important noble teachings that had fallen from his lips. "The Tathagata taught us that the truth existed before he was born into this world, and will exist after he has entered into the bliss of Nirvana, said the venerable Anurudh. And further, "Let us, then, revere the truth; let us enquire into the truth and state it, and let us obey the truth. For the truth is Buddha our Master, our Teacher, our Lord."

"It is not enough to have seen me! This brings no profit A sick man may be cured by the healing power of medicine and will be rid of all his ailments without beholding the physician". These are the words of the Lord.

"I forbid you, O Bhikshus, to employ any spells or supplications, for they are useless, since the law of karma governs all things". "An ordained disciple must not boast of any superhuman perfection." This was Lord's admonition to the Sangha and Kasyapa, who had brought down a precious bowl, from a high pole, by simply stretching out his hand, amidst the praises of some of his companions.

"That mendicant does right to whom omens, meteors, dreams, and signs are things abolished; he is free from all their evils". So said the Lord to a disciple when explaining "Amitabha" to him. "Star-gazing and astrology, forecasting lucky or unfortunate events by signs, prognosticating good or evil, all these are things forbidden". The Lord said this to Ananda.

Explaining the duties and responsibilities of a preacher to his disciples the Lord said, among many other things:—

"The preacher must not be prone to carp at others, or to blame other preachers; nor speak scandal, nor propagate bitter words. He must not mention by name other disciples to vituperate them and reproach their demeanor"—"No hostile feelings shall reside in his heart, and he must never abandon the disposition of charity toward all beings—His sole aim must be that all beings become Buddhas".

Lecturing to Anāthpindika, a multi-millionaire of his time, who wanted to renounce the world, the Lord said:—"I say unto thee, remain in thy station of life and apply thyself with diligence to thy enterprises—It is not life and wealth and power that enslave men, but the cleaving to life and wealth and power". "The Bhikshu who retires from the world in order to lead a life of leisure will have no gain—For a life of indolence is an abomination and lack of energy is to be despised."

Buddhism has no esoteric or mystic side in the sense in which some other important religious systems have got it. The Lord's ideas about secrecy and publicity in religion are given below:—

Buddha said:—Three things, O disciples, secrecy is characteristic of: love affairs, priestly wisdom and all aberrations from the path of truth.

"Women who are in love, O disciples, seek secrecy and shun publicity; priests who claim to be in possession of special revelations, O disciples, seek secrecy and shun publicity; all those who stray from the path of truth, O disciples, seek secrecy and shun publicity.

"Three things, O disciples, shine before the world and cannot be hidden—What are the three?

"The moon, O disciples, illumines the world and cannot be hidden; the sun, O disciples, illumines the world and cannot be hidden and the truth proclaimed by the Tathagata illumines the world and cannot be hidden—Three things, O

disciples, illumine the world and cannot be hidden. There is no secrecy about them".

Quotations can be multiplied to illustrate and prove the great departures made by the Blessed One from the religious and social codes of his time. Buddha was the greatest iconoclast in the religious and social spheres, but, of course his iconoclasm has nothing to do with fire and steel—Buddhism was the one creed guiltless of coercion even in the hey-day of its glory and proselytising zeal when the greatest kings and Emperors bowed before its noble ennobling message—One thing more, and perhaps the most precious gem of all in the diadem of Buddha: "Every Buddhist is free", in the words of Paul Carus, "to investigate for himself the facts from which the Buddhist doctrines have been derived A conflict between religion and science is impossible in Buddhism". It is quite consistent with Buddhas' doctrines to accept only that which has been unimpeachably proved to be true by investigation and Science, and there has been no contradiction between Science and Buddhism so far. In fact Buddhism itself is a science of moral and higher life, and according to "A Reasoned Exposition of Buddhism from the Western stand point," given by the Buddhist Lodge, London, "the Buddhist is a spiritual and mental scientist."

IS NOT BUDDHISM WANTED IN INDIA

BY PANDIT SHEO NARAIN, LAHORE.

In ancient times river worship was almost universal, a river was an emblem of purity and eternity, and beneficence. Rare, inspiring, unique physical phenomena were equally adored. Eclipses viewed with great awe, various superstitions prevailed about the luminaries in the sky being wholly or partially deprived of their luminosity. Naturally a dread

seized the hearts of the observers, a number of charities were devised to counter-act the supposed attacks of malignant stars. This state of things was perfectly natural in times when Science had not explained the phenomena and dispelled the mysteries ascribed to such strange phenomena. As civilization advanced, some races viewed such phenomena in the light of modern Scientific discoveries. Notwithstanding common knowledge of the explanation of the phenomena, innumerable conservative people are still found who retain their old superstitions. The harrowing accounts of sufferings of pilgrims at the Kumb fair at *Hardwar*, at *Amar Nath* and on the eclipse day at *Kuruk Crethar* seems to teach no lesson. It is expected that similar incidents will recur when the occasions for such pilgrimages will arise in future, I do not mean an offence to Hindus. It is my duty to say that had Buddhism been the religion of India meaningless pilgrimages would not have held sway but pilgrimages would have been of a different type by which some useful purpose would have been served. We may be excused for the remarks that follow. Of course their object is to remove ignorance prevalent among our Hindu brethren, and I am sure they will be taken in that spirit.

Kumbh Fair. The present year was a Kumbh year namely a year after a circle of 12 years. Pilgrims in lakhs flocked to Ganges at Hardwar for dips in this sacred "Ganga Mai." The Government made excellent arrangements to meet the occasion. Enormous money found its way to the coffers of the Railway. Why all this sea of humanity running to the banks of Hardwar? When Hien Tseing visited Hardwar its popularity was as great then as now, only the facilities of travel were not what they are in modern times. It is believed by the Hindus generally, educated and uneducated alike, with rare exceptions, that Ganges is the great cleanser of sins. We know the source of Ganges, we know its tributaries, we know where Ganges falls into the Bay of Bengal. At Hardwar it leaves its mountainous home. In all earnestness the leaders of orthodox Hindus defend religious merit gained by bathing in

it. Untold inconvenience and discomfort, if not actual privations, are ungrudgingly undergone to get an opportunity of a dip in this river. Mythological origin of the river is believed by the masses. Enormous crowds flock to Ganges all along its course every day on Kumb day ; the number of pilgrims is unbelievable. We mean no offence to any body, but, is it not the duty of an educated Hindu to enlighten his co-religionists as to the real worth of this great and mighty river. These good old days are gone when holy, learned and pious people used to assemble at places of pilgrimage as a common meeting place. It is true that pilgrimage has been popular in all countries and at all times. They contribute at once to welfare of soul, refreshment of spirit and vigour of body, but do modern pilgrimage retain the same utility now. Has not Railway destroyed all charm of a pilgrimage. Just picture to yourself thousands of pilgrims, huddled together in railway trucks and packed like sardines, being driven to a place when there is scant accommodation for such enormous numbers. Despite all this the number increases steadily, what is it due to?

Another momentous discovery lay hidden for centuries in a so called Hindu superstition. The Ganges is the most sacred of all rivers to the Hindus. Millions of Hindus make annual pilgrimages to Benares to bathe in the Ganges. A small jug of water that is carried home from Benares is reserved for scores of years without spoilage. The Ganges water not only washes all the sins, but it purifies anything that is impure. The water is used as a disinfectant in sprinkling clothes of sick persons. Ancient sages have sung her praises as the holiest of waters.

We have, said above that the ignorant masses of Hindus ascribe sanctity to Ganges water from ages past. Educated Hindus too are not free from this idea. There are reasons why Ganges has been held in such high esteem. The quotation below will show that the chemical properties of Ganges water was a great factor in the belief of the people that the water had a peculiarity uncommon to the water of other rivers,

Nearly thirty years ago, a French scientist from Pasteur Institute was invited by the Government of India to come and investigate the cholera epidemic at the time of pilgrimage in Benares. It was suspected that the holiest of waters might prove to be the dirtiest and the cause of the epidemic. The investigation, however, proved just the contrary, and the most remarkable discovery was made that the Ganges water was absolutely sterile. Even on inoculating a cubic centimeter of water with 5 to 6 thousands bacteria of different kinds such as those of typhoid, cholera, etc., the water showed zero count, i.e., became sterile, in about three hours. Only two or three years ago another French Scientist, Dr. D'Herrele, who visited India, discovered what is now known as "bacteriophage" in the holiest of waters, Ganges. The conception of holiness ascribed to Ganges by the Hindus has survived thousands of years and might have suggested a valuable discovery to an open-minded people years ago. Even here our arrogant attitude has postponed this discovery. (Extract from Dr. V. R. Kulnur's address in Indian Conference of America New York. The Tribune, 10th Jan., 1929.)

Amar Nath:—This year the flood in Jelhum played a terrible havoc all along its course. Heavy rain on the road to Amar Nath brought on untold misery on the pilgrims. Thousands of pilgrims from all parts of India had harrowing tales to relate. It is stated that the zeal of the pilgrims was so great that some of them, far from complaining of the privations, welcomed them as means to achieve a holy death yearned by them all their lives.

But for the most excellent arrangements by Kashmir State the disaster would have been much greater.

Yet what is Amar Nath? a cave in a glacier. We have similar phenomena in other parts of the world too but one has never heard of human beings in any other parts of the world so frantically enthusiastic and in such enormous numbers. Pilgrimages are no doubt enjoined by the religions, they have served some useful purpose in the past when to make a

pilgrimage involved a determination to suffer all troubles and risks, but modern facilities of travel have made a pilgrimage very easy of access.

The question is shall not Hindus see that time had come when such physical phenomenon should be viewed in a purely scientific and not in a religious spirit.

Solar Eclipse:—On the 11th November this year (1928) was a Solar Eclipse. Kurukshetra, the famous battle field of the Mahabharata, a hallowed spot of hoary antiquity, was the scene of flocking of lacks of Hindus to witness the eclipse bathe in the sacred tank there, and thus obtain a religious merit. What occurred in this enormous multitude of pilgrims is reported in paper. Of course there are always some untoward acts at the hands of officials placed to keep order and make hygienic arrangements, indeed a stupendous task for them on such occasions!

What is it that attracted lacs of Hindus. A solar eclipse, is a phenomenon observed from the remotest past. There was a time in human history when an eclipse terrified the people as alarmingly obscuring light but since astronomy has explained the phenomenon there ought to be no longer any awe or dread in the minds of human beings. There cannot be a difference of a twinkling of an eye in the duration of an eclipse. The imaginary Rahu has vanished and the telescope reveals almost all one cares to know about eclipses. Yet the craze is not gone. The sheepish following has not left. Colossal ignorance prevails which can only be dispelled either by Science or if any religion is capable of doing it, it is only Buddhism.

COLOMBO BUDDHIST HEADQUARTERS

The Colombo Buddhist Headquarters was opened by the Governor of Ceylon on the 28th January last. In this connection "*Ceylon Morning Leader*" publishes an interesting account of the early activities of the Buddhists.

No account of the Buddhist Theosophical Society's activities in Ceylon would be complete without some mention, however brief, of the events which immediately preceded and paved the way as it were to its establishment in the Island.

Up to about the year 1870, Buddhism in Ceylon, though preached and taught by the monks throughout the Island, was considerably handicapped in that it had no active movements which were in keeping with the times; and under such conditions the Buddhist as a community were slowly progress. There were then no Buddhist schools nor Societies working for the advancement of the community.

About the year 1870, however, a young Buddhist "samanera" (novice)—Migettuwatte Gunananda—established himself in Colombo. He was a ready writer and a good speaker and as an orator was pre-eminent. It was not long before he initiated public controversies with Christian Missionaries on religious subjects and his popularity roused the enthusiasm of the Buddhists.

Some Christian Missionaries in 1874 arranged a public controversy with him in the presence of a number of representative Christians and Buddhists. Rules were drawn up for its proper conduct and the contest took place at Panadura. It was considered an event of such importance that the "*Times of Ceylon*" sent a special representative to report the proceedings in full and complete report of all the speeches made on that

historic occasion was printed in English at the conclusion of the contest. The "Times of Ceylon" published an impartial account of the proceedings and of the speeches corrected by the speakers themselves.

The controversy served the very wholesome purpose of bringing out definitely what Christian Missionaries had to say against Buddhism. Their arguments were very ably met and the principles of Buddhism were in their turn proclaimed more clearly and definitely than they had even been before.

Just about this time an American visitor, Dr. Peebles, a journalist and author had arrived in Ceylon. He was so impressed with this controversy that he republished the proceedings in book form and circulated them widely in the United States.

One of these booklets came into the hands of Colonel H. S. Olcott, an American, who was so impressed with the teachings of Buddhism that he immediately opened a correspondence with the Bhikkhus in Ceylon and he eventually came to the Island in 1880 and publicly embraced Buddhism.

MAIN RECOMMENDATIONS OF CEYLON UNIVERSITY COMMISSION

All the University courses should lead to a first degree of Bachelor of Arts. Both at the Entrance Examination and at subsequent stages of the degree course every candidate should be specially tested in English and every candidate of the Sinhalese or Tamil race should be similarly tested in Sinhalese or Tamil language and literature. (Paragraph (3)).

2. All candidates for admission, except those who obtain exemption by passing other examinations prescribed as equivalent, should be required to pass an Entrance Examination. (Paragraph (6)).

3. The academical year should consist of three terms and an undergraduate should keep a minimum of nine terms of residence in order to qualify for graduation. (Paragraph 5.)

4. Every candidate for the Pass degree of Bachelor of Arts should pass First and Second Public Examinations which should involve the study of both Arts and Science subjects. The optional subjects in Arts should include English, Sanskrit, Pali, Sinhalese, Tamil, Arabic, Latin, Greek, French, German, Philosophy, Psychology, History, Law, Economics, Geography and Education. The optional subjects in Science should include Chemistry, Physics, Botany, Zoology, Physiology, Anatomy, Geography, Mathematics, Agriculture and (in the case of women candidates) Domestic Science. (Paragraph (6)).

5. The Bachelor of Arts Honours degree should be differentiated throughout from the Pass degree. The Honours course should consist of (a) either the First Public Examination or a Preliminary Examination and (b) a Final Honours Examination. The Honours courses should include English language and literature; Sanskrit language and literature including Hindu Philosophy; Tamil language and literature including Hindu Philosophy, Pali, Sanskrit and Sinhalese languages and literature including Buddhist Philosophy; Arabic language and literature including Islamic Philosophy; European classical languages; Philosophy and Psychology; Philosophy, Politics and Economics; History with Economics and Geography; Law; Chemistry; Physics; Botany; Zoology; Physiology; Anatomy; Mathematics. (Paragraph (6)).

6. There should be two Master's degrees, the Master of Arts and the Master of Science. The Bachelor of Arts should be allowed to proceed to the examination for the Master's degree after a period of not less than (?) academic terms from graduation. The Master's degree should be conferred in any of the subjects taken for the Bachelor's degree with the exception of Agriculture. The examination should normally consist of (a) a thesis, (b) a written examination and (c) a viva voce examination. (Paragraph (7)).

7. The first three years of the medical course should be taken at Kandy and should include the pre-medical sciences,

Anatomy, and Physiology, and should lead to the Bachelor of Arts decree. The remaining three years should be taken at Colombo and should lead to the decree of Bachelor of Medicine. The Medical College at Colombo should be absorbed into the University as a part of the Faculty of Medicine. (Paragraph 8).

8. Arrangements should be made with the Council of Legal Education to secure that the University examinations in Law are accepted by the Council for purposes of qualification for the practice of the Law. The Council of Legal Education has expressed its willingness to co-operate in the matter. (Paragraph (9))

9. Postgraduate course should be established and diplomas conferred in Education, Agriculture and Archaeology. (Paragraph (10), (11)) and (12).

10. Five Faculties should be established: (a) a Faculty of Arts, including Departments of English, Oriental languages, European languages, Philosophy and Psychology, History with Economics and Geography, Education, and Archaeology; (b) a Faculty of Science, including Departments of Chemistry, Physics, Botany, Zoology, Physiology, Anatomy, Mathematics, Agriculture, and (for Women candidates) Domestic Science; (c) a Faculty of Law; (d) a Faculty of Medicine; (e) a Faculty of Engineering. (Paragraph (14)).

THE CO-OPERATIVE STATE

Addressing the second Presidency Divisional Conference held at Jiagung, District Murshidabad, on the 26th January, 1929 on "Asoka's Political System", Sir Daniel Hamilton said:—

About 2,200 years ago the Emperor Asoka cut with an iron pen upon the rocks of India this Edict:

"Let small and great exert themselves."

In these days, when the sky is dark with words ; when, in the language of Job's comforter, men's bellies are being filled with the east wind and small and great are exerting themselves in the making of constitutions, yet India listen to the voice of her great Emperor as it resounds across 2,200 years of time, and give heed to the constitution which he recorded on tables of stone, so that we and the generations to come might read and understand what Asoka regarded as the things most vital to India's welfare.

His first and favourite Rock Edict was that which I have quoted "Let small and great exert themselves," and on the first of his Pillar Edicts we read,

"Both this world and the next are difficult of attainment except by the utmost love of Dharma, utmost self-examination, utmost obedience, utmost fear, utmost enthusiasm."

The exertion which Asoka stresses so strongly in these Edicts is that of Dharma or Piety, or soul-force as Mr. Gandhi might call it. And on another Pillar Edict we read, "Thus saith His Sacred and Gracious Majesty the King,

"Good is Dharma, but what does Dharma include. It includes : Freedom of self, Abundance of good deeds, Kindness, Liberality, Truthfulness, and Purity.

For this purpose have I caused this religious Edict to be inscribed, in order that the people may follow it, and that it may long endure."

"This saith His Gracious Majesty, Father and mother must be revered, Respect for all life shall be an established principle, Truth must be spoken, The teacher must be revered by his pupil. This is the traditional rule of conduct, and this makes for life."

Said the great Emperor, "the more that small and great exert themselves in the cultivation and practice these virtues, the more will small and great prosper and the longer will the State endure."

Asoka practised what he preached. Having seen with his own eyes, on the battle fields of Kalinga, the horrors of

war, he thenceforth preached and practised the gospel of peace and good will among men. He did not renounce war as an instrument of national policy only; he renounced it altogether. He did not sign a peace pact with his right hand, and a war pact with his left. Instead of the "bheri" ghosa or war drum, was heard the "dharma" ghosa or prayer drum. He beat his swords into ploughshares, and his spears into pruning hooks. From Kalinga onwards his warfare was a war against poverty and ill will, and scarcity and ill health; and the strenuous Dharma within him found its outward expression in a strenuous life devoted to the constructive work of peace.

"Thus saith His Sacred and Gracious Majesty the King:

"On the high road banyan trees were caused to be planted by me that they might give shade to cattle and men; mango gardens were caused to be planted; wells were caused to be dug by me at every half 'kos'; rest houses were caused to be established by me here and there, for the comfort of cattle and men. By various kinds of comforts the people have been made happy by previous kings and myself. But that the people might strictly follow the path laid down by Dharma was this so done by me."

Asoka's political system was a Theocracy based on hard work of soul and body—the utmost exertion of small and great. It was a blending of heaven and earth, a co-operative system linking up the people with the King. "The Kingdom of Heaven is within you" he seemed to cry to small and great, "exert yourselves for the violent take it by force." Two hundred years later came Jesus of Nazareth preaching the same doctrine of hard work for body and soul. "Work, for the night cometh," "Seek ye first the Kingdom of God and His righteousness, and all things needful will follow." It is the only sound and scientific system of political economy, for when a man's heart is good his work is good, and the State prospers accordingly.

For some time back I have been scanning the Indian

political heavens for another star to arise and shine with the light of Asia, but the stars which have arisen have, for the most part proved to be planets only reflecting the dim western lights of democracy, self-determination, dominion status, independence, and the farthing candles of party politics. But the fruits of democracy are neither freedom from self, nor abundance of good deeds. Its gospel is the gospel of grab, its fruits the apples of Sodom and taxation which sinks the State.

Two thousand years have rolled by since Asoka cut on the rocks his gospel of peace and his programme of public works, but the millenium—the thousand years of peace—seem to be, still a thousand years ahead. The bheri ghosa is still here and the gospel of goodwill which Asoka preached seems is dead as the rocks on which he wrote. The great Akbar wished his people to be One, but there name is still Legion. Why? Because when the great Emperors passed, the driving and moulding power passed with them. Power centred in the one, but was not organised in the many, and when the one passed, the many fell to pieces, and throughout the cities and towns and the 700,000 villages of India the pieces lie scattered and broken unto this day.

In India's new political system to be a system embodying the spirit of Dharma, based on peace and goodwill, hard work, and the utmost united exertion of small and great, or is it to be a system of racial or religious or party politics based on grab, whose guiding principle is neither honest hard work, nor united effort, nor mutual service, nor the utmost exertion of small and great, but the robbing of Peter to pay Paul? Is she to have the race war added to the class war, and the class war added to the caste war, Hindu against Moslem, Moslem against Hindu; East against West; and every man's hand against his neighbour? Is she to be a house divided against itself which will fall to pieces at the first great storm, or a great "Ashram" reaching up towards heaven, built upon the rocks of Asoka?

On Rock Edict XIII we read.

"Let all joy be in effort, because that avails both for this world and next."

Yet, but that effort must be organised and co-ordinated ; for organisation and co-ordination are wanted on the battle fields of peace as well as on the fields of war. It is because the old group life has been broken up, and because the great majority of the people are now unorganised and dis-united that they have so little joy in effort and their forces lie scattered and broken throughout the length and breadth of the land. The old group life must be revived, and the groups organised co-operatively into large groups, and these into groups still larger, each grade being given power to deal, respectively with village or district or provincial matters, so on upwards into one great whole or Co-operative Commonwealth, the head being the Monarch or Government whose sin will be absolved by monetising the labour of small and great. And that labour, organised and monetised co-operatively, will build a new India from the ancient rocks of Asoka.

The co-operative State or Commonwealth is the ideal to which the best thought of the time is reaching, not a socialistic or communistic commonwealth, but a Commonwealth of organised individualism in which every man will receive, not a flat rate of wages nor a flat life, but the due reward of his labour whether of land or brain, the whole being financed by the organised credit of the people which will cost Monarch or Government practically nothing to manufacture. India will then lead the world in statesmanship and sound finance.

Example is better than precept. Let the Government of India follow Asoka's example, but with this difference that, in place of the Rock Edicts, Government shall establish in every province a model village, or remodel an old one, in which the teaching of Asoka will be translated into practice and inscribe on the solid rocks of honest labour, the work to be entrusted to the Co-operative departments and the money

required to finance this small experimental project to be supplied by the paper currency department and to be returned at the rate of six per cent per annum, five of which will be treated as a refund of capital. The provincial Governments would, I am sure, be glad to guarantee each other.

The name Asoka means "Without Sorrow." but India's sorrow will remain until the labour of India's small and great is organised and monetised co-operatively by Government.

ACTIVITIES OF THE MAHA BODHI SOCIETY

LECTURES.

Swami Sachchidananda Sarasvati delivered a series of public lectures which were based on Majjhima Nikaya and were well attended.

Ven. Kosallabhivansa of Mandalay delivered a sermon in Pali which was translated into English by Mr. Sugata Kanti.

DHAKURIA BUDDHA SEVASRAM.

The Hon. Secretary of the Society accompanied by Swami Sachchidananda Sarasvati and Sougata Sugata Kanti paid a visit to Dhakuria (near Calcutta) at the request of the residents there to consider what steps should be taken to render relief to the poor of the locality. A new society was formed under the above name with Dr. K. L. Mitter as Secretary. The Maha Bodhi Society has expressed their willingness to contribute Rs. 7/8 monthly towards the relief fund.

GAYA DHARMASALA.

One table and six chairs have been sent to this place with a view to open the new Free Reading Room. Dr. M. M. Roy of Gaya will probably be its Manager. Rev. Kondañña has returned to Calcutta owing to ill-health. Rev. Pañña Thami is now in charge.

SARNATH VIHARA

The Secretary, M.B.S. paid a visit to Sarnath on the 14th last month. He inspected the building with Mrs. Senda, the Secretary of the Vihara Committee, Mr. Hari Chand, the Hon. Engineer and Architect and Mr. Govila, the Contractor. The progress of the building is very satisfactory and the walls have been raised to lintel of windows which have been fixed. The massive stone door frames and the general stone work on the walls give a majestic appearance to the whole structure. Mr. Hari Chand says that it could be completed within this year if the necessary amount is forthcoming. From the date of the last payment viz., 13,673 up to now building work equal to about Rs. 20,000/- has been done. The following account will show the present financial situation.

RECEIPTS.			EXPENDITURE.		
	Rs.	A. P.		Rs.	A. P.
Mrs. Foster ...	30,000	0 0	Payments to Contractors		
Public collections ...	15,683	8 10	and other Expendi-		
Compensation from the			ture ...	38,970	12 0
Government of India	10,000	0 0	Balance ...	31,419	8 10
Ven. Anagarika					
Dharmapala's contri-					
bution ...	5,000	0 0			
Ceylon Collections ...	9,706	12 0			
Total ...	70,390	4 10	Total ...	70,390	4 10

OUR WESAK (BUDDHA DAY) NUMBER

SPECIAL FEATURES OF THE DOUBLE NUMBER (APRIL-MAY).

Contributions are expected from the following:—

CEYLON.

- Hon. D. B. Jayatilaka, M.A.
 Dr. C. A. Hewavitarne, Colombo.
 Rev. Bhikkhu Narada, Colombo.
 Mr. A. D. Jayasundara, Galle.
 Miss L. D. Jayasundara, Galle.
 Dr. G. P. Malalasekhara, M.A., Ph.D.

INDIA.

Pandit Sheo Narain, Lahore.
 Sir Hari Singh Gour, M.L.A., D.Litt., LL.D.
 Dr. Bimala Charan Law, M.A., Ph.D.
 Sadhu T. L. Vaswani, Sindh.
 Dr. B. M. Barua, M.A., D.Litt.
 Dr. P. D. Shastri, M.A., Ph.D., B.Sc.

ENGLAND.

Mr. J. F. Mekechnie, (Silācāra).
 Mr. Dewapriya Walisinha, British Maha Bodhi Society.
 Mr. B. L. Broughton, M.A., Vice-President, M.B.S.

FRANCE.

Mon. J. Riviere, Clichy.

SWITZERLAND.

Mr. Reuben Lange.

RUSSIA.

Professor Thos. Stcherbatsky.

AMERICA.

Mr. K. Y. Kira, Secretary, M. B. S.
 Mr. Albert J. Edmunds and Miss C. H. Haman.
 The following articles have already been received—
 The Art of Professor Roerich by Professor Alexander
 Kaun, U.S.A..
 An appreciation of Nicholas Roerich by Alfred
 C. Bossom.

Art of Professor Roerich will be fully illustrated by many
 reproductions of his paintings of Buddhist interest.
N. B.—There will be no issue of the *Maha Bodhi* for April.
 The Wesak Number will be out in the first week of
 May.

THE SPIRIT OF BUDDHISM
BEING AN EXAMINATION—ANALYTICAL—
EXPLANATORY AND CRITICAL

OF

*The life of the founder of Buddhism—His religion and
 philosophy—Its influence upon other religions,
 philosophies and on the ancient and
 modern social and ethical schools—
 Social upheavals and revolu-
 tionary movements.*

BY

SIR HARI SINGH GOUR, M.A., D.LITT., D.C.L., LL.D., M.L.A.
 Roy. 8vo. 600 pp., cloth gilt, 24 illustrations, Rs. 15/-.

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Vide Our Advertisement

ALL-CEYLON CONGRESS OF BUDDHIST ASSOCIATIONS

The Secretary of the above Association sends the following resolution:—

This Congress urges upon the Government of Ceylon the necessity of prohibiting the production of goods and the publication of the trade advertisements which bear or represent religious symbols sacred to Buddhists, and that a copy of the resolution be forwarded by Hony. Secy. to the Buddhist countries for necessary action.

TIBET'S GREAT YOGI MILAREPA

The Oxford University Press has at last presented to the world of literature and thought this exquisite publication of the life of this Tibetan Arahat edited by Dr. Evans Wentz, M.A., D.Litt., B.Sc. Those interested in the occult side of Buddhism and those students of Yogi Philosophy will do well to acquaint themselves with it. The answer to the Question whether Buddhism has succeeded in achieving practical results in comparatively modern times is to be found in this book.

H. SRI N,

REV. SAMANA PUNNANANDA

We learn with regret, as we go to the press, that the Rev. Puññananda of Calcutta passed away on the 3rd instant.

A NEW BUDDHIST SOCIETY

We understand that Mr. Buddhapriya of Gujarat is organising a new Buddhist Society in Baroda to be inaugurated on the coming Buddha Day. It is also probable that H. H. the Maharaja of Baroda or one of the Princes will become the president of the new society. It will be remembered that a resolution to the effect that a Vihara be built in Gujarat was passed in the All-India Buddhist Conference.

CORRESPONDENCE

SARNATH VIHARA AND PARK.

4A, College Square,
17th Dec., 1928.

THE DIRECTOR GENERAL OF ARCHAEOLOGY

Simla.

SIR,

I have the honour to inform you that satisfactory progress has been made in the construction of the new Vihara at Sarnath.

I beg to suggest that your Department do consider the desirability of starting to open the park in terms of the last agreement.

If the park is now laid out the Vihara and the trees will grow up simultaneously thus providing shade and aesthetic beauty for the Vihara.

The portion of the road that lies between museum and the end of our land to the east requires macadamisation and widening. I trust your Department will take up the work in the near future.

I have the honour etc.,

P. P. SIRIWARDHANA,
Secretary.

From H. HARGREAVES, ESQR.,
*Offg. Director General of Archaeology
in India.*

New Delhi,
25th Jan. 1929.

SIR,

I have the honour to refer to your letter of 17th December, 1928, concerning the New Vihara and the proposed park at Sarnath and to state that I inspected the site on the 12th and 13th January 1929 and found that the building has made some progress but that the ground between the school and the Vihara was littered everywhere with bricks, ashes, temporary buildings, stones and all kinds of building materials. It is impossible to do anything toward laying out the park until all debris of buildings has been removed and the site cleared. No piece-meal procedure is possible and the Vihara must be completed and the ground cleared before the Park can be liad out.

In laying out the park there should be a broad tree-lined path straight from the west side of the Vihara to the Dhamekh Stupa. Now between Dhamekh Stupa and the New Vihara lies some land possibly belonging to the Buddhist community and the spot where the foundation of the Vihara was first laid. This land should be included in the Park area as this tree-lined path will cross it. The Superintendent, Archaeological survey, Hindu and Buddhist Monuments, Lahore will address you on the point.

Plans for the park and arrangements for planting of the trees are being put in hand and everything will be in readiness as soon as the debris of the building is removed and permits necessary levelling.

The road that lies between museum and your land and runs eastward is not our property but that of the District Board. That body may possibly be persuaded to improve the road when your Vihara is completed, but its control is not in my hands.

The only metalled road in the Park would be one running from the southern end (entrance) of the Vihara southward to meet the District Board road and this piece of road will be made by this Department.

I have the honour to be etc.,

H. HARGREAVES,

Offg. Director.

RESTORATION OF THE SARNATH TANK.

THE CHIEF SECRETARY,

Government of United Provinces.

27th Oct. 1928.

SIR,

I have the honour to submit the following suggestion for kind consideration of your Government.

Before I come to the subject itself I should like to state certain important facts in regard to the future of Sarnath.

With the establishment of the Archaeological Museum and the various activities of my Society popularity of Sarnath has grown to a very appreciative extent. As one of the two most sacred places of the Buddhists it has an international importance, and in all probability it will be an intellectual centre. The whole place will be transformed into a small city when the building scheme of my Society is complete. The great Vihara of which the foundation stone was laid by H. E. Sir Harcourt Butler, is now under construction, and other buildings such as College, Hostels, Guest Houses and Sangharamas will come up in course of time.

It will now be apparent that the Government should help the growth of the place by improving the amenities of the locality. I would therefore respectfully suggest that the old tank which surrounds the ruins on the north and east now known as Nano Kar and Nya Tal be acquired and restored.

This restoration not only protects the ruins and beautifies the sacred spot but also supplies water to a large area of fields. I need hardly dwell on the aesthetic aspect of the proposal.

During my last visit to Sarnath I noticed that the bund has been badly damaged in several places and the bed of the tank planted with trees.

As the Archaeological Department is acquiring a further area of lands and as the ruins extended to the bund itself I think that Department will welcome the idea of acquisition of the tank. Under these circumstances I hope, Sir, that you will move your Government to make provision for this proposal which is bound to supply a great want and to serve public interest.

I have the honour etc.,
P. P. SIRIWARDHANA,
Hon. Secretary.

From
THE COLLECTOR,
Benares, U. P.

Benares,
25th Jan., 1929.

SIR,

With reference to your letter dated October 27, 1928, to the address of the Chief Secretary to the Government, U. P. regarding restoration of Sarnath Tank, I have the honour to request you kindly to let me know at an early date whether you will allow the cultivators to retain the privilege of the two tals for the purposes of irrigation which they have been enjoying hitherto free, without the levy of any tax or cesses.

I have etc.,
Sd.....
Collector.

TO THE COLLECTOR,
Benares, U. P.

28th Jan., 1929.

SIR,

With reference to your letter No. 977/xxiv of the 25th inst. I have the honour to inform you that my Society will have no objection whatever to the cultivators retaining their privileges of the two tals for purposes of irrigation, which they have been enjoying hitherto free. One of the reasons I advanced for the restoration of the tanks is that it will give them a larger supply of water.

The Commissioner of Benares Division has put the same question to me, and I shall be very much thankful to you if you kindly send a copy of this letter to him.

I have the honour etc.,
P. P. SIRWARDHANA,
Secretary, M. B. S.

PROFESSOR ROERICH'S KIND GIFT.

Punjab.
17th Jan., 1929.

DEAR MR. SIRIWARDHANA,

I have received your letter of the 11th visit and have shown it to Prof. N. Roerich, who was glad to hear that you want to distribute the reproduction of his painting "The Lord Buddha" to all your subscribers, just on the Great Day of Buddha.

Professor Roerich considers it a great happiness to serve such a great cause on this memorable Day. He instructed me to tell you, that he is giving orders to the publishers to send you a thousand copies of this reproduction, as his donation (without any payment).

I find some great significance in the fact that last year on the same Great Day of the 8th of May, at St. Mark's in Bouvarie in New York, a solemn service was held in the name of the Blessed Lord Buddha and this day was called Roerich's Day, because after the solemn service there was read by prominent authors a symposium of Prof. Roerich's grand creative work. You can mention this unusually significant procedure in a Christian Church, together with the explanatory notes on Prof. Roerich's paintings, in your next issue.

We all are enjoying here the beautiful Kulu Valley, close to the frontier of Buddhist—Lahoul and Ladak. Not far from us is Ravalsaar, the famous Buddhist Lake and in many ruins can be found images of the Lord Buddha and Buddhist inscriptions. This superb valley is called Silver Valley.

Prof. Roerich sends to you and your honoured Society his best wishes, in which I join.

Yours very sincerely,

V. SHIBAYEFF,

Secretary to Prof. Roerich.

NOTES AND NEWS

THE ANAGARIKA.

The Ven the Anagarika Dharmapala writing on the 18th last month says "Exposure brought on me an attack of influenza on the 24th ult. It developed into acute bronchitis and neuralgia and I had to suffer intensely. Since yesterday I am feeling a little better. I am now under Sinhalese treatment." We earnestly hope that he will soon be himself.

* * * * *

SARNATH VIHARA.

An account of the visit of the Secretary of the Maha Bodhi Society to Sarnath appears elsewhere. We have more than once explained the present situation in regard to the construction

of the Vihara and building fund. It would be a great pity if the Society is compelled to suspend building operations owing to lack of funds. It is too precious an edifice to be left alone unfinished ; and the cause it serves is too noble to be neglected. We once again appeal most earnestly to the well wishers and sympathisers of our activities to come forward and help the Society to complete the Vihara. Ven. Anagarika Dharmapala has just paid Rs. 5000/- to meet current expenditure. How much will you contribute?

* * * * *

SINHALESE TEXT PUBLICATION COMMITTEE.

Dr. W. A. de Silva and Dr. G. P. Malalasekhara as President and General Editor respectively of the above mentioned committee have issued an appeal to those interested in the literature of Ceylon for help in connection with this Committee appointed by the Sinhalese Literary Congress for the purpose of editing, publishing and—where necessary—translating Sinhalese Texts on all branches of knowledge from the earliest times to the middle of the 19th century. A consultative Committee consisting of the Ven. K. Ratanasara Nayaka Thero, Ven. P. Vajirañāna Thero, Hon. Mr. D. B. Jayatilaka, Mudaliyar A. M. Gunasekhara and Dr. C. A. Hewavitarna has also been appointed. Members pay an annual subscription of Rs. 10/ and will get all publications free. We wish the Committee all success.

* * * * *

RT. REV. IMAMURA HONOURED.

"Our Beloved Bishop the Right Reverend Yemyo Imamura has been honored by His Imperial Majesty the Emperor of Japan with the order and medal of the Sacred Treasure of the sixth degree. The presentation was made on Sunday December 16th at 1-30 p.m. in the Fort Street Temple by the Consul General of Japan. Over two thousand people assembled to witness the event and speeches of congratulation

were made by representatives of all departments and societies in affiliation with Hongwanji also by delegates from the other sects and the Japanese newspapers.

We heartily congratulate Bishop Imamura on the high and well deserved honor conferred upon him as a mark of appreciation from his homeland in recognition of his labours in these islands."—*The monthly Dobo*, Honolulu.

* * * * *

FIVE LAKH GIFT TO COLLEGE.

Mrs. Charles Pieris of Colombo is making over the premises occupied by the Orient Club to Bishop's College. It is about 5 acres in extent and faces Victoria Park. The bequest, it is estimated, will be worth about five lakhs of rupees. Will the rich Buddhists follow this example.

* * * * *

THE TAI-HSU BUDDHIST INSTITUTE.

Buddhism in England for February informs us that the European Headquarters of this Institute has been established in Paris. A meeting of the Paris committee of the Institute was held on the 3rd January at Miss Lounsbery's house in the Rue Madame. There were present Mr. and Mrs. Humphreys, Mr. Hou Yong Ling, Mademoiselle Politour, the first European pupil of his Eminence who is going to China with him to study Buddhism, Mr. Kniazeff, a Russian Chinese Scholar, Mon. de Maratray, the French poet and writer and Mon. de Malan. We hope to hear more about the Institute.

* * * * *

THE UNIVERSAL RELIGIOUS CONFERENCE.

Dr. Henry, A. Atkinson, the General Secretary of the above movement paid a visit to the Maha Bodhi Society's office last month to interest it in the Religious Conference to be held in 1930, if possible. Dr. Atkinson is charged with the responsibility of selecting the 1000 members from all living religions

to form its World's Committee. It is proposed to give each religion its proportionate representation. It is also possible that the Conference will be held somewhere in the East. The promoters of this world-conference are of opinion that the conditions which today face humanity and threaten the structure of humanity demand an effort of this nature. We earnestly hope that the noble object of the Conference will be crowned with success.

* * * * *

THE CHRISTIAN CHURCH MORTALLY AFRAID.

Thus Mr. William Kingsland, the President of the Blavatsky Association, London :—"The fact is that the Eastern teaching is very strong meat ; far too strong for the average Western mind, nourished for so many centuries on a crude realism and a supernatural superstition. Theology and Christian doctrine in general has always been inadequate to cover all the facts of human experience and endeavour. Three hundred years ago the Church was mortally afraid of the facts which *astronomy* was bringing to light, and denied them *a priori*. Bruno was burnt at the stake for teaching what is now common knowledge, and Galileo only escaped the same fate by recanting what he knew to be true. A century ago the Church was mortally afraid of the facts which *geology* was bringing to light. The Devil put the fossils there in order to mislead poor humanity. To-day it is *biology* which is the great bugbear of the adherents of the accepted theology and soteriology—the doctrine of salvation."

* * * * *

RABINDRANATH TAGORE ON BOROBUDHUR.

"Once on a time numberless men joined together to make these images and their shrine. What a turmoil of activity,—planning, preparing and carrying out, that meant, and with it what an exuberance of life. On the day that these gigantic stones were raised into their place in the hill-top, a vast human

endeavour surged and swayed amidst this verdant woodland, beneath this radiant sun-lit sky. That, however, was not in the days of the circulation of news through the world, so that the grand manifestation of human will that occurred in this little island was not announced over the seas in other countries, as so commonly happens now-a-days, for instance, when a Victoria Memorial is being put up on the Calcutta Maidan." The Poet referring to the Jataka stories on the Borobuddhur says, "In each of the petty instances with which the Jatakas are concerned, they have recognised the greatness of the ultimate consumation. That is how the trivial has been transmuted to the sublime. It is a similar simple and unaffected reverence that has requisitioned all the vastness of these temple walls as a background for the pictures of everyday life. Thanks to Buddhism, the whole course of the life on earth has been invested with glory, as the field in which the Dharma seeks self-expression" *Vishvabharti for January, 29.*

* * * * *

IMPORTANT ARCHAEOLOGICAL FIND.

The officiating Director-General of Archaeology announces the discovery in the Kurnool District of Madras Presidency of another recension in Brahmi script of fourteen rock edicts of Asoka and at least two of minor rock edicts. Credit of this discovery is due to Mr. Anu Ghosh F.C.S., the well-known Calcutta Geologist, art critic and connoisseur who found these while prospecting in the district. Being keenly interested in Geology Mr. Ghosh was able at once to recognise the importance of the epigraph and very disinterestedly placed all his information at the disposal of the officiating Director-General of Archaeology who deputed the Dy. Director-General of Archaeology for exploration, to visit and to report on these records. The latter officer accompanied by a Govt. epigraphist having inspected the site reports that inscriptions are engraved on five large rocks. Eleven of the fourteen rock edicts have already been identified. The Director-

General hopes to be able to supply the press shortly with fuller report and detail and photograph of rocks on which they are engraved. Steps are being taken to have monuments declared protected under the Ancient Monuments Preservation Act. Scholars will be greatly interested to learn of this discovery, one of the most important in the field of Mauryan epigraphy in the last fifty years. It is proposed to publish inscriptions later either as supplement to a volume of one of *Corpus Inscription Indicarum* or in some other publication of Archaeological Survey.

We heartily congratulate our friend Mr. Anu Ghosh on the discovery and hope that he will kindly give us a description of the Find for the benefit of the readers of the *Maha Bodhi*.

FINANCIAL

MULAGANDHAKUTI VIHARA.

Previously acknowledged Rs. 45,585-8-10. Tashi Dadul Kazi, Barmiok Estate, Po. Singtam, Sikkim, Rs. 20/- S. N. Barua (Feb.), Rs. 5/- Sahu Mahadhar, 2 Lalbazar Street, Calcutta, Rs. 21/- M. V. Sambandham, Park Town Madras, Rs. 2/- collected by H. K. Barua from Buddhists of Calcutta, Rs. 50/-. Grand Total Rs. 45,683-8-10.

GAYA DHARMASALA.

Previously acknowledged Rs. 4032-15-6, collected by Rev. U. Panna Thamy at Gaya from the pilgrims Rs. 27/- collected by Rev. U. Kondanna Rs. 3/6. Grand Total Rs. 4063-5-6.

ACKNOWLEDGMENT OF DONATIONS.

Sri Nissanka Esqr., Advocate, Wellawatta, Rs. 26/- B. Peter Perera Esqr., Fountain House, Panadura Rs. 5/- Charles Moore Esqr., Rs. 1/- Rev. Medhananda and others Rs. 2/8/-. Total Rs. 34/8/-.

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3. Queen Maya on her way to her father's palace	...		2
4. Prince Siddhartha's Renunciation	...		2
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TO COMPLETE

Mulagandhakuti Vihara Building

AN URGENT APPEAL

We have reached a critical period in the history of this new Vihara which is under construction. When the balance is exhausted—probably next month—after payment for the work done we will be compelled

TO SUSPEND BUILDING OPERATIONS.

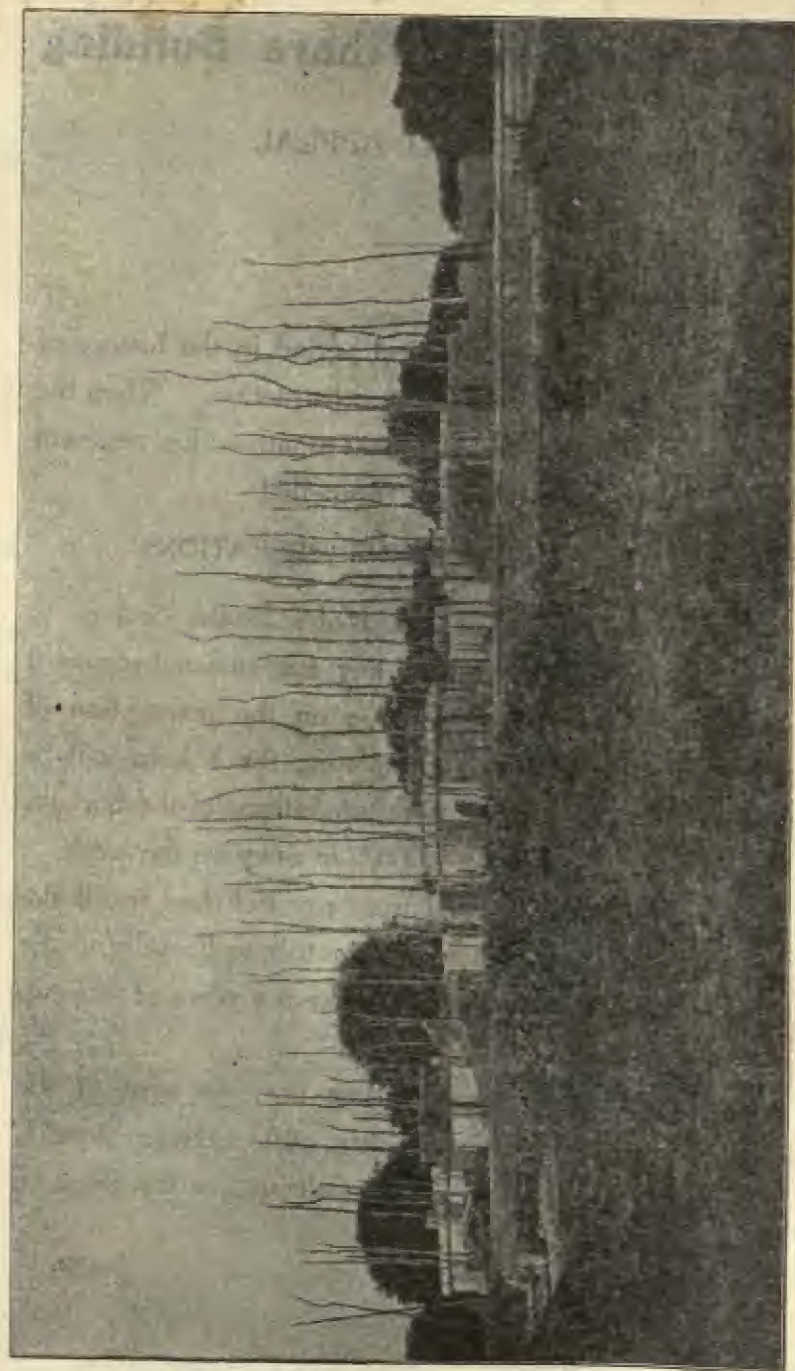
It is the desire of the Maha Bodhi Society to complete the Vihara without any suspension because it would involve fresh expenditure on the resumption of work. Besides, delay in completing the Vihara will be a great hindrance to the future programme of the Society. We require at least Rs. 40,000/- to carry on the work.

I make a final appeal from my sick bed to all the Buddhists and sympathisers to contribute liberally to the Vihara Fund and thus help to make it a place of worship within this year.

Cheques and money orders may be sent to the Treasurer, Maha Bodhi Society, 4A College Square, Calcutta or Hong Kong Bank, Calcutta, or the Imperial Bank, Benares.

ANAGARIKA DHARMAPALA,

General Secretary, M. B. S.



MULACANDHAKUTI VIHARA, SARNATH,
under construction, for which an appeal for fund is made.



THE LATE DR. C. A. HEWAVITARNE,
General Secretary of Ceylon Maha-Bodhi Society.



ANAGARIKA DHARMAPALA
when he attended the Chicago Parliament of Religions, 1893.



ANAGARIKA DHARMAPALA
when he established the British Maha Bodhi Society in London, 1926.



"With greatest sympathy I follow the activities of your
esteemed Society".

N. Roerich

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

वरय भिक्षुवै चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय
हिताय सुखाय देवमनुस्सानं । देसेय भिक्षुवै चत्थं' चादि कङ्गाणं सज्जे कङ्गाणं
परिशीसान कङ्गाणं सात्थं सन्यज्जनं केवलपरिपुष्पं परिसुद्धं ब्रह्मचरियं पक्कासेय ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. XXXVII] APRIL & MAY,

B. E. 2473
C. E. 1929

[Nos. 4-5

"SEEK I THY SURE REFUGE"

BY THE LATE DR. C. A. HEWAVITARNE OF COLOMBO.

Compassionate ! who with unceasing zeal !
Beheld rise and fall of myriad earths,
And in the rounds of births gave all, that men
Hold dear, for Truth to find, and for our weal
That Truth beyond compare of Pain, and Cause
Its Ceasing, and the Way.
To Thee, Who showed the active life and Calm
That lies between the rungs of Eight-fold-Path
Which leads to Bliss that cooeth passion's thirst ;
To Thee, Sole Teacher of the Truth, I bow
My Lowly head and with a humble heart
To Thee I bring an offering of my joy,
All-Wise ! Who spurned the hope of instant Bliss-
When first Thou met prostrate, Thy Forerunner-
That we may taste the nectar of Thy words
To hearten us who tread the wheel of life-

Which first began we know not where nor how.
To Thee sweet Lord my humble brow I bend
In lowly worship thrice, and at Thy feet
In Faith and Trust seek I Thy sure Refuge.

BUDDHA DAY MESSAGE

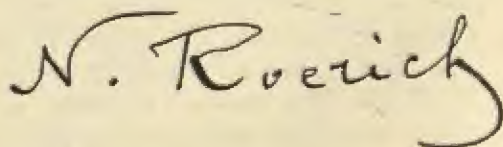
From Professor N. ROERICH OF NEW YORK

In the Sutras is given a beautiful Commandment: "The Teaching is like a flame of the torch which lights up numerous fires; these may be used to prepare food or dispel darkness. But the flame of the torch remains unchangingly aglow". (Sutra 42.)

And during the sermon there is proclaimed: "Let the Light be firm as adamant; victorious as the banner of the Teacher; powerful as an eagle, and let it endure eternally."

Verily this is a beautiful Commandment of firmness, readiness, devotion and noble actions.

Naggar,



March 24, 1929.

A KING'S BIRTHDAY

BY J. F. McKECHNIE, (BHIKKHU SILACARA) LONDON.

When a king is born there are great rejoicings throughout all the land to which he belongs. Fires are lit, feasts are given, bells ring, drums beat, bands play. It is considered a great and splendid thing that a man has been born to lead and rule the people of the land. And thereafter, every year, as the day on which he was born comes round, there is a renewal of the rejoicings and merry-makings that greeted his first arrival. Year after year, as that day of his birth comes round, the people of the country in a multitude of ways seek to show their satisfaction and joy that he who came to them still remains with them ; and they continue to do so as long as he lives.

It is very right and proper that they should do so. A king who *is* a king, is a man who is distinguished above other men by his capacity to serve them, to be of use to them, to ensure to them safe and happy conditions of life. But how often are peoples deceived in this their expectations of the King ! How often, instead of bringing them safe and happy life, he sends them in their millions to danger and unhappy death. And they go. They think they can do no other ; for he who so sends them, is their King ! How should they disobey him ? That would be disloyalty. And so in their millions they go down to the grave at the behest of one man, their King. Magnificent and yet pathetic witness to the power of one man over masses of men, the power, these latter permit him to exercise, to their own undoing and ruin, in so many cases.

But the King whose birth we celebrate to-day is happy of a kind whom not one human being can ever accuse of being even remotely the cause of death or hurt to him

or his. This is a King who *was* a king, a protector, a guardian, a saviour, never an attacker, a destroyer. And his kingdom, his rulership, was not over men's bodies and possessions in wealth and land, but over their hearts and minds, to do these good. Nay, rulership is not the proper word. He seeks to *rule* no one. He seeks only to guide, to win, to lead, to show a way, if we are willing to follow where he leads. He is a shepherd King, who seeks to guard his flock, and save it by forewarning from the dangers that beset its path, and lead it to final safety. Safely over all the Obstacles, through all the swamps where it might drown if it steps unwarily into the hidden pools, and finally across the Flood, this shepherd king guides all who accept his guidance, without failure, to the Other Shore.

Hence once a year, as the day of his birth comes round, we do well to celebrate that birth with joy and gladness ; for we celebrate the day when not Asia only, but all the world, had sent to it one who could be a real king, a real helper to it, on the path of its lasting weal. Other kings, at their best, can only make life in this temporary stage of existence, comfortable for a little while ; but this king can make us happy eternally if he can have his will with us, if we put ourselves wholly under his guidance. Nor is there the least fear as with ordinary, worldly kings, that his plans for us may go astray, that his guidance may prove faulty and amiss, and we be cheated of the happiness for which we hoped from his leading. Never can this King is proved wrong in what he seeks to do, or in the manner in which he seeks to do it. There he is infallible ; not because he or any one says so, but because facts say so ; because he has himself trodden the way he points out to us, and himself proved to himself that it leads to the end expected. Nay more, all in the past who have accepted his guidance, allowed this shepherd king to lead them and followed faithfully in the track he showed, have also found it lead to the safe Further Shore he promised. By experience they knew, by experience they proved, that this

King of Truth, was a very King of Truth, and every word he uttered proved to be true in experience by every one who accepted it as truth and acted upon it.

And as they have done, so may we also do ; and so may all men do. All men, as soon as they will, may prove that this King can lead them and guide them and rule them, to their everlasting weal, without the least fear of failure. And when they do, then may all men, and not just those of the East who have accepted his kingship, the men of Ceylon and Burma and the countries of the rising Sun, celebrate with joy this king's birthday, as we do ; and the Wesak Sadhu cry arise all round the world, each Wesak day that comes, from many throats, in many lands that never were trodden by the physical feet of that King, but whose gracious teaching has come to them, and entered their hearts and minds, and blessed them.

King of our hearts, King of our minds,
Each Wesak day that comes and finds
Those minds and hearts yet more thine own,
Here, on thy birth-day, take thy throne.

And reign to-day as in the past,
And on through time while time shall last,
Till, gathered in one mighty whole,
The world shall reach Nibbana's goal.

THE BHIKKHU.

Good is restrained in deed. Good is restrained in word.
Good is restrained in thought. Good is restrained on all sides.
The Bhikkhu in all ways restrained is freed from all suffering
—*Dhammapada*.

SUNDAY SERMON IN SIAM

THE FOUR BLESSINGS.

In the Chapel of Debsirindra Monastery, Somdech Phra Buddhagoshâchârya, (the former Rt. Rev. Phra Sâsana Sobhon) discoursed on the subject of the Four Blessings before a large audience, including H. R. H. Prince Naradhip and family.

The Four Blessings in question are figuratively termed "Chakra" or Wheels in the sense that they carry one forward, like the wheel of a carriage, along the path to prosperity. They are enumerated:—

Patirupadesavâsa (living in a suitable place), Sappurisûpa-sansêva (associating with good men), Attasammâpanidhi (right self-regulation) and Pubbêkatapuññatâ (accumulation of virtue in the past).

1. By suitable place is meant any locality where circumstances are favourable either for the pursuit of study or conduct of one's life. Sea-board, for instance, is a suitable domicile for those who are engaged in fishery or salt-panning, just as the central plain of Siam is for those engaged in the cultivation of cereals. In olden days the city of Takkasilâ in India, on account of its being a famous seat of learning, was considered a very appropriate rendezvous for those who were in pursuit of study. At the present time, Europe and America are considered fitting substitutions for Takkasilâ on account of their advancement in arts and sciences beyond that of other countries.

Unsuitable places can be made otherwise by proper maintenance and united effort of those who live therein to prosper along lines of common purpose. In support of this statement the progress in religious matters in our country may be cited as an instance. In former days when Buddhism was at its height in Central India we were called Paccanta Pradesa, or a country beyond the reach of the Lord's doctrine. Hence an

unsuitable place for those whose love was Buddhism. Since the introduction of the faith on our soil by Phra Sona and Phya Kuttra of the Ashoka mission, we have persistently striven towards its progress, and it was through Royal defence and the continual support of our Kings, followed in their examples by our predecessors, that Buddhism has come to be firmly established and found its most living expression in our midst. So, now, our country has become a suitable place for those who seek the protection of the Lord, such as was afforded in the old days in Central India, where Buddhism is now in its decline. It behoves all of us who are members of the Faith to preserve the suitability of our land in this respect and live up to it. Such suitability as mentioned is likened to a wheel of a carriage moving along the path to prosperity.

2. Next to the suitable place, suitable society forms the second wheel. Society in this sense is synonymous with association with good men—men who are one's betters, or equals in the event of one's failure to find one of the former class to associate with. Association with one's inferiors is not a stepping-stone to one's elevation in life in regard to morality and capacity, so it is forbidden save when it is made with the underlying purpose of raising them to a higher level of life by means of exhortation and example, as is illustrated in the association of the Lord with his disciples or in that of a teacher with his pupils.

The preacher then pointed out some advantage that accrue to one's association with good men, in a way similar to what he has stated in a number of his past sermons.

3. Right self-regulation is possible of steady continuance only when one considers life as a whole, and not as a number of independent pieces of conduct. Extreme adherence to one section of the Law may lead to entire or partial ignoring of the others. Proper execution of one's duty, be it in keeping with one's feeling of pleasure or not, is a moral obligation and therefore that is to take precedence of all the remaining points

the moral Law, which, however, should be practised in equal proportion in one's spare hours. Again, a man may be morally sound and yet one often hears of his being confronted with trouble through lack of self-possession or, worse still, through lack of courage to resist his inclinations (Agati) arising from love, hatred, fear and delusion. Furthermore one's abstinence from killing is not considered a complete piece of virtue until one's kindness, and compassion for all beings are cultivated to crown such abstinence.

4. One's accumulation of virtue in the past will do much to strengthen and facilitate one's present effort to attain the goal of prosperity. The corresponding effect of such accumulation is bound to appear, sooner or later. The verification of this truth is illustrated in the force that keeps a canoe moving in still water even after the paddle, the cause of such force has ceased to work. There are many sayings of the Lord regarding Cause and Effect (Karma) one of which from the Dhammapada is, "By oneself the evil is done ; by oneself one suffers. By oneself evil is left undone ; by oneself one is purified."

These four blessings or wheels are binding on all who strive with the object of gaining prosperity.

OUR NEXT ISSUE

TWO SERMONS IN STONE—by Sir Hari Singh Gour.

WHY BUDDHISM—by A. D. Jayasundara, Esqr.

DOES EUROPE WANT BUDDHISM—by B. L. Broughton, Esqr.

A PINKAMA (RELIGIOUS CELEBRATION) IN LONDON.

AN APPRECIATION OF ROERICH—by A. C. Bossom, Esqr.

ANATHAPINDIKAS AND VISHAKHAS IN BUDDHISM—by Shiva Charan Lal, Esqr.

SANSARA OR BUDDHIST PHILOSOPHY OF BIRTH AND DEATH

BY REV. BHIKKHU NARADA, COLOMBO.

That birth precedes death, and death, on the other hand, precedes birth, is one of the principal tenets of Buddhism. This constant succession of birth and death in connection with each individual life-flux constitutes what is technically known as *Sansāra* (lit. wandering again and again).

What, then, is the absolute beginning of *Sansāra*? or, to put it in other words: What is the ultimate origin of life? This is a question which perplexes the mind of every profound thinker. The expected answer has not yet been obtained despite the fact that it has received the attention of all thinking men, and it is not too much to say that in all probability it never will be.

The intellectual Indian Rishis have expended an enormous amount of labour and energy in order to comprehend this riddle of life. Deluded by the web of illusion, they have deduced all their so-called facts from the unwarranted hypothesis of an imaginary "self", and have concluded that life has for its origin the mystical *Paramātman*.

Christianity, in attempting to give an explanation, attributes everything to the fiat of an Almighty God.

With due deference to the teachings of Christ suffice it merely to state in the words of Schopenhauer that "the birth of an animal as an arising out of nothing, and accordingly, its death as an absolute annihilation, whilst man who has also originated out of nothing has yet an individual existence, is really something against which the healthy mind revolts, and which it must regard as absurd."

Unfettered by any religious belief, freed from all dogmatic assertions, but solely relying on common sense, modern science steps in and endeavours to tackle the problem with her usual accurate investigation and ingenuity. In spite of

her systematised knowledge she may fairly be compared to a child making its first observations in natural history. Nevertheless we gladly welcome her to our midst for she neither claims to be perfect, nor does she deem it a sacrilege if one has the audacity to contradict her views. To an age, or rather to people who strongly believe in the creation of a God, the scientific theories that life has had a beginning in the infinite past and that man is evolved from the ground ape, are indeed very valuable substitutes.

Buddhism interposes and pertinently says "*without beginning and end is Sansāra. A beginning of beings, encompassed by nescience, who fettered by the thirst for life, pass on to ever new births, verily is not to be perceived.*" It seems further to address the enthusiastic seekers after truth and say: Young friends, worry not in vain, seeking for a beginning in a beginningless past. If life is an *identity* it must necessarily have an ultimate origin. Life, strictly speaking, is a flux or force like electricity or gravitation, and as such, it necessitates a beginningless past. Whether you are descended from an arboreal or ground ape, created by God or Brahma, birth, death, and suffering to which all are subject in the long run, are inevitable. Seek therefore the cause of this 'faring on' that concerns all humanity, and utilise your valuable energy to transfer this life-stream to the sorrowless and peaceful state, the Nibbāna.

To a materialist who loves to speculate for the mere sake of argument, these words will of course be of no avail. Well, it makes no great difference to Buddhism. The word of Buddha is intended only for those thinking men to whom the Dhamma has become a necessity.

In the search after the cause of birth and death Buddhism takes for its starting point the *being as it is*, here and now, and traces back the causes of its conditioned existence.

From the Buddhist point of view all so-called beings are composed of inter-related mind and matter (Nāma and Rupa) which constantly change with lightning rapidity, not remaining

for even two consecutive moments the same. Though all are identical inasmuch as they possess the two common factors mind and matter, yet they are all so varied that, leaving animals aside, even amongst mankind no two persons are found to be alike in any respect—each person having his particular traits of character.

One might say the variation is due to heredity and environment. No doubt they are partly instrumental; but surely they cannot be solely responsible for the subtle distinctions between individuals. Otherwise we fail to understand why twins often physically alike, sharing equal privileges of up-bringing, are often temperamentally, intellectually, and morally totally different.

Tracing back the individual, therefore, to the foetus in the womb to see where lies the cause, we again discover two common factors—the sperm-cell and the ovum-cell. Now a question might arise as to whether these two are the only materials for the production of the foetus. We must perforce answer the question in the negative. For we cannot comprehend why precisely 'he' should spring from the particular sperm and ovum-cell in question and not another since one has equal claims as the other. Buddhism makes the matter clear by attributing this appropriation of cell-matter to the existence of a *third element*. "By the conjunction of three things, O Bhikkhus," runs a passage in the Mahātanhā Sankhaya Suttanta of the Majjhima Nikāya, "does the formation of a germ of life come about. If mother and father come together but it is not the mother's proper period and the 'exciting impulse' (Gandhabbo) does not present itself a germ of life is not planted. If mother and father come together and it is the mother's proper period, and the 'exciting impulse' also presents itself, then a germ of life is there planted."

This newly discovered element is, in the words of Abhidhamma, termed Patisandhi-Viññāna (linking consciousness).

We have now discovered the first term of the life's

progression, but our limited knowledge does not help us to proceed further and determine the cause of this 'exciting impulse'. The Buddha, however, developing a supernormal insight so as to penetrate into realms beyond the reach of normal sense, comprehended also the root of this third element. He tells us that the coming-into-being of the linking consciousness is dependent upon the passing away of another consciousness in a past birth, and that the process of becoming and passing away is the result of an all-ruling powerful force known as Kamma. One might call for proofs. It must frankly be admitted that this proof cannot be furnished by an experiment upon the lecture table. Whether we believe in a past existence or not ; it forms the only reasonable hypothesis which bridges certain gaps in human knowledge concerning facts of everyday life. "Our reason tells us that this idea of past birth and kamma alone can explain the degrees of differences that exist between twins, how men like Shakespeare with limited experience, are able to portray with marvellous exactitude the most diverse types of human character, scenes and so forth, of which they could have no actual knowledge, why the work of the genius invariably transcends his experience, the existence of infant precocity, the vast diversity in mind and morals, in brain and physique, in conditions, circumstances, and environments observable throughout the world, and so forth."

There is yet a further cause besides Kamma continues the Buddha. Not-knowing the four realities (Saccāni), allured to life by the wholly illusory inclination to sensual pleasures, one does good and evil, which constitute what is known as kamma-energy that materialises in multifarious phenomena. Ignorance (Avijjā) is, therefore, the cause of birth and death ; and its transmutation into knowledge or Vijjā is consequently their cessation.

The result of this Vibhajja method of analysis is summed up in the Paticca Samuppāda. The Patthāna succinctly expresses the same in the following words: In virtue of

Ignorance (Avijjā), Craving (Tanhā), Activities (Sankhārā) Attachment (Upādāna), and Volition (Cetanā), arise Re-birth-Consciousness (Patisandhi-Viññāna), Mind and Matter (Nāma Rupa), Six Senses, (Salāyatana), Contact (Phassa), and Sensation (Vedanā).

The first set of five causes produce the second set of effects, which, in their turn, play the part of cause to bring about the former five. Thus the process of cause and effect continues *ad infinitum*. The beginning of the process cannot be determined as it is impossible to say since when this *life-flux* was encompassed by nescience. But when this nescience is turned into knowledge, and the *life-flux* diverted into *Nibbāna-Dhatu*, so to say, then the end of the life process or *Sansāra* comes about.

Briefly expounding the cause of *Sansāra* set forth in these enigmatic formulas of thought, and dealing with the not less interesting problem of life's last episode, we find Buddhism assigning death to one of the following four causes:—

(1) The exhaustion of the force of Reproductive (Janaka Kamma) that gives rise to the birth in question (Kammakkhaya). The Buddhist belief is that, as a rule, the thought, volition, or desire, which is extremely strong during life-time, becomes predominant at the point of death and conditions the subsequent birth. In this last thought moment is present a special potential force which may be either weak or strong. When the potential energy of this Reproductive Kamma is exhausted, the organic activities of the material form in which is corporalised the life-force, cease even before the approach of old age.

(2) The expiration of the life-term (Ayukkhaya). What are commonly understood to be natural deaths due to old age, may be classed under this category. There are various planes of existence according to Buddhism and to each plane is assigned a definite age limit. Irrespective of the Kamma force that has yet to run, one must, however, succumb to death when the maximum age limit is reached. It may also be said,

if the force is extremely powerful the Kamma-energy re-materialises itself in the same plane or even in some higher realm as in the case of Devas.

(3) The simultaneous exhaustion of the Reproductive Kamma-energy and the expiration of the life-term (Ubhay-khaya).

(4) The action of a stronger Kamma (Upacchedaka) that suddenly cuts off the Reproductive Kamma before the expiry of the life-term. A more powerful opposing force can check the path of the flying arrow and bring it down to the ground. Just in the same way a very powerful Kammic force of the past is capable of nullifying the potential energy of the last thought-moment and destroying the psychic life of the being. The death of Devadatta, the Judas of Buddhism, was due to an Upacchedaka Kamma which he committed during his current life time. The premature death of the Crown Prince of Russia may also be instanced as an example of this class.

The first three types of death are collectively called *Kālamarana* (timely death), and the last one is known as *Akālamarana* (untimely death). These four causes of death may well be explained by the illustration of the oil lamp. The lamp, for instance, may get itself extinguished owing to any of the following four causes, viz. :—The exhaustion of the wick, consumption of oil, both exhaustion of the wick and consumption of oil, and some extraneous cause, such as wind. Death of an individual may similarly be caused by any of the above-mentioned four ways.

Explaining the causes of death in the foregoing manner, Buddhism tells us that there are also four modes of birth viz. : Egg-born creatures (*Andaja*), womb-born creatures (*Jalābuja*), Moisture-born creatures (*Sansedaja*), and creatures having spontaneous births (*opapātika*). This broad classification embraces the entire range of beings that possess life.

Birds and snakes that are born of eggs belong to the first division.

The womb-born creatures comprise all human beings,

some devas inhabiting the earth, those animals that take their conception in a mother's womb. Those that take moisture as material for their growth, are grouped in the third class.

(To be Continued)

THE BUTCHER'S APOLOGIA

"Cruel butcher, sheathe thy knife,
Spare, O spare that poor lamb's life!
Loose those cords its feet that bind
Gentle butcher, pray be kind!"

"Madam, let your protests cease
Do I kill, myself to please?
I but slay this gentle beast
That its blood may stain your feast.

"Kindly Nature doth provide
Plenteous food on every side,
Yet this lamb to death must bleed
That on 'cutlets' you may feed!"

L. D. J.

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FIRST BUDDHIST MISSION IN ENGLAND

By D. R. JAYAWARDENE, LONDON.

During the past two decades there have existed in Europe several movements which, in varying forms, contributed to the dissemination of the Buddha Dhamma among the peoples of the West. If we confine our remarks to the British Isles we find a few scholars in the eighties and the nineties getting a glimpse of Buddhism through the publications of the Pali Text Society founded by the late Professor T. W. Rhys Davids. But, it was Sir Edwin Arnold's immortal work "Light of Asia" which more than any other brought Buddhism to the notice of the people of Great Britain. Somewhere in 1904 Allen Bennett, an Englishman of considerable attainments, entered the Order of the Sangha in Burma, and took the name of Ananda Metteyya. He returned to England in 1908, and with the co-operation of a few English Buddhists founded the Buddhist Society of Great Britain and Ireland. The Society flourished for nearly sixteen years and ceased its activities in 1924, but during its existence it accomplished a remarkable amount of work for the cause of Buddhism in Great Britain. With the passing away of that Society England was left without a Buddhist organisation: a few enthusiastic members of the late Society made an attempt to carry on as the "Buddhist League" which, unfortunately, soon broke up.

When the Venerable the Anagarika Dharmapala visited England in 1925, there was no Buddhist movement of any kind. He collected a few surviving members of the old society and inaugurated the British Maha Bodhi Society.

With the keenness of foresight characteristic of him, the Anagarika perceived the necessity of permanent headquarters if a movement is to function successfully. He bought a freehold house at Ealing in the extreme west of London, where



Seated (from left to right): Dr. N. Attygalle, Mr. A. H. Perkins, His Serene Highness Prince Varnavadiya, Siamese Minister in Great Britain, Ven. H. Nandasara, Ven. P. Vajiranana, Ven. D. Pannasara, Mr. Francis J. Payne, Mrs. Smith, Miss Smith, Miss Smith.
Seated on the floor (left to right): Mr. D. R. Jayawardene, Mr. Devapriya Walisinha and Mr. Annesley de Silva.

A flashlight photograph of a part of the gathering at the London Buddhist Mission House on the occasion of the *Pinkama* to commemorate the good deeds of various Europeans, now passed away, in the service of the religion of the Buddha.

Photo, by Mr. Deo Hang.



MAHA BODHI SOCIETY'S PEACE DINNER ON WESAK DAY, NEW YORK, 1928.
Given by Mr. K. Y. Kira, The Hon. Secretary of the American M. B. S.

every Sunday evening a Buddhist Service was held and followed by an address on the teaching of the Buddha. As Ealing is a suburb far removed from the rest of London some difficulty was experienced in getting together for the Sunday meetings a satisfactory audience, and it was found necessary to acquire quarters in a more central part of the city. After prolonged negotiations a large house, No. 41, Gloucester Road, near Regents Park, with a spacious garden, was bought for £5000, and the British Maha Bodhi Society migrated thither in January 1928.

Ill health had forced the Anagarika Dharmapala to leave England towards the end of 1927, but, on reaching Ceylon, in spite of his illness, he organised the first Buddhist Mission to England. Three bhikkhus learned in the *Dhamma* were chosen from among the lecturers of the leading seat of Buddhist learning in Ceylon, and were sent out as the first Missionary bhikkhus to the West from the East.

The three bhikkhus—the Ven. P. Vajirañāna, the Ven. H. Nandasāra and the Ven. D. Paññāsāra—accompanied by Mr. Devapriya Walisinha arrived in London on the 25th of June 1928. The Buddhists of London accorded them a hearty reception and when they took charge of the Buddhist Mission House the *Buddha Sasana*, in its essentials, was established in England.

Since the arrival of the Missionary bhikkhus, a regular weekly Buddhist Service has been held at the *Vihara*. Every meeting is preceded by the Service which is conducted by a bhikkhu both in the original Pali and in its English equivalent. His Serene Highness Prince Varnavaidya of Siam, Siamese Minister in London, who has attended the Service more than once, has expressed delight at the correct and reverent procedure which the bhikkhus follow.

It is a pleasure to be able to state that these three bhikkhus are splendid men with a proper sense of their responsibility. They have won the hearts of all those who have come in contact with them. The progress they have made in their

studies has been remarkable, as they are now able to deliver sermons in English ; and, if the same rate of progress is maintained, they should in six month's time be able freely to address English audiences on any aspect of Buddhism.

The Buddhist Mission House has an excellent library with a spacious reading room which is kept open to the public every day from 10 A.M. to 8 P.M. Besides books on Buddhism the library contains a large number of books of general interest. The reading room is supplied with the important newspapers and periodicals of England as well as newspapers, periodicals and other publications from Ceylon, Burma, India, China, Japan, Germany and America. If the publishers of Buddhist literature in the East would send a copy of each publication to the Reading Room and Library at the London Buddhist Mission they would be effecting a great *Dhamma Dana*.

Besides the regular Sunday evening meetings twelve additional meetings have been held, during the past year : the most notable of them are Wesak Day, the reception held in honour of the arrival of the bhikkhus, Dhamma Cakka Festival, reception to His Eminence Abbot Tai Hsu of China, Public Lecture by the Hon. Mr. D. B. Jayatilleke, *Was Pavarana Pinkama*, the meeting to celebrate the 84th birthday of Mrs. Mary E. Foster, the great benefactress of Buddhism and the *Pinkama* in memory of the past Buddhist workers in Europe.

In September 1928, the President of the British Maha Bodhi Society, Commander H. N. M. Hardy, D.S.O., R.N., left for British Guiana, having accepted an high office in that Colony. This rendered imperative his resignation of the Presidency of the Society ; the duties of the President have been willingly taken upon by the three Vice-Presidents—Mr. Francis J. Payne, Mr. B. L. Broughton and Dr. A. P. de Zoysa—whose sustained interest in the movement has been a source of encouragement to the other workers. Mr. J. F. McKechnie (Bhikkhu Silacara) and Mr. A. H. Perkins are two members who have been of invaluable help to the Society. The Society also has had the honour of admitting into Life Membership

His Serene Highness Prince Varnavaidya of Siam, Siamese Minister in London, and His Eminence Abbot Tai Hsu of China.

Of the meetings outside the precincts of the Buddhist House, to which speakers have been sent by the Mission mention may be made of the twelve weekly meetings held at the Battersea Public Library under the auspices of the "Followers of the Buddha," a group of enthusiastic Buddhists in the South West District of London. In April 1928 Dr. A. P. de Zoysa visited Wales at the invitation of Councillor E. J. Hopes, of the District Council of Neath. There he addressed two public meetings organised by the Free Religious Movement of Neath. On October 29, 1928, the Ven. P. Vajiranana was the principal speaker at a meeting of the Spiritualist Association held at the Minerva Rooms. In October Dr. de Zoysa addressed a largely attended meeting of the Crowstone Young People's Fellowship, held at Westcliffe; and in November he was the speaker at a congregational meeting of the Wimbledon Spiritualist Church. In January 1929 Dr. de Zoysa delivered an instructive address on the "Teachings of the Buddha" to a crowded gathering at the "Labour Hall," Uxbridge. In February 1929, Miss V. Butler Burke, of Dublin, Ireland, a valued member of the British Maha Bodhi Society, organised a series of meetings in Dublin. Dr. A. P. de Zoysa, who was sent to address these meetings, received an enthusiastic welcome. These meetings have enabled the seekers after Truth to hear the Buddha Dhamma being preached by a Buddhist. It is gratifying to note that Miss Butler Burke is interesting herself in the formation of a Buddhist Study Circle in Dublin.

The existence of a Buddhist House with a *Vihara* attached to it has had the effect of rousing the Buddhists of London into religious activity. The Student's Buddhist Association of Great Britain and Ireland was formed in 1927. It now counts nearly one hundred and fifty members, consisting of students drawn from many nationalities including English, Sinhalese,

Burmese, Chinese, Indian, Japanese and Siamese. Meetings are held once a month at the Buddhist Mission House. Lectures are also delivered to the students by eminent people on various phases of the Buddhist religion, as also on literary subjects. The first Annual Dinner of the Association was held on December 17, 1927, at which the Association has had the honour of having as guests His Serene Highness Prince Varnvaidya of Siam, the Siamese Minister in London, His Excellency Dr. W. C. Chen, the Chinese Charge d'Affairs and the Rev. H. Kawsaki of Japan. On June 3, 1928 the Association held a largely attended function at which short addresses were given on "Some Celebrated Buddhist Women." Subjects chosen for these addresses were:—"Yasodhara," "Prajapati," "Visākhā," "Sanghamitta" and "Ambapali." Other special meetings of the Association were the Mid-Summer Celebrations and the reception to the Hon. Dr. D. B. Jayatilleke. The Association held its Second Annual Dinner on December 15, 1928, at which over one hundred sat for an excellent vegetarian repast.

In the "British Buddhist," the monthly organ of the British Maha Bodhi Society, the Mission possesses a means of disseminating the Dhamma in Great Britain. Buddhists of Ceylon, Burma, India, Siam, China and Japan could help forward the work by becoming subscribers to this excellent magazine: the cost is only four shillings a year. The Editors also will be grateful for any articles, letters, cuttings, notes or other literary contributions on the subject of Buddhism.

The cost of sustaining the Buddhist Mission in England with its manifold activities is enormous; and so far it has been borne entirely by the Venerable Anagarika Dharmapala and Mrs. Mary E. Foster. The Mission has been started at a very opportune moment, and it is to be hoped that the Buddhists of Asia will joyously contribute towards the funds of the Mission both as a religious as well as a humanitarian duty; for, the Buddhist Movement in the West is without doubt a humanitarian movement—a movement which was described by

a distinguished English Buddhist as one of the greatest movements for the salvation of the West.

THE PASSING AWAY OF THE BUDDHA

By T. L. VASWANI.

It was my silence day. In the evening a young friend to read to me from the *Life of Buddha*. It was the story of the Master's last days. As it came to the point where the Master, surrounded by weeping disciples, passes into Nirvana, my eyes were dim with tears. What a moving story! I am not tired of reading different versions in different Buddhist books as I am not tired of reading the story, also written by loving disciples, of the last days of Socrates.

Both were almost contemporaries. Both were kindred souls. Both were rich in that rare gift,—unassuming simplicity. Both were beloved teachers of the young. And both taught the great truth of Emancipation through self-knowledge: Men are unhappy, not knowing themselves,—not knowing that craving is the cause of sorrow. Both challenged tradition. Take nothing on trust,—said Socrates. Place truth above tradition,—said Buddha. Both had an intellect sharp like a razor; and the emphasis of both was on Life, Dharma, not creed, speculation!

Three months before Buddha passes away, he visits Nalanda. There, in later years, sprang up a great university,—one of the greatest in the world's history. From Nalanda the Master moves on to a village on the south bank of the Ganges. And in a hall, he addresses the village-folk,—he who is the lover of the poor. Did he not renounce the palace to join the brotherhood of the poor? This village was destined to grow into Pataliputra, the capital of Asoka the Great.

The Master moves on to Vesali. There the rich courte-

san, Ambapālī, hears his discourse,—hears and is converted. She invites him to meals. He accepts her invitation in preference to one from princes. The Master is the friend of the fallen and the fettered. And Ambapālī presents to him her big park which he accepts for the Sangha. From Vesālī he moves on to a little village where he falls ill. Ananda, Buddha's beloved disciple, becomes anxious. The Master proceeds to another village, Pava. He stays in the mango grove of a disciple. At the time of meals, the Master eats *sukāramaddava*. The word is, often, translated to mean 'pig's flesh.' But, surely, the Prophet of Ahimsa, could not take animal flesh! The word *sukāramaddava* means, also, "food eaten by pigs." And the Master, ever the friend of animals, might well have eaten the sprout of a plant trodden by pigs. Some think the word means a "mushroom growing in a place trodden by pigs." Some others say it is "flavouring substance." Or was the eating of *sukāra maddava* a symbolic act? One thing we may be sure of: it was no flesh food the Buddha ate. After the meal the Master suffers from violent pains and flow of blood. Beneath the tree the Buddha sits,—in great suffering,—with great self-control. "I thirst!" These great ones full of compassion for suffering humanity have "hunger" and "thirst" for the whole creation that groaneth and travaileth in pain. The Master gets up, goes to a river, bathes and drinks and then in a mango grove lies down on his right side. Socrates was calm in the face of death. "Be of good cheer," he said to his disciples, "and say that you are burying only my body." Buddha is unruffled by bodily pain. Buddha is fearless. He lies down, the ancient Chronicle says, "in the attitude of a lion." And what beautiful love in his heart, in the midst of all his physical suffering! He understands that his host at Pava will be deeply distressed on learning that the *sukāramaddava* meal had caused such suffering. So with tact born of spiritual sympathy Buddha asks Ananda to dispel the kind host's remorse and to tell him:—

"It was a great gain to thee, friend! that Buddha received

his last alms from thee and attain Nirvana!" And the master wishes that man the blessings of long life and happiness.

Yet another river is crossed by Buddha. Then in a grove of sal trees he lies down on a bed with the head to the north saying quietly: "I am suffering." Ananda weeps. Has he not been with the Master all these years serving him and learning at his feet with the devotion of a disciple who becomes a spiritual son? Ananda was to Buddha as was John to Jesus. The Master is passing away. "I have yet so much to learn," says Ananda, "and my Master is going!" Ananda weeps and other disciples, too, shed tears of sorrow. So in that moving story of Socrates we read how Plato, Crito, Apollodorus and other disciples weep when Socrates drinks the cup of hemlock. They feel as orphans without Socrates. Has he not been their spiritual father? But he retains calmness and says to them:—"Why this weeping? I sent away women mainly in order that they might not offend in this way. For a man should die in peace. Be quiet, then, and have patience!" And Buddha consoles Ananda, saying to him:—"Weep not! All things must change!" Mutation is the word writ large on the wheel of Law.

Full of wisdom are the words the Master speaks to Ananda and other disciples before he passes into Nirvana. Ananda is anxious about the *Sangha* now that the Master is leaving them. Ananda has *moha* for the *Sangha*. Buddha has none. Buddha does not regard himself a "Leader." Enough that he has taught unreservedly. The Wisdom of Life is the open Secret and he has never wished the *Sangha* to depend on him. Why then should the *Sangha* feel helpless now that he is to pass into nirvana? He came to break the barriers of forms and traditions. He came to proclaim Life,—to pour new Life into the world. He must not imprison the *Sangha* in new sets of rules, new forms and traditions of his own. Life,—Creative Life,—must be their "Leader," not he! This at

least is the meaning I read in the Master's words to Ananda recorded in the ancient Chronicle thus:—

Ananda was alarmed and said:—"The Master will not pass into Nirvana before he has determined something about the *Sangha*. Buddha replied:—"What does the *Sangha* expect of me? I have taught the *Dharma* without making any inner and outer and herein I have not the 'closed fist' of a teacher with regard to doctrines.

It would be one who would say:—"I will lead the Order" or "The Order looks up to me" who would determine something about the *Sangha*. But I did not think: "I will lead the *Sangha*" or "The *Sangha* looks upto me". Why then should I determine something about the *Sangha*?"

The great message of self-reliance rings, again and again, in the Master's words to his disciple:—"Therefore, Ananda! *be refugees in yourselves!*" men have wandered afar in the search, not knowing that what they seek is within. They seek shelter in a creed, a church, a leader, a guide, a guru. Your guide and Guru is within: Your shelter is in yourselves.

To Ananda, too, the Master gives his message for all his disciples:—"Be *attadipa!*" And this word "*dipa*" is often translated as "light." In which case the message means:—"Be ye lights to yourselves." A great message. Liberation to him who is a Light to himself, finding the Light in the Life, the Hidden Life within himself. But there are others who interpret the word "*dipa*" to mean not 'light' but '*dvipa*' or island. In which case "*Attadipa*" means:—"Be ye islands to yourselves!" Thus interpreted, too, the message is significant. For to be an "island" is to be self-reliant; and in self-reliance is the true strength or *shakti* of life. The Master's message is one of initiative and individuality. Be Islands! Be Individuals—in the waters of *maya* which are around you! Be yourselves!

They misunderstand the Master who accuse him of having taught a doctrine of passivity. Buddha's own life,—a beautiful blend of meditation and action,—is the best refutation of his critics. And in the last words he addressed to the Vesali

members, he said :—"Strive with earnestness." He repeated these words in the very last message he uttered before he passed into Nirvana :—"Subject to decay are compound things : strive with earnestness."

Not passivism but spiritual activism was the message at once of his life and teaching. "Strive with earnestness!" What hope, what strength, what optimism in these parting words of the Blessed One! O ye that struggle and often think the struggle nought availeth! O ye that labour and often think the labour is in vain! O ye that battle with passion and after think the battle is not worth the waging, for Mara seems so strong! O ye that are soiled and tainted and tried and feel tempted to give up the struggle as hopeless,—unto you who have struggled and suffered through many painful births,—unto you comes the word of one who, also, battled but conquered :—"Strive on!"

He was like unto you a man tempted and tried, and like unto you he struggled and battled before he became a Perfect Man, the Buddha. Every one of you is a potential Buddha. Strive on! And you, too, will win! Strive on and you, too, will achieve perfection! Spirituality is a conquest.

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IN ENGLAND

THIRTY SEVEN YEARS AGO

CONSTITUTION OF THE MAHA-BODHI SOCIETY IN 1892
(Reproduced from the *Maha-Bodhi* of May, 1892.)

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SIAM AND BUDDHA GAYA

His Royal Highness Prince Deva Vansa Varoprakar
Minister for Foreign Affairs, Siam, wrote :—

FOREIGN OFFICE

Bangkok, 16th October, 1891.

SIR,

I regret that your letter of the 17th September having

reference to Buddha Gaya did not reach me in time to act according with your request.

I wish you every success in your undertaking to acquire Buddha-Gaya for the Buddhists, which has my full sympathy, and that I may add of all Siamese.

I have, etc.

DEVA WONGSE,

Minister for Foreign Affairs.

THE LIFE STORY OF SUPPIYA UPASIKA

By MISS L. D. JAYASUNDARA, GALLE, CEYLON.

Suppiyā was the chief among the female lay-disciples who ministered unto the sick. Her life-story past runs as follows:—A hundred thousand aeons ago during the life-time of Padumuttara the Enlightened One, she took birth in a gentle family at Hansawati. When she had come of age, once she accompanied the city-folk who went daily to the monastery to listen to the sermons that were being delivered by the Buddha. One day, the Master chose one out of the female lay-disciples from the assembly and proclaimed her as the chief among those who supplies the needs of the sick bhikkhus. She witnessed the scene and devoutly wished, that she might one day in the dispensation of a future Buddha attain to the same office. With this earnest wish in mind, she performed acts of great merit during the rest of her life-time, and departing therefrom fared among devas and men for a lakh of aeons.

In the blessed era of the Lord Gotama, she was reborn in the city of Benares in a householder's family. Her parents named her Suppiya. When she had come of age, during the first visit of the Master accompanied by His disciples to the city of Benares, she listened to a religious discourse and attained Sotāpatti. Thenceforth it was her custom to go daily

to the monastery to hear the Master. One day, seeing a sick bhikkhu she advanced towards him and paid him obeisance. Having conversed with him for a while she humbly inquired into his necessities: "Upāsikā, I wish to receive some flesh-food," said the bhikkhu. "So be it, reverend Sir, I shall send some," replied she. Suppiya bowed respectfully to the bhikkhu and took her departure.

On the following day she sent her maid-servant to the market to buy some meat at the meat-stalls. The maid-servant wandered all over the city but unfortunately was unable to buy any meat. So she returned home and informed her mistress about the situation. Hearing the ill news Suppiya thought to herself: "I promised the bhikkhu to send him some flesh-food, therefore he will not receive any from elsewhere, now if I fail to send him some he will have none. So it is meet that I should find a means of sending him some flesh-food somehow." With this firm resolution, Suppiyā entered her room with a weapon and bravely cut a piece of flesh from her thigh and handing it over to the maid-servant ordered her thus: "Now, add all the necessary ingredients and cook this piece of flesh well and take it to the monastery and offer it to the sick bhikkhu. If the bhikkhu make any inquiries about me, say that I am unwell." So the maid-servant took the flesh and carried out her mistress' behest.

The Lord Buddha, through the exercise of His psychic faculties saw the brave and noble deed of Suppiya Upāsikā. So, on the next day the Master followed by a retinue of bhikkhus went His daily round in search of alms-food and arrived at the house of Suppiya. Hearing of the Master's arrival, she called her husband and said: "I am unable to go to receive the Buddha, therefore pray welcome Him on my account and offer Him a seat." The husband did accordingly. Being thus seated the Tathāgata inquired for Suppiya: "She is ill and lying down inside, Lord," replied the householder. "Do please lead her here," said the Master. So the husband went in and called her saying: "Dear wife, the Master wants

you." Suppiyā thought to herself: "The all-compassionate Lord is inviting me fully aware of my condition," and rose from her couch. By the mysterious power of the Master her wound was instantly healed and her leg became whole as the other. Suppiya was filled with rapturous joy at this strange occurrence. Then she repaired to the Master's presence, paid Him obeisance by humbly prostrating herself on the ground and took a seat aside. The Lord then questioned: "What was the matter with the Upasikā?" Then Suppiyā related her whole story. The Tathāgata having finished His meal returned to the monastery, summoned together the whole assembly of bhikkhus and condemned the bhikkhu who partook of the human flesh. This untoward incident caused the Master to lay down the precept against the use of human flesh as food.

Sometime thereafter, the Master seated in the assembly hall proclaimed Suppiyā as the chief among the female lay-disciples who ministered unto the sick. Thus the devout wish made by Suppiyā a hundred thousand aeons before attained full fruition.

THE MAHABODHI SOCIETY

ITS INTERNATIONAL CHARACTER.

FROM CALIFORNIA.

Professor A. R. Zorn writes:—I am very glad to renew my subscription to the Maha-Bodhi and thus to assist in a small way in the excellent work you are accomplishing for the furtherance of the *Buddhist cause in the world*.

I was especially pleased with the reply given in your December number to the correspondent who seemed inclined to carp at the methods possibly to be employed by the London

Mission for the admission of converts to the Sangha, page 627 Buddhism would prosper far more if there were less of fault-finding and more brotherly love manifested among us. Those who are working so earnestly and faithfully to spread the light of the Dharma in foreign lands should be permitted to use whatever methods good judgment will determine as best adapted to local conditions, so long as the spirit of the teaching remains unchanged. *Our heroic brothers from Ceylon who are braving the rigorous winter climate of Britain and enduring so many privations while living under totally strange conditions, all for the sake of the Dhamma, deserve our highest appreciation and our moral support.*

Since we cannot all see things alike and for this reason are inclined to find fault with the way our brothers are doing, it will be best if we fix our eyes on the goal we are seeking to reach, and if we concentrate our thoughts on the method of attaining it as shown by the Lord Buddha, then we shall be so fully occupied that we shall have neither the time nor the inclination to criticise others.

With all good wishes for the prosperity of your work during 1929.

FROM NEW YORK.

Our esteemed co-worker and the Secretary of the American Maha Bodhi Society, Mr. K. Y. Kira writes :—

The Maha Bodhi Society here in New York is moving along in leaps and bounds. We have wonderful meetings either here at my place or at different other places. Lectures by prominent speakers take place at least once or twice a month. These are given at my account and expence. Just this morning we had with us His Eminence Tai Hsu the celebrated Buddhist Priest from China speaking on Buddha and his Teachings. I am listing below an itemized account of

the amount of money I have spent for the Maha Bodhi Society :—

1926 Wesak	dollars 60
1927 ..	88
1928 ..	83
Pamphlets—The Message of the Buddha,	
China' Debt to Buddhist India	204
Miscellaneous	109
To Vijetunga to Ceylon	556
.. London	152.60
.. Cable	32.96
.. Hotel	118.00
.. Clothes and other Expenses	68.00
.. Two Lectures	94.00

Space for lectures my own Inn, hence no charge.

FROM MADAGASCAR.

Mr. E. R. Nepveu, Col. Sec., M. C. S., writing from Madagascar, says :—

In Dares Salam there is a very considerable Buddhist community with a very fine temple and the head of the religious community lives there. They have obtained land from the British Government and seem all very contended. I believe that it would be very helpful if Ceylon could send a Buddhist priest who could speak English and would be of great help to the work.

THE FOSTER BUDDHIST SEMINARY

IN KANDY, CEYLON

*requires your help for its
maintenance*

SOCIAL ETHICS OF BUDDHISM

BY SIR HARI SINGH GOUR, M.A., D.Litt., D.C.L., LL.D., M.L.A.,

Author of the "SPIRIT OF BUDDHISM."

Of all religions of the world Buddhism presents a novel feature in that it was primarily a social code, which in later years developed into a religion ; and long after the death of its founder it began to be treated as a revealed faith. Take for example, Brahminism. It was a religion conceived by the priest craft, in which the relationship of God to man was defined, and man's approach to God described. Christianity followed the same line, and so does the religion of Islam. All these religions had no doubt to prescribe a regimen of ethics. But this appears to have been a later development intended to secure the adhesion of the laity and ensure their subservience to the church.

Buddhism started where other religions end. Initially, it seems to have left out all speculations into metaphysics of life and the sequelæ of death. For, as is well known, the whole law of Buddhism is the law of the weal, which is the quintessence as its motif and philosophy. That law enunciates four cardinal doctrines of the creed, which are regarded as the "be all and the end all" of Buddhism by its devout followers. These canons, as is well-known, comprise

- (1) the declaration that pain and suffering are universal throughout the universe animated by the self ;
- (2) that they are due to diseases, detachments and affections, which are nothing more, but cravings after illusions created by the imaginations ;
- (3) that such pain and suffering can be destroyed by removing the causes, the cause being the afore-said desires, detachments and affections.
- (4) Deliverance can only be effected by entering the

four pāths which ensure nirvan, viz., perfect faith, perfect thought, perfect word and perfect deed. Resolved into their commonplace equivalents, the four canons mean no more than this, that human life is miserable, and that it is secured by faith, by the perfection of thought, word and deed. How these are to be ensured is then the fundamental difference between Buddhism and other faiths.

That Buddhism was an iconoclastic religion intended to demolish and destroy Brahminism, which had then obtained a vast foothold in the country, admits of no doubt. Buddhism, regarded in that light, is the very antithesis of Brahminism. And the onslaught made upon Brahminism is an onslaught which reduced the hierarchical creed to utter impotence. The Brahmins had been for centuries teaching the masses that the gods on high were in contact with the Brahmins, and that their pleasures could be secured by self-immolation and the offering of sacrifices.

The supremacy which the Brahmins had established and their omnipotence which they had established in the eyes of the laity, was re-inforced by the ignorance and credulity of the masses and even of their ruling princes, who implicitly believed in the divinity of their priests. Only an instance taken from the great Hindu book the *Maha Bharat* would illustrate the manner in which this ascendancy was ensured. It is said that King Dasaratha, the father of Rama, the chief god of the Hindu pantheon, had three queens, Kausalya, Kaikeyi and Sumitra ; but as he had no son he married seven hundred and fifty more wives, and yet no son was born. He then performed the famous *Aswamedh*, or horse sacrifice, to propitiate the gods and thus make them bestow upon him the priceless boon of a son. But in order to perform the sacrifice, it was necessary that it should be performed by the Rishi *Sringa*. This Rishi lived in the forest with his father *Vibhandak*, and Dasarath resolved upon decoying his son to perform the

sacrifice. He sent the selected beauties of Ayodhya to entice him by their songs and music, which they did. He was brought to Dasarath, who married him to his daughter Santa. It just happened that at that time the whole kingdom of Ayodhya was in the throes of a terrible drought from which the country had been long suffering. The offering of Sringa brought down copious rain and the desired son. This and similar stories invented by the Brahmins were intended to impress upon the proletariat their complete control of the heavens. Both the Maha Bharat and the Ramayan are replete with such episodes invented without regard to their very similitude, because the pious Brahmins knew that whatever they said they could not make an overdraft upon the credulity of the ignorant masses. It is to dispel this ignorance and to bring the masses back to the rule of the reason that Gautam Buddha enjoined the necessity of mass education and his preaching was delivered in the dialect of the people, which they understood and in the simple logic which they could follow. Their brains which had long remained dormant and had indeed become beclouded by the centuries of inculcations by the hierophant of a selfish creed, became at once emancipated and pulsated and throbbed with the pulsations of a new life created by the Teacher, who denounced the hypocrisy and cunning of those who had been exploiting their credulity and ignorance.

Society which had been then already divided into several vocational classes became crystalised into the four castes by a fiction ascribed to Brahma, that he had created mankind and divided him into four distinct castes, and assigned to them four distinct occupations. The apotheosis of the Brahmin was secured by ascribing his origin from the mouth of Brahma. The militant character of the Kshatriya was typified by giving him an origin from his arm, while the trading classes were held to emanate from his belly, and the Shudras who were relegated to manual occupations were held to arise from his feet.

It appears that the supremacy of Brahmins was seriously threatened by the Kshatriyas, who had taken to learning and the teaching of the scripture. Some of the finest sutras in the Upanishads are ascribed to them. Chagrined by the supremacy of the Kshatriya, the Brahmins had invented a fable that one Parasram was born to destroy the Kshatriyas and had annihilated the Kshatriyas twenty-one times and filled over five or seven lakes with their blood. This fable inserted in the Vishnu Puran was intended to impress upon the masses the prowess of their race. The story of the destruction of the Kshatriyas was said to have originated in the theft of a cow stolen by a Brahmin Jamadagni. His son Parasram is said to have killed a thieving Kshatriya whose sons attacked the father and murdered him. Parasram retaliated and vowed that he would extirpate the whole race, and in the fulfilment of this vow he wielded his axe with such destructive effect that the earth was cleared of every Kshatriya.

It appears that this myth was invented at the time when the conflict between the Brahmins and the Kshatriyas had already begun, and the Brahmins, feeling chagrined at the ascendancy of the Kshatriyas began to invent fables to establish their own supremacy. The contemporary records of Buddhist times say that the supremacy of the Kshatriyas had to be acknowledged even by the Brahmins, and it is at this time of the social struggle of the people that Gautum Buddha was born.

Gautum Buddha was the first to declare one universal law for all mankind. He made no distinction between caste and caste, and indeed, the quintessence of his teaching was that all men were equal and equally entitled to obtain their deliverance from suffering and pain by their own actions. In other words, to him man was the master of his own destiny. To the Brahmin, however, his destiny lay in the hands of the Brahma. According to the latter, that destiny was secured by the offering of bloody sacrifices and the giving of the alms to the priests, by infliction of torture, by fasting and prayer,

and obsequious adherence to the rituals of caste. According to Gautam Buddha there was one universal law which permeated the universe, controlled its main springs, and applied equal to men and beasts, and indeed, to all sentient life. This levelling doctrine at once proclaimed the equality of man and the supremacy of his intellect, a fact entirely ignored by the Brahmanical cult.

Buddhism enjoined perfection in thought, which meant purity of thought, which again implied the creation of healthy mental images, which should direct, guide and control the animal impulses of men. Pure in its origin, pure in words and deed, the Buddhist placed implicit confidence in his tutor. Buddhism thus inculcated not only the exalted morality, which will live for all the time, but it equally enjoined the practice of that morality not only by the monastic brotherhood in his sanctuary, but also by the lay brethren in the market-place. In course of time the religion acquired a dual aspect, and became both the religion of the heart and of the head. As the elementary truths became absorbed by the people, Buddha taught them the nobler truths : but these truths were imparted to those savants who had subdued the senses and had acquired mastery over their thoughts and actions.

The effect of this new cult was cataclysmic. The low-born, the depressed, the oppressed, the aboriginal, who fled to the forest at the sight of the warrior, all foregathered around the great Teacher, to whom they looked up with affection as children look up to their parents. The old caste and class distinctions disappeared ; courtesans who had gone down in the social scale on account of their calling, and who lived without hope, and to whom no reclamation was possible, became some of Buddha's greatest adherents, and indeed, some of the greatest benefactors of his religion. The new religion had cleansed their mind, purified their soul. They gave up their occupations, and thenceforward led a pure, chaste and sacred life. The lowborn forgot his humble origin. He emulated the example set before him, and some of Buddha's

favoured disciples were drawn from the ranks of the lowly clod hoppers. Cunda, the blacksmith, was the last to invite him to a feast, after which the Perfect One took ill, and from the effects of which he died.

The doctrine of Buddhism recognised no individual rights and property, and it has led to a belief that it was the forerunner of communism, which Christianity preached, and which Russia is now striving to practise. But Buddhism was communistic only in a sense, in that it abjured the acquisition of private property by its monks, nuns, and other disciples, who had consecrated their lives to the practice of Buddhism. It is still recognised the true link of his followers, who followed their daily occupations, acquired property, and indeed, amassed great wealth, with which they endowed great stupas and chaityas, with which the country became soon dotted and of which the stupendous relics are everywhere visible from the Khyber Pass down to the Valley of Irrawadi.

The exalted morality of Buddhism is due to the fact that Buddha made man his own mentor, priest and saviour. He completely eliminated from his cult, intervention of a third party. He would not create a priestly hierarchy, and with his dying breath he declared that his religion must be taught as he himself had taught without the intervention of a priestly order.

Buddha had enjoined upon the priest the strict practice of celibacy, and after his death the rich immoluments attracted the idle to join the order, and without any controlling or restraining hand of a head priest, a very large number of monks grew, which threatened to sap the economic life of the people. Even to-day there are said to be eighty to ninety thousand Pungis in Burma. While the devout have constructed no less than forty lacs of pagodas, though the spirit of Buddhism always revolted against spectacular representation of his creed. But we make of our gods as we wish them, and the decadence of Buddhism has followed the natural law of gravitation, which affects all religions. There is a revival to the old

creed ; but how far the strict morality which Buddhism enjoins, and the self-sacrifice which it involves, would appeal to the present materialistic age, still remains to be seen. But signs are not wanting that the people who have got tired of materialism and the accumulation of wealth and have begun to realise its hollowness are turning once more to a religion of the highest morality and purest virtue.

ROERICH'S HIMALAYAN PAINTINGS

The four paintings by Professor Nicholas Roerich reproduced here :

The Lord Buddha (*in colours*)
The Signs of Maitreya
The Unspilled Chalice
News of the Eagle

belong to the famous "Himalayan Series" of this world renowned artist.

"*The Lord Buddha*" is represented meditating for the saving of humanity, in a stalactite Himalayan cave before a subterranean source, which stands as a symbol of the Source of Life.

The Blessed One is as if a Center, emitting the Life and by His radiance the whole cave and all stalactites are beautifully lit up.

"*The Signs of Maitreya*" represents a majestic Image of Maitreya on the way to Ladak and a faithful follower of the Teaching notices in heaven the victorious future Saviour on a horse at full speed. In several paintings Prof. Roerich expressed the Image of the Blessed Maitreya as the holiest Sign for the pilgrims on their trying earthly path.

"*The Unspilled Chalice*" represents a holy man in yellow Buddhist garments, coming from the very heights of the snow



"NEWS OF THE EAGLE"

N. Roerich.



"THE UNSPILLED CHALICE"

N. Roerich.

brilliant Himalayas, carrying the Chalice of Amrita. Watching the precipices and glaciers and sharp rocks, you see how difficult is the destiny to carry the chalice unspilled.

In the very time when humanity needs the strength of Amrita, the Blessed One is bringing the Salvation.

"News of the Eagle". In a high cave on remote mountains a lama is meditating and sending best thoughts to humanity. An eagle from far away came to this place and whispers some news into the ear of the lama. Are they from this earth or from far away worlds?

All these four paintings belong to the collection of the Roerich Museum in New York, which now receives a new beautiful home—a twenty-four storey skyscraper, crowning the Riverside of the Hudson River.

More than 800 paintings by Professor Nicholas Roerich are already collected in this Museum, which stands as an exceptional monument to the creation of one man. About 400 paintings from this collection are dedicated to Asia, the Himalayas, Buddhist conceptions, etc. Prof. Roerich is recognized as the best contemporary artist and his creative works on Asia are considered unique.

In the same building in the library will be kept the last gift of Prof. Roerich to America: the complete collection of Kangyur-Tangyur, recently sent by him to New-York from Tibet. It is the first collection in America of these precious books, which will be accessible to every student.

Of books, in which Asia and especially the Himalayas are discussed, the big volume *"Himalayas"*, published by Brentanos, *"Altai-Himalaya"* published by Stokes, and *"Shambhala—The Resplendent"* are the greatest books of their kind. For many years already the creative genius of Prof. Nicholas Roerich is attracting the attention of almost all the countries of the world.

For us it is especially interesting to follow the opinion of prominent Eastern voices about the genius of Prof. Roerich.

We have heard that the National Historical Museum in

Peking has recently sent an address to Prof. Roerich, worded as highly as follows:

"We have ordinarily looked up to you, Sir, on account
"of your Occidental and Oriental learning, your reputation
"being exalted with the T'aishan, and the Constellation of the
"Great Bear. In speaking of antiquities you have much know-
"ledge, and your eyes can cover a period of five thousand
"years. You have visited the most remote places, your
"travels covering ninety thousand li. Among connoisseurs
"you are a most renowned artist, having the ability to deppict
"sounds and shadows, and are reputed to possess much ability
"and skill. Although the objects of antiquity in quantity are
"comparable to the sea, you, Sir, are among the initiate, and
"know and appreciate them all."

The best scientist of Mongolia speaks of Professor Roerich in the following terms:

"Such great universal personalities as Roerich walking the
"path of the Bodhisattvas of the highest order as absolute
"lights of the century. In this age, the age of egoism, their
"great deeds will bring limitless results to those countries
"through which these lofty personages have passed. There-
"fore our country considers the visit of Prof. Roerich to our
"country as a great honor and joy."

And Japan's best writer, Itsuzo Takeuchi, who recently has written and issued the second book about Professor Roerich, thus writes of him:

"Reaching such heights, the creation of Roerich's genius
"is incessantly growing. Inspired by an inner striving which
"impels him onwards, he searches new heights and conquers
"seemingly impassionable barriers. Nothing impedes his
"striving to carry the message of the broadest panhuman
"communion. His latest message coming from the heart of
"Asia, synthesizes the spirit of his works and confirms the
"New Reality. This is seen in the last paintings of the great
"Teachers of all ages, in whose works he sees indications of



"THE SIGNS OF MATREYA"

N. Roerich.



"BUDDHA THE TESTER"
Showing the Lord on the ground of the ocean as a symbol of the ocean of knowledge.

N. Roerich.

"the world unity. Roerich—artist, writer, thinker, leader—
 "sees us approaching the day of his New Reality, when the
 "most idealistic is transmuted into the most practical, when
 "brotherhood as the result of the united creation in the life
 "will proclaim: 'Love, Beauty and Action,' which are the
 "shields of Roerich and in the name of which he has attained
 "his highest victories."

THE BRAHMAJALA SUTTA

A STUDY.*

The subject of my paper, this evening, is "The Brahma-jāla Sutta" or "The Discourse on the Perfect Net." In the words of the Lord Buddha Himself, it has been described as the "net whose meshes are so fine that no folly of superstition, however subtle, can slip through." Thus, while all other Suttas were named, according to their contexts, by the Arahants at the First Council, this Sutta has the unique distinction of receiving its name from the lips of the Blessed One Himself.

This is one of the most important Suttas in the whole Buddhist Canon, and that fact was realised by the great Theras who made the first Collection, soon after the Parinirvāna of the Lord. They placed it in the forefront of all the Suttas in view of the bearing it had on succeeding expositions. An examination into its contents will make this very plain.

When an architect has designed a new building, he selects an appropriate site, removes all the wild growth from it, and digs deep enough to lay the foundation of his building on firm ground. The Buddha's method may be compared to that of

* A paper read at a meeting of the Students' Buddhist Association of Great Britain and Ireland by Mr. Devapriya Walisinha of the London Buddhist Mission.

an architect. When our Lord appeared in India, he found the country overgrown with weeds of superstitious dogmas. Hence his first task was to remove them before commencing the magnificent structure of his Dhamma. So contradictory and misleading were the current ideas on religion and philosophy that nothing short of a thorough sweeping away of those erroneous beliefs could produce that atmosphere of calmness which was necessary for a clear understanding of the difference between the essential and the non-essential. In this Sutta we have a vivid account of the way in which the Lord refutes all these beliefs. He enumerates and analyses threadbare all the current philosophical theories, and shows them to be mere speculations based on "personal sensations" and unsound reasoning. There are, in all, sixty-two theories discussed in detail, and I make bold to say that after so many centuries of so-called progress, human knowledge—at least as regards religio-philosophical matters—has advanced very little. In fact every supposed new religious theory that has appeared in the world since those days has had its prototype in the one or other of these sixty-two views.

Apart from this, the main philosophical interest of the Sutta, it is of great importance to our knowledge of the life of ancient India. While Brahmanical writers deliberately abstained from giving a true picture of ancient India, lest their own importance might be reduced in the face of competitors, Buddhist writings, including this Sutta, are mines of information on all questions pertaining to that country. In the list of vocations prohibited to a true Bhikkhu we find very interesting references to arts and crafts, astrology, palmistry, medicine, and so on.

Like all other Suttas this was related by Ananda at the First Council just as he had heard it from the Blessed One. It is said that the Lord was once going along the highroad between Rajagaha, then the capital of Magadha, and Nalanda, where later on stood the famous Buddhist University. As usual, He was accompanied by a large number of Bhikkhus.

A certain ascetic named Suppiya was also going along the same road with his disciple Brahmadata. While they were thus going along the road, a conversation sprang up between Suppiya and his pupil. The subject was, of course, the Buddha. Suppiya spoke ill of the Blessed One ; but his pupil, strangely enough, praised the Lord. Thus arguing, they reached a certain rest-house where they took shelter for the night. The conversation was continued even at the rest-house, the disputants apparently not knowing that the Blessed One Himself was resting at the same place. Early next morning when the Bhikkhus were gathered together, there arose a conversation among them about the way in which Suppiya and his pupil, belonging to an opposing school respectively blamed and praised the Lord. As was the usual custom, this conversation was reported to the Buddha when He came into their midst. On hearing what the Bhikkhus were talking about the Lord Buddha admonished them as to how they were to behave themselves when anyone praised or blamed the Lord, His Dhamma, or the Order. The Lord Buddha's discourse begins with a very characteristic utterance, and I can do no better than quoted the whole paragraph to show His wonderful spirit of tolerance, and His unconcern at either praise or blame :

"Brethren, if outsiders should speak against me, or against the Doctrine, or against the Order, you should not on that account either bear malice, or suffer heart-burning, or feel ill-will. If you, on that account, should be angry and hurt, that would stand in the way of your own self-conquest. If, when others speak against us, you feel angry at that, and displeased, would you then be able to judge how far that speech of theirs is well said or ill?"

"But when outsiders speak in dispraise of me, or of the Doctrine, or of the Order, you should unravel what is false, and point it out as wrong, saying : 'For this or that reason this is not the fact, that is not so, such a thing is not found among us, is not in us.'"

"But also, brethren, if outsiders should speak in praise of

me, in praise of the Doctrine, in praise of the Order, you should not, on that account be filled with pleasure or gladness, or be lifted up in heart. Were you to be so, that also would stand in the way of your self-conquest. When outsiders speak in praise of me, or of the Doctrine, or of the Order, you should acknowledge what is right to be the fact, saying: "For this or that reason, this is the fact, that is so, such a thing is found among us."

It may be of interest to note here that these sentiments produced a profound effect in the life of the Emperor Asoka, who reigned nearly two hundred years after the Parinirvāna of the Buddha. And he too reiterated them in one of his edicts.

Having instructed the Bhikkhus how to receive praise or blame, the Blessed One goes on to say that it is only regarding trifling matters that outsiders, like Brahmadata, praise the Exalted One. They only see the moral superiority of His Life, but not the depth of His knowledge. Here we have a very long list of the Silas which the Blessed One Himself observed and expected the Bhikkhus to follow. These are classified under three heads, *viz.*, Cula Sila or smaller division of morality, Majjhima Sila, or middle division, and Mahā Sila, greater division of morality. Thus the five precepts come first, and then the eight precepts, followed by the ten precepts and so on. I need not enumerate the long list of the Silas, since they are more or less well known. Suffice to say that these three headings comprise a large section of the rules of conduct which were scrupulously observed by the Blessed One and His disciples. It is, therefore, no wonder that He earned the admiration of the followers of other theorists of the day who deplorably failed to attain such a height of morality. Their unstinted praise of the Lord's virtues shows that even His opponents could not help admiring Him, though from a far. But unfortunately, as the Blessed One Himself here points out, their knowledge stopped there. It is as regards this outward moral conduct that others, like Brahmadata, praised Him. They only see the moral grandeur of His life, but cannot

penetrate into the depth of His Wisdom. Those only who can at least obtain a glimpse into the knowledge that He possessed are in a fit position adequately to praise Him. Morality is the basis of all religious life, but it is not its crown and summit. Standing firm on morality, the religious person has to build up the higher life of Wisdom known as Arhatship, leading up finally to Nibbana, the summum bonum of Buddhism. What I have said above is very important in view of the fact that a number of scholars have tried to prove that Buddhism is only a system of mere ethics. But here is evidence to the contrary.

This list of Silas is followed by the more important section of the Sutta in which the Lord enumerates and analyses the various philosophical theories advanced by His contemporaries for which analysis alone we should praise our Lord. As I have already said, they are altogether sixty-two in number, but may be reduced to two main groups, namely, of those whose speculations are concerned with the past or the origin of things, and, of those whose theories are concerned with the future or the ultimate aim. Each of these groups again is composed of five smaller groups, thus forming in all, ten important schools of thought. I shall now endeavour to give a short account of each of these groups as given in this Sutta, leaving out the sub-groups, as they only differ in method and not in principles.

1. *Sassatavādins* or Eternalists who, in four ways, maintain that the world and the soul are eternal. They admit the passing away of beings from one state of existence to another, but they are the same, and "exist for ever and ever". Of this class there are four sub-classes, according to the method in which they arrive at this conclusion.

2. *Eṭṭaccassatavādins* or Semi-eternalists who also, in four ways, maintain that the soul and the world are partly eternal and partly not. The great Brahma, the creator, is eternal and exists for ever and ever, while all other beings die and pass away.

3. *Antānantikaṣ* or Extentionists who, in four ways, maintain the infinity or the finiteness of the world. There are

four sub-classes according to their methods, the first holding the world to be finite, the second infinite, the third neither finite nor infinite, and the fourth, both.

4. *Amara Vikkhepikā* or Eel-wrigglers who, when a straight question is asked, wriggle like eels. They were a very strange set who did not express any definite opinion for fear of making mistakes. If you asked them whether the world was eternal or not, they would reply:—"We don't take it thus. We don't take it the other way. But we advance no different opinion. And we don't deny your position. And we don't say it is neither the one nor the other". It was in regard to the head of this School that the Lord Buddha once, humourously remarked that of all fools this was the greatest fool.

5. *Adhicca Samuppanikā* or Fortuitous Originists who, in two ways, maintained that the soul and the world arose without a cause. Their doctrine was based on the theory, that things could be explained without a cause, so that everything was due to mere chance.

6. *Uddhama Aghātanikas(a)* or those who hold the doctrine of a conscious existence after death. There were sixteen sub-classes among these according as whether the soul, after death, is happy or unhappy, with form or without form, and so on.

7. *Uddhama Aghātanikas(b)* who, in eight ways, maintain the existence of the soul, after death, in an unconscious state. There are eight groups of this class.

8. *Uddhama Aghātanikas(c)* or those who hold, in eight ways, that the soul after death is neither conscious nor unconscious. They are opposed to both the previous schools.

9. *Ucchedavādins* or Annihilationists, who maintain, in seven ways, "the cutting off, the destruction, the annihilation of a being after death". To whatever height the soul may attain, it is bound to be destroyed and thus the being comes to an end. This doctrine is diametrically opposed to Buddhism; but some of the early writers, especially the

Christian Missionaries, sought to kill Buddhism by characterising it as nihilistic. A few writers indulge in such hysterics even now-a-days, but fortunately no one takes serious notice of their wild conjectures except, of course, the Missionaries bent on saving the "Heathens".

10. *Ditthadhammanibbānavādins* or those, who hold the doctrine of complete happiness in this visible world. They are divided into five classes according to the degree of grossness in their doctrines. The first group maintains that one attains salvation by enjoying all the ordinary pleasures of this world. Their aim in life is to get the greatest amount of pleasure, and all their actions are guided by this one aim.

In the West we have the Hedonists whose ethical standard is similar to that of these ancient philosophers of India. But it is not far from the truth, if I say, that more than half the world actually follows this teaching while paying lip homage to other philosophies.

I have given above, very briefly, an account of the views held by the Lord Buddha's contemporaries. A very remarkable fact about them all is their universal belief in a *soul*. All the philosophies, before Lord Buddha, take this for granted; and it is round this central idea that they wove their multifarious theories. But what is this soul? As far as these philosophers are concerned, they seem to think it to be a sort of mankind residing within the bodies of beings. It is this inner self which feels pain and happiness, and which has to be saved. It is neither the body nor the mind but yet is within us. The Lord Buddha analysed the human being into his constituent parts and declared an eternal, immutable soul had no place in the life of a man except in the speculating person's imagination. Therefore, at one stroke, he swept away all their arguments by denying the very existence of this soul, and thus paved the way for the grasping of the truth as it is. While these philosophers waste their time and energy in hair splitting arguments regarding the past and the future, Gods and souls, the Lord Buddha takes the common-sense point of view.

Having enumerated and condemned as useless all the above theories, regarded as means of salvation, he lays down an altogether different path to it. The view point he takes at the end of this Sutta is unassailable, for He does not go into the niceties of logic but looks at life as it really is.

However much we may discuss and talk about a knotty problem we cannot get into its real nature unless we make ourselves a part and parcel of it. We must realise its true nature by deep meditation ; we must not argue but see its arising and passing away. A clever thief may give, with little compunction, learned discourses on the evils of theft without himself deriving any benefit by his learning. Such was the case of these philosophers. Their clever theories led them nowhere except to mutual wrangling over differences. They speculated on every conceivable thing, but failed to know the one thing necessary, namely, that all their sufferings were due to their own selves. They failed to look within and remove the cause. But this was the Lord Buddha's method. He found, after deep meditation, that ignorance and desire were the root causes of all the ills of this world, and so advised his hearers to remove them by following the Noble Eightfold Path. If you lead a pure life, meditate on the three characteristics of impermanence, suffering and soullessness, the realisation of truth will dawn upon you. Wordy warfare cannot bring peace of mind. This has to be cultivated and developed by fighting the evil forces within. This, I think, is the final message of this Sutta ; and the one message which the Lord Buddha endeavoured to instil into the hearts of the people.

THE PROBLEM OF THE "I" IN BUDDHISM

BY T. MARGUES RIVIERE, FRANCE.

The question of "Personality" in Buddhism is an inextricable one for the Orientalists. On the one hand, there are the affirmations of the *Buddha* which can be easily understood :

"What is becoming old in mankind and what is not?" it is asked. "Matter, body become old but proper name does not." The person goes from life to life, assuming a new charge; it is to it that belong the works which are done, for fruits of the acts cannot be sold, nor bought, nor transferred. There is, according to this doctrine, a person who *IS* from life to life, there is a self "I". But, on the other hand, Buddha affirms, with the strongest energy, impermanence, void and non-substantiality of *all the things*. Who is this Being who transmigrates and who is, at the same time, impermanent and without "I"?

It is true that this question is contradictory and seems impossible to be solved. Buddhist doctors have tried during a long time to unify these conceptions seeming divergent. *Hinayāna* schools perceive in the life only "living pictures"; each picture is a whole system, a single element (dharma); the rolling of the streams of the life makes these elements to be associated and creates the illusory and the manifestation. *Hinayāna* schools affirm reality of the ultimate elements (dharma). Causality exists only between two dharmas. *Mahāyāna* school (and specially *Madhyamika*s) look upon this with a different point of view. The manifested becomes impermanent in its totality and, only exists the *Reality in Self* (Sva-bhāva); all the dharmas (the elements) become empty and unreal. It is the affirmation of the Voice, of the One, which we can see in Vedantism and specially Sankara's Advaita school.

Psychological schools of the West begin to discover multiplicity of the elements which compound the humankind; their affirmations begin to be similar to those of Asia. The old division of "spirit" (?) and "body" is abolished. In the scientific point of view only, this idea is applicable; for the ravages of the idea of a "self" to be saved from hell are always made in West by atavism, religious traditions or philosophical education. They are numerous those who are bent by their loved personality, and try to find in an adequate reincarnation the possibilities to prolong their "I" with its

tricks and its vices ; it is selfishness and egotism ; no spirituality is to be found in such ideas.....

Buddhism is *anatma*. It denies personality ; the "soul" does not exist ; human being is a mere compound ; Buddhist psychology perceives the following parts :

1. Rupa=Physical and Material form.
2. Vedana=Faculty of sensation.
3. Saññā=Faculty of conception.
4. Samskāra=Will and other conscious mental faculties.
5. Vijñāna=Conscience.

These five groups of *dharmas* are independent ; none can be taken as base ; these five groups in combining together form human personality. It is easy to see how little important and ephemeral is this "self".

These groups of *skandas* are subdivided into *dharmas* ; *Satyasiddhi* count 84 dharmas ; *Yogasara*, 100 dharmas ; *Madhyamika*s affirm indefinite number of elements and conclude they are unreal and impermanent.

The "I" is a *santana*, a collar made of different pearls ; what is joining these pearls ? In the self we perceive a feeling of coherency and harmony ; this feeling is strong ; this link is *Karma*, the great law of Causality, the Primordial and Universal Law. The "I" is not a *Cause* ; it is an *Effect*. It does exist and subsist only by this Law. The union of the elementary group is determined by *Karma*. The Vedantins say that it is the self (*ātma*) who does so. In my opinion there is no opposition. It is an artificial and false conception of the West which has individualized this impersonal *ātma* in a kind of superior "Self". The beings are only reflects of this impersonal Self, temporary and fragile mirrors where the pure Light of the One is reflected and always deformed. This *ātma* is neither a thing nor an object, neither an Ego nor a person, but a state of consciousness. *Atma* is neither this nor that ; it is TAT. To realize the knowledge of an object is to become this object. In realizing the Knowledge of Buddha, we can assure we become Buddha. The Buddhists call Brahma : *Nirvana* or the Void ?

(Sunya), for it is impossible to be affirmed or negated, affirmation and negation are mental operations and Nirvana is beyond mental states.

The personality is always projecting over the space and time the actual acts. These projections build a new personality made of the accumulation of these past acts: What does remain of the anterior being? Nothing at all indeed; only reflects which are seeds of future possibilities. We always create the being we shall be to-morrow. The groups, when dissolved by Death, will have of course tendency to regroup according to their old and acquired affinities. But these are only fragments and we can really affirm that the new being is the following of the late personality. But we can affirm with same strength that from the late personality it does not remain many things. As soon as the material body to be dissolved, the superior "planes" are more interpenetrable and at last, only the life Stream exists. In this stream each personality is an ephemeral wave. It does not mean that the stream does not possess a superior consciousness; but we cannot know anything conceiving this state.

It is necessary not to hold fast to the "I" when we proclaim ourselves to be Buddhists. Nothing exist "in self" in these manifested worlds. The "I" exists only in the causal statements of the mental states which follow each other. We ought to use the term of *series* when speaking of the human personality.

The "I" is not what we imagine; it extends beyond the conscious limits. Egotism and selfishness, which are the affirmations of the "I" are, of course, the great faults pointed out in Buddhism; Buddhist asceticism and rule of life and Buddhist meditations have one goal: *To suppress the "I"...*

FORCE AND MATTER IN BUDDHISM

BY MARTIN STEINKE, BERLIN

Founder of "Community around Buddha."

What is force, what is matter? Those are riddle questions, which occupy mankind's mind.

Briefly one can answer in two scientific conceptions: Dynamic and Atomistic, in case one understands by Dynamic the teaching which considers matter (material) as the original moving force, and atomistic, on the other hand, as the one, which teaches that everything consists of atoms. In the first case force would be nothing but heaviness, called gravity in the partial appearance on our planet earth. In the second case the answer to the question, what is force, would remain open and only, what is matter, could be answered.

A third answer to the questions of force and matter gives the teaching of statics, which sets balance as primary state and which leaves open at the same time the questions whether matter is the original moving force, or force is something different from matter.

Such answers may be right or wrong. For the Buddhist they have no more worth, than to prove that in this manner one cannot gain satisfactory results, and they mark the mind as an untrustworthy organ for this kind of work. Not only a Buddhist but every unprejudiced man can recognise, that such an occupation is an empty play. Doubly empty, because the play is without sense and because what one plays with the conceptions, are without contents, as they are won by supposed conclusions and the possibility of control through experience is lacking.

What interests a Buddhist most of all, is the question, how it is possible that the mind of man comes to such an occupation. To put the question in this way means to open a sluice

in the stream of questions, when there is no knowledge or false knowledge of the dhamma.

Countless are the answers which can be given. It is not possible to formulate them all. But the direction from where they come and where they go can to be defined. In both cases it is simply the ignorance about life. If one knows what life is, one could recognise absolutely the process in its totality. It would become clear to men that such a question is not to be answered, because it arises from wholly false suppositions. The results, which are won in this way must support the false knowledge.

The false supposition is the assumption that the processes, which are called force-matter or matter-force processes, and which take place outside of man's nature, should have no connection with the life itself of man, and therefore mislead to false knowledge that one must succeed in explaining these processes otherwise than by life's process itself. Even the energetic-scientific knowledge of an Ostwald or the philosophic-time-relative knowledge of an Einstein, halt before the last consequence that life is a process, which, because it is relative, composed, causally conditioned, can be lifted up, and they get afraid at the mere thought that it could be so, still more that they should try to clear up this relative process of life, with the aim of taking away life's point—the suffering. To fulfil this only one was able, the Buddha. The greatness of His teaching shows itself in the fact that the truths found by Him had never to make concessions to life, in order to be understood that they need not limp behind life, constantly seeking for joining with it.

The mental eye has a picture of peculiar charm when it sees at the entrance to the Western culture and science the stony, shut lines of the reposing sphinx, sending out its look empty into the vastness, into naught, because knowledge and understanding of life's riddle are lacking. As a concluding sign of eastern science and culture there is enthroned over all the absolute understanding smile of the equally serene open

features of the Buddha statue. The look turned inwardly, in knowing, seeing deep meditation.

A wheel may be large or small, it may roll as it will, still it only rolls round its axis. Life may be large or small, it may roll as it will, it only rolls round its axis: relativism. Otherwise: composed, causally conditioned, therefore changeable (*anicca*), full of suffering (*dukkha*), not self (*anattā*).

The processes of matter-force and force-matter belong to the causally conditioned. Through recognition of life's process they are not disavowed, or is their importance degraded. No. Only exactly pointed out after their economical worth. As difficult as the understanding of the scientific terms—dynamic, atomistic, statics—comes to the average mental strength of men, so instinctively certain man stamps the words, when he stands under the pressure of daily life, when, forced by the intuitive process, his mind has a sure support for recognition. He accepts facts just as they take place before his eyes without troubling himself about the deeper connections. And it is the facts themselves which give him the right words.

His motor car is dead stuff, dead material, when it has not the force-matter the burning-matter (fuel). This fuel is the result of force-processes, be it that they came about in the big chemical retort of nature itself, or in the factorial management of a laboratorium. And the fuel again calls forth, for its part, processes of force.

Force and matter belong together. One cannot say that first was force and then matter, or the reverse. No. They appear at the same time, being dependent one from the other, and become recognisable for life's process. Only by this dependence of one from the other is it possible for life's process to perceive them. Just as through the appearance at the same time of light and heat one speaks of burning, and light and heat exist only in dependence one from the other, the one caused by the other, so also exist force and matter in dependence one from the other, are caused one by the other. Just as in two planks, which stand transversally one against the other,

the force is accumulated at the point of touching, and this force only exists, when both planks remain in this position, and if one of them falls, the force disappears, so also exist for life's process in reciprocal dependence force-matter and matter-force, because life itself originates only in dependence.

Buddha points again and again to the fact that life's process exists in dependence one on the other, and this is not easy to understand. Even if it is "the being thus, the being not thus, the being not otherwise, the causality." If one has not recognised and seen it according to actuality, then still "one must school oneself, must practise, must crave ardently for, must exert oneself, must strive eagerly, must develop endurance, must be considerate, must be thoughtful, must work indefatigably in order to gain knowledge according to actuality about this "in dependence," and one "must seek a master for oneself".

There is an declining plane and on the top lies a ball. Through a light push it rolls down the plane. Why does this ball roll? What is the cause of its rolling? One is inclined to say that it is the push, which sets it rolling. But this is only conditionally right. The same push under different circumstances, under different stipulations, f.i. on an even plane does not set the ball rolling, scarcely that it moves. The ball which is rolling down the declining plane does not even need the push, as wherever a ball comes to a declining plane it is the law that it must roll down. This is "the being thus, the being not thus, the being not otherwise, the causality".

It is not important to know that the ball rolls through a push or otherwise, but that one recognises the causal course by which the ball rolls.

It rolls in dependence on the decline of the plane. If the decline is removed, then the rolling stops. If not at once, yet when the last force-impulse is spent.

Similar to it is life's process. Buddha recognised clearly that it is not important to know where the primary beginning is to be found, but that it is the "how" of life, which is of

worth and importance, moreover it is impossible to find, to discover the primary beginning. Just as it is impossible to settle the push, which sets the ball rolling as a simple generally valid impulse needed once for ever for the rolling on the declined plane. The possibilities are innumerable by which the ball can get on the declining plane. Just in the same way it is not possible to explain life out of one impulse only, f.i. the kind of human-birth.

There are many possibilities for the starting of life. You may call it seed-cell, germ-cell, protoplasm or otherwise, it always is the same. If one tries to explain the king of impulse through "tying up", through "dividing", as the primary animals do, through the different processes of coupling, or through the apparition in mental spheres, important is for life's process only to settle in dependence of what it exists.

Buddha teaches that it comes from ignorance. This ignorance is a pure mental state, a turbid state of the mind and is extended over the whole life.

"But what is ignorance? To be ignorant as regards suffering, to be ignorant as regards the arising of suffering, to be ignorant as regards the ceasing of suffering, to be ignorant as regards the way that leads to the ceasing of suffering,—this, bhikkhus, is what is called ignorance."

In dependence on this ignorance arise the activities, *sankhāra*, in dependence on the *sankhāra* arises consciousness, *viññāna*,.....arises force-matter, also called mind-body, *nāmarūpa*,.....arises the six-fold sense-domain, *salāyatana*...contact, *phassa*,... sensation, *vedanā*,...thirst, *tanhā*,...grasping, *upādāna*, ... becoming, *bhava*,... birth, *jāti*,...age and death, *jarāmarana*. The twelve links of the chain exist in running dependence ; just as the "aura" or colour-rings of the burning light form themselves, arise in running dependence, but still are not an independent one-after-the-other, so that f.i. one could take out separately each colour-ring. They are only a stage of one and the same process of burning. So also are the parts of

life's process, as they are called in the *nidana-chain*, no independent parts, which can be taken out of life's process, but they are only stages of one and the same process of life's burning, life-thirst, *tanhā*.

An effective influence of the light-aura can only ensue over the burning-process itself, is dependent on it, so also can an effective influence of life's process only ensue over life's thirst, is dependent only on it. By the eliminately of the burning process the "aura" must disappear. So also by the eliminability of life's thirst, by the absolute uplifting of ignorance can the parts themselves of life's process be made to disappear.

Further, just as the burning only exists in dependence on fuel, better said, on food for burning, so also life exists only in dependence on life's fuel, better on life's food. Just as the fuel, the food for burning, can be of different kinds, f.i. wood, straw, oil, coal, and so on, so also can life's fuel, life's food, be different. But it always belongs to the four groups: first: physical food, gross or subtle for the maintaining of those already in existence and for the furthering of those yet to come into existence; second: contact; third: intellectual perception; fourth: processes of consciousness."

Just as the burning is something different from its fuel, its food of burning, so also is life something different from life's fuel, life's food. But just as burning is not possible without fuel, so is life not possible without life's fuel.

The fuel undergoes an absolute transformation during the course of burning, which is in its finished form a way of flame. The power, which is bound in it splits itself into light=and heat=power. According to experience the whole swings out in a process of sensation, of heat.

During the course of life, life's fuel undergoes an absolute transformation. The power, which is bound in it dissolves itself into different processes of life. As multi-colour and manifold as these force-processes are, still, according to experience and knowledge, life's process can only swing out into a process of sensation." That is just so, ye bhikkhus, as if

a man takes a pot out of a furnace and puts it down on the even earth, and as the heat, which is therein gets lost, and only the clay vessel remains ; just in the same way a bhikkhu recognises, ye bhikkhus, when he feels the sensation that the strength of his body comes to an end : I feel the sensation that the strength of my body comes to an end. As when he feels the sensation that life comes to an end, then he recognises : I feel the sensation that life comes to an end. He recognises : after the end of life, in consequence of the dissolution of body all my sensations, which did not rejoice me, will cool down yet in this world ; only the bodily ingredients will remain there. **

Thus one would conclude that this body is matter and that life is force. But such a deduction is false, teaches the Buddha.

"When, O bhikkhu, the conception exists that life and body are the same, then there is no holy (healing) way of living, or when, O bhikkhu, the conception exists that life and body are something different, then there is no holy (healing) way of living. Those avoiding both ends, O bhikkhu, the Tathagata proclaims in the middle the real teaching. In dependence of ignorance arise the activities, sankhara."

How is this to be understood? The body is there. And in several places Buddha says : "This my body, germinated by father and mother and bound to it is my consciousness."

Life and body are not the same. Just as little as the ball and the declined plane, or fuel and burning are the same. Life is only, as the rolling of the ball, as the burning of the fuel, a way : a way of life. Life and body are neither something different as the burning and the fuel are not something different, something absolutely independent, but the one came to be through the other. So life exists only through its fuel. One part of it the "dhatu", or foundations, also called elements,

* Samyutta Nikāya

to which life is bound, as the flame to its fuel (solid—*pathavi*=*dhātu*, liquid—*āpo*=*dhātu*, fiery—*tejo*=*dhātu*, airy form—*vāyo*=*dhātu*, space—*ākāsa*=*dhātu*, consciousness—*vinnana*=*dhātu*).

These foundations are changeable give the *possibility* of the manifoldness of life's process in this way. Next to it in its shaping way, beginning from the fleeting formation of clouds the granite cliffs of mountains, from the heated breath of a volcano to the basalt cones of its crater, from the breath out of the mouth to the firm bones of body. They are only a part of life's fuel, that which has the peculiarity that it cannot be absolutely used up through life's process, as it cannot be put into action without help. Like a spark, which can be squeezed to death by the same food of wood, when it is heaped on it in too great closed quantities and masses, but which can enfold itself to further burning and flame through preparation and careful treatment. So also must life's spark be put into action little by little prepared careful treatment of life's fuel through the parents and be led to full burning. This is the singularity of the general recognisable segment of life called man (and with it of many others) that the force of life has not the possibility without the help of parents to lead and to form the foundations, *dhātu*, through itself to the recognisable activity of the mind=and consciousness=processes. Should it be able to do so, then then the burning would not be a metaphor, but life itself. But even in the part of life's way, which takes place, as conception=and birth=process, unconsciously, as we are used to say, the "consciousness=force" is present, as otherwise it would not be possible that a miscarriage could happen, which is nothing else than the stepping back of the "own=consciousness=force" out of activity and shaping process in the womb. As it is so, therefore even at the death of a perfect one, of the arahat, the body remains.

(To be continued.)

THE ART OF NICHOLAS ROERICH

BY ALEXANDER KAUN

(Professor of the University of California, U. S. A.)

Nicholas Roerich belongs to those artists whose growth never stops. For thirty years his work has shown a never abating energy and, despite a widening recognition, no sign of acquiescence—of having arrived. His abundant activity has been a dynamic evolutionary process, with each period marking an advance over the preceding one, and constituting a pledge for a never ending chain of surpassing stages in the future.

The evolution of Roerich has been both horizontal and vertical; his vision has both expanded and deepened. His tireless quest has been multiple and variegated, proving equally fruitful in his archaeological researches (Stone Age and Pagan Russia), in his legendary and historic lore of Russia, India, Scandinavia, in his broad decorative activity, from murals to scenery for opera and ballet, in his land and sea scapes of such divers places as northern Europe, Italy, New Mexico or the coast of Maine. As teacher, organizer and writer, Roerich sought further expression for his simple and ever maturing faith in the need of beauty in life as a ubiquitous and all-pervading factor. In his effort at uniting the world under the banner of this faith, he has become a truly international artist. In California alone there are about two score of his canvases, while New York as a Roerich Museum containing nearly five hundred of his works on permanent exhibition.

Slav and Viking by his ancestry, Roerich is a "true Builder," namely in the university of his mind. In our age of division and disunion, spiritual as well as material, the harmonious realm of Roerich rises as a world apart, new yet hoary, strangely fantastic yet uncannily familiar, as though we know

it in some prenatal existence, or visualized it in a dream. In this world of Roerich differences of time, country and race appear as variations of one theme, concordant in their divergence, permeated with a mutuality of purpose. A universal symphony is felt through the vast expanse of Roerich's canvases. From times primordial to our day of submarines and radio, Roerich rings note of cosmic unity and pantheistic concord.

Roerich's indefatigable pilgrimage in quest of harmony and beauty has lately brought him to the top of the world, literally. He has been scaling the Himalaya peaks, absorbing as yet unseen vistas, communing with heretofore forbidden mysteries. With that effortless ease of his which has always enabled him to ignore material and spiritual obstacles, Roerich has entered the most exclusive and esoteric corners of the world, heartily welcomed by the common people, by the lamas, by native artists and monks. Roerich disarms intolerance, fear and suspicion; his personality and work are so innately all-human and universal that before them all discrimination of colour, race, or creed disperses like mist pierced by the sun.

As an artist, Roerich has been the despair of those who are wont to classify painters by schools and movements. Though alert sensitive to new currents in art, he was always remained out side of definitive groups. Practically every movement from Impressionism to Expressionism, has found an echo in Roerich, but this does not mean that he is eclectic. Rather may it be said that he is synthetic, for he combines in a subtle way the modes and methods of all ages and climes, from the cave-dweller's bison to the geometrical abstraction of our own day. The deep religiosity which saturates all his work has naturally drawn him to those who regarded their art with reverence, as a sacred performance—whether they were the Byzantines of the Chinese or the Novgorod iconographers, or Gauguin.

The kinship with other great world artists which one detects in Roerich's canvases is a case of deep calling unto deep, without involving in the least the question of originality. But

while he may suggest to one's memory now the Chinese masters, now the great primitives, now the intricate Persians, now the Archaic Greeks, and to forth, he stand unique and unmistakable as a wizard of color and composition. His achievements in volume, in silhouette, in color gamuts, in totality of effect, are astounding to the layman bewildering to the professional. "How does he do it?" is the somewhat vexed question you often here from painters facing some Roerich tempera (his favorite medium). There is something defying words and analysis in those Himalaya canvases, with their monumental "sanctuaries and citadels", their unheard-of lapis lazulis and liquid yellows, their infinite heights and unfathomable depths, their exotic symbolism and withal bewitching simplicity. How does he do it? Ask Roerich, and he will refer you to his flaming faith.

RANDOM REFLECTIONS ON BUDDHISM AND BIRTH-CONTROL

BY MISS CORALIE HOWARD HAMAN, U. S. A.

Some time ago I was asked what were my main interests in life. I replied—"Buddhism and Birth Control." My questioner stared, apparently dumb founded. "But—aren't they very different!" She gasped. "Karma,—and all that, you know!"

Now that idea of Karma had occurred to me too. But nevertheless I held fast to my belief that there is no clash between the principles of Buddhism and those of Birth Control. And when later I read Gautama's remonstrances with his monks against their preaching the Law to a person who is hungry or otherwise weakened, and when I read his talk with the Maharaja on the necessity of health to enable a person to be good, I became even more certain that there is no clash of any kind. For one of the chief ways to attain health is by means of this very necessary ethical and moral reform.

Now it is nothing against the compatibility of Birth Control with Buddhism that the former is not, as far as I know, mentioned in the Dialogues. Gautama's whole teaching seems to me to be founded on the thought that wisdom-and-virtue is based on knowledge. That is to say, that what is, in the light of the available knowledge, wise and right, is to be performed. But when further knowledge is available, then, if, in the light of that further knowledge that which formerly appeared to be wise and right is found to be not so, action along those lines must be abandoned, and action according to the added knowledge must be performed.

Of course we Buddhists know that it is not necessary to find a sanction for our actions, when we have followed the best available guidance. Nevertheless it is interesting to follow out the argument for Birth Control in relation to Buddhism.

One of the keynotes of Buddhist teaching, if not *the* keynote, is Ahimsa, Harmlessness. We are not to harm anyone. This holds good, not only in regard to any overt act of ill-will, but it pertains also, for instance, to such a situation as that in which one has a contagious or an infectious disease. One is not expected to go about, spreading this disease among others. So strongly is the lack of ethics of such a procedure felt, that most governments prohibit their nationals from performing such action.

But what, you will ask, has this to do with Birth Control? Well, let us see. In what relationship does a person stand to his or her children in regard to the above situation? He stands in the same relationship to them as to the ethics of not giving them disease, as he does to his other neighbours. And this is true not only after they are born. It is as true when they are unborn or even when they are unconceived, as it is when they are playing around our homes. And just here is a very odd circumstance. A person is frowned upon by the neighbours; he is punished by the authorities if he maltreats his children *after* they are born. But he is encouraged, and in many coun-

tries forced to maltreat them *before* they are born. How does this happen !

We know, those of us who have read even a mere smattering of biology, that the germ-plasm, with whatever mutations, losses or suppressions, is continuous ; and that a person is, literally, what his parents have made him through their germ-plasm. It follows that for a person with a hereditary tendency to a serious disease, to have children, is a criminal act.

It is certain, of course, that environment has a great deal to do with a person's development, but the best environment can not bring out what is not potentially in the person. And to be sure, we are all part of each other's environment. Our children will be part of the environment of everyone they meet, just as the other people will be part of our children's environment. This is an additional reason for permitting only healthy people to be born.

In this situation, what is to be done? Shall the unhealthy individual, if he or she dearly loves some one, refrain from marriage? That would, I think, be vicious. Shall he marry and have children to inherit his disease? That is about the most wicked thing that anyone can do. What then shall he do? What but the Middle Way between extremes? That is to say, he should marry, and by means of some one of the methods of birth control, refrain from having children.

There are other circumstances in regard to which a family should regulate the number of their children and the approximate time of their arrival. For instance, it is, I believe, established as a fact, that three years should elapse between the birth of one child and that of the next. This gives the mother one year of rest in which to recuperate from having one child and to grow strong for the birth of the next one. Again, the parents should not have more children than they can adequately support, both from the point of view of strength and from that of income.

If we do not take these precautions where is our Buddhist ideal of Harmlessness? We will have forced our disease or

our fatigue or our poverty on others. Those are wicked acts. What can we do about it? Well, we can regulate our own children—the number of them, or whether to have them at all—according to wisdom-and-virtue ; we can urge others to do the same ; and where the law does not allow the necessary medical information to be known, we can work to change the law, so that we shall be enabled to act in accord with Harmlessness, with Wisdom-and-Virtue founded on Knowledge.

ETHICS

BY PANDIT SHEO NARAIN, LAHORE.

In this paper an attempt will be made to show :—

- (1) That Gautam Buddha was the earliest teacher in India who found true basis for Ethics. He reduced it to a system. He does not seem to be indebted for it to any foreign teacher, nor did he derive any material help from any literature extant at the time of his ministry. Buddhistic Code of Morals is rational and perfect.
- (2) That some moral teachers had preached some sorts of ethics before his time in other countries but Buddha did not owe any light to them. Indeed these teachers had only partially dealt with Ethics.
- (3) Moses, Zuraster, Taotse were born before Buddha. Confucious, Mencious, Christ and Mohammad came after Buddha.
- (4) That all Greek systems of philosophy which dealt with its Ethical aspect were post Buddhistic, so were Christian and Islamic Ethics propounded long after Buddha. European writers on Ethics developed their system on various standards, they

are comparatively recent. We will first deal with Ethics under two heads 1st prior to Buddha, 2nd subsequent to Buddha. Then we shall deal with Buddhistic Ethics.

PART I.

Other Systems of Ethics(a) Mosaic Commandments.

The first four commandments as stated in Exodus deal with not worshipping any of the Gods or images, nor to take God's name in vain and to observe Sabbath.

The fifth deals with honouring parents.

The sixth, the seventh the eighth, the ninth and the tenth commandments contain admonitions against : —

Murder.

Adultery.

Theft.

Perjury.

Misappropriation of others' properties.

Mackenzie in his manual of Ethics has developed these commandments and has tried to bring out the precise ethical significance of these what he calls elements in the moral consciousness. In brief according to him, they enjoin respect for life, freedom, character, property, social order, truth and progress. (Mackenzie's Manual of Ethics, p. 316).

Some take their stand says accliot on the sublimity of the Decalogue, to invest the Hebrews with a halo of morality which they deny their contemporaries.

The Decalogue commands to honour father and mother, not to kill, not to commit adultery, not to steal not to bear false witness against neighbours, and, lastly to covet nothing that belongs to another.

These principles do not date from Mount Sinai : they are anterior to the Hebrews, and to all the civilizations that preceded them ; and Moses came to reveal them to the people on the mountain, conscience had of itself long made them know to all honest men. This Decalogue, proclaimed with so much

pomp to the Hebrews, midst thunders and sounds of trumpets, appears to me, moreover, a very bitter sarcasm. To read the Bible suffices to show that few people were more corrupt, few practised more duplicity in their relations with their neighbours, and that lastly, few had less respect for the property of others. The Bible in India, (L. Jaclliot) Page 143-144. For instance the following quotation from the old Testament.

"And they warred against Middian, as the Lord commanded Moses ; and they slew every male. 8. And they slew the Kings of Middian with the rest of their slain ; Evi, and Rekem, and Zur, and Hur, and Reba, the five kings of Middian : Balaam also the son of Beor they slew with the sword. 9. And the children of Israel took captive the women of Middian and their little ones ; and all their cattle, and all their flocks, all their goods, they took for a prey.. 10. And all their cities in the palaces where in they dwelt, and all their encampments, they burnt with fire. 11. And they took all the spoil and all the prey, both of men and beast. 12. And they brought the captives and the prey and the spoil, unto Moses, and unto Eleazar the priest, and unto the congregation of the children of Israel, unto the congregation of the children of Israel, unto the camp at the plains of Moab, which are by the Jordan at Jericho. 13. And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp. 14. And Moses was wroth with the officers of the host, the Captains of thousands and the Captains of hundreds, which came from the service of the war. 15. And Moses said unto them, have ye saved all the women alive? 16. Behold these caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and so the Plague was among the congregation of the Lord. 17. Now, therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. 18. But all the women children, that have not known man by lying with him, keep alive for yourselves. Holy Bible, Chapter 31, Numbers, verses 7 to 18,

(b) ZORASTER.

{Zarathushtra).

From the little that is known of his life he is supposed to have commenced his ministry at thirty. Zoroastrianism the religion of ancient Persians was established at least 800 years B.C. The teaching of his creed was a simple declaration "Perform good actions and refrain from evil." He made no attempt however, to recognise man's liberty with God's providence, man's suffering with God's rectitude ; but declared that every thing was for the best for every individual, the strongly marked characteristics of the faith are hospitality, philanthropy and benevolence. Arda Viraf contains a more modern and more popular code of morals. Harmsworth encyclo: Volume X. P. 613.

(c) LOATSE.

This Chinese philosopher was born 604 B.C., was founder of what is called "Taoism." He uses the word *Taow* which has acquired the symbolical meanings of the right course of conduct and it also signifies the world (Logos) All things originate from *Taow*, conform to *Taow* and to *Taow* they at last return. *Taow* may be described : (1) The absolute totality of being and things ; (2) The phenomenal world and its order ; (3) The Ethical nature of the good man and the principle of his action. Harmsworth cyclopædia P. 471, Volume VI.

(d) CONFUSIUS.

Confucius flourished. 550 or 551-478 B.C.

His professed disciples numbered 3000.

He gave important lessons for the formation of individual character and the manner in which the duties in the relations of society should be discharged.

Foremost among these we must rank his distinct enunciation of the Golden Rule deduced by him from his study of Men's Mental Constitution. Several times he gave that rule in



REV. BHIKKHU NARADA OF COLOMBO.



THE LATE BROTHERS OF THE ANAGARIKA
Dr. C. A. Hewavitarne (standing), Messrs. E. Hewavitarne and
S. Hewavitarne.

express words "What you do not like when done to you do not do to others."

His teaching was thus hardly more than a secularism. He had faith in Man. Man made for Society, but he did not care to follow him out of society. Nor to present to him motive of conduct derived from the consideration of a future state. Good and evil would be recompensed by the actual issue of conduct within the sphere of time. If not in the person of the actor, yet in the persons of his descendants. If there were any joys of heaven to reward virtue or terrors of future retribution to punish vice, the sage took no heed of the one or the other. Confucius never appeared to give the evils of polygamy a thought. Nor had the idea of any progress or regeneration of society. It was no doubt the moral element of his teaching springing out of his view of human nature which attracted many of his disciples and still holds the best part of the Chinese men of learning bound to him. Vol. VI, Ency : Brit : P. 912.

(To be continued.)

THE LATE DR. C. A. HEWAVITARNE OF COLOMBO

It is with the deepest sense of sorrow that we have to record the death of Dr. C. A. Hewavitarne, the only surviving brother of the Anagarika Dharmapala and the General Secretary of the Ceylon Maha Bodhi Society, which took place on the 3rd April under the most tragic circumstances. It seems that the late Doctor was returning to Colombo when his car came in collision with a passing train with such terrific force that the car was smashed and the Doctor sustained fatal injuries to which he succumbed a few hours later during an operation. The remains were brought to "Sri Nagar" his residence in Colpetty, Colombo.

A PUBLIC FUNERAL

The news of the death of the late Dr. Hewavitarne shocked whole Ceylon. The esteem and respect in which he was held by all classes of people was so great that a public meeting was immediately called under the chairmanship of the Hon. Mr. D. B. Jayatilaka and it was decided to accord him a public funeral in which all the Buddhist societies should take part. All business houses owned by the Buddhists in Colombo and other towns in Ceylon were closed as a mark of respect while all the Buddhists schools in the Island held memorial services in the name of their departed friend and guide. The cremation of the late Doctor took place on the following Saturday in the General Cemetery, Colombo. The procession started from "Sri Nagar" from where the coffin was first received from his relatives by the Delegates of the Maha-Bodhi Society headed by the Hon. Mr. D. B. Jayatilaka and was placed in a specially constructed white hearse and was drawn by the employees of H. Don Carolis and Co. along the crowded route strewn with white sand and puffed rice and decorated with white flags. The public procession was headed by the students of the Rajagiriya Weaving School, the Rajagiriya Anglo-Vernacular School, the Maha-Bodhi College and the employees of the Ceylon Safety Matches Company and a large number of delegates from numerous Buddhist Associations in the Island each carrying a banner with the portrait of the late doctor. The Cemetery reached, the delegates of the Y. M. B. A., Buddhist Theosophical Society and Vidyadhara Sabha placed the coffin on the pyre which was a beautiful white structure with pandals on four sides. Over 800 hundred Bhikkhus took part in the religious ceremony while nearly twenty thousand people participated in paying their last homage to the departed great. After funeral orations were delivered by the Very Revs. Ratanasāra Nayaka Thera L. Dhammananda Nayaka Thera, P. Vajirañāna Nayaka Thera and K. Upanesa Nayaka Thera the pyre was set fire to by Messrs. Neil Hewavitarne and J. Munasinha.

A PUBLIC MEMORIAL

A strong committee has been appointed to convene a public meeting of the citizens of Colombo to consider what steps should be taken to perpetuate the memory of the late Dr. C. A. Hewavitarne.

A BRIEF LIFE SKETCH

The late Dr. Hewavitarne was the son of the late Mudaliyar D. C. Hewavitarne, the founder of the world famous Furnishing House and a pioneer in industrial education and philanthropist. Born on the 28th April, 1876 the young Hewavitarne was educated in the Royal College, Colombo, and he carried away the Junior Government Scholarship. Later he joined the University College, London and qualified for medicine. On his return he joined his father's business establishment and identified himself with all what his father was doing for the industrial and religious advancement of the people. His great enthusiasm for religion was partly due to the noble work his brother the Anagarika Dharmapala was carrying out throughout the world in disseminating the Buddha Dhamma.

AS A NATIONAL LEADER

the late Dr. Hewavitarne occupied a pre-eminent position in the public life of Ceylon. His sound scholarship, ability for organization, devotion to work and his great enthusiasm were brought to bear upon all the work he undertook with happy result. He took a prominent part in the National Congress from its very inception while he was a temperance leader and a keen member of the Ceylon Social Service League. Perhaps the greatest service he rendered to his country in general was his work in connection with the industrial regeneration of modern Ceylon. As the president of the first All-Ceylon Industrial Exhibition the late Doctor showed beyond any manner of doubt that capacity was man's common property if he is only properly trained. In this connection he

toured the whole country and kindled real enthusiasm in the minds of the people for industrial undertakings.. He was the founder of the Ceylon Cottage Industries Society and Ceylon Safety Matches Manufacturing Company. He was one of the Commissioners of the Ceylon Pavilion in the Empire Exhibition at Wembley and worked as an official of the Exhibition foregoing remuneration. As the Director of the Hewavitarne Weaving School and the Head of the large business house of Messrs. H. Don Carolis and Sons he carried out original schemes with great success. In the field of agriculture he took an equally active part. He was one of the Directors of the Low Country Products Ltd. and was the Chairman of Low Country Products Association.

AS AN EDUCATIONIST

the name of the late Doctor will long be remembered. Buddhist education in Ceylon loses a noble worker who sacrificed time and wealth for the good of the children whose education on religious lines was one of his chief objects. He worked strenuously to raise the standard of education in the schools managed by the Maha-Bodhi Society and the Buddhist Theosophical Society. He was the manager of the Maha-Bodhi College and personally supervised its work as well as the Rajagiriya Anglo-Vernacular and Hewavitarne Weaving Schools. He founded the first Dyeing School in Ceylon. All his activities were always marked with originality. He rendered

YEOMAN SERVICE

to the cause Buddhism. In whole heartedly supporting the missionary activities of his brother the Ven. Anagarika Dharmapala the late Doctor identified himself with the Buddhist revivalistic movement and was its greatest exponent. He took lively interest in the Indian work of the Maha-Bodhi Society and visited India several times in connection with the activities of the Indian Branch. It was the late Doctor who saw Sir John Marshal when the building operations of the

Sarnath Vihara were stopped and got the matter settled most satisfactorily, Government willing to pay Rs. 10,000 and to give the splendid site on which the Vihara is now being built. The memorable meeting took place at Taxila and the Doctor cherished happy recollections of his last visit to India. He took a leading part in the Buddha Gaya dispute and was present at Buddha-Gaya when the first *Vas* ceremony was concluded in 1926. As adviser to the Anagarika he was mainly responsible for the smooth working of the Buddhist Mission in London. His soundness as an economist and financier was a great asset to the Maha-Bodhi Society which had to do with very expensive schemes for promotion of Buddhism abroad. However, by far the greatest and most monumental works he was engaged in were the

TRIPITAKA PUBLICATION

and the Vidyodaya Pali College, the greatest seat of Pali learning in the world. As the executor of the Will of his late brother Mr. S. Hewavitarne who bequeathed about Rs. 2,00,000 for the purpose of editing and publishing the entire Pali Tripitaka and its free distribution among the famous libraries of the world, the late Dr. Hewavitarne became the Director of the Tripitaka Publication Committee and was carrying out the work with commendable success with the co-operation of the learned Maha Sthaviras of Ceylon, Burma and Siam. The sense of the loss of this energetic worker for the Sasana comes with all the more poignancy when it is remembered that he was snatched away by death when he was bringing out editions of *Tikas* of this publication. He had collected material and made programme for the next five years so that the work may be carried out systematically. The Vidyodaya Pirivena (College) suffers most from his death. He was the very life of this great Institution founded by the famous Sri Sumangala Maha Thera over 50 years ago. The present excellent building which accommodates lecture rooms and preaching hall and the new living rooms for the pupil

Bhikkhus owe their existence to the untiring energy and munificence of the Doctor, he alone contributing about Rs. 50,000 for the building scheme. Dr. Hewavitarne was

AN ALL-ROUND MAN.

possessing great qualities and charming personality. He was a good speaker and had the gift of convincing his audience of what he thought to be the best. Tolerant and liberal in nature he appealed to every body with whom he came in contact. His vast knowledge about the affairs of his country was recognised by the local Government which sought his advice on many matters regarding capital and labour. He was a member of the Committee to amend the Matrimonial Rights and Inheritance Ordinance and of the Advisory Board on Immigrants. He was a keen student of the Sinhalese literature and was a member of the Royal Asiatic Society and the British Medical Association. In short he took interest in every activity and movement which had as its objects social, religious and political advancement of the country. His pleasant outlook of life was such that he was an enthusiastic member of the Sinhalese Sports Club.

By his death Ceylon suffers in manifold ways and the loss sustained by the Buddhist revivalistic movement is well nigh irreparable.

CEYLON PRESS.

The Ceylon Morning Leader writes editorially—

DR. C. A. HEWAVITARNE.

The sudden death of Dr. C. A. Hewavitarne in tragic circumstances will come as a shock to the public of Ceylon. Dr. Hewavitarne was one of those to whom nationalism had a deep and abiding significance. He understood the past greatness of Ceylon and was ever on the alert for opportunities to induce others to share his own generous enthusiasm for the past achievements of the race to which he belonged. He had the historical imagination in an unusual degree and his lectures

and public speeches had always a fine quality of fervour, of reverence for the past, and of exact scholarship. His knowledge of Oriental history was an asset to this country. But whilst he had a persevering reverence for the past, he was practical to an exceptional degree, and did not neglect to do substantial national work of a varied and difficult character. His interest in the revival of Buddhism was a manifestly real enthusiasm and his practical mind saw an opportunity of service in the work of the Hewavitarne Weaving School. The Buddhist community will be deprived of the services of an ardent worker in the cause of Buddhist education by his untimely death at this juncture of affairs when there is an intense wave of consciousness of its importance and indispensable value passing over the Island. He had a practical mind in business, as well as considerable social gifts and the graces of intellect which made his public utterances possess a charm and weight which are not frequently and commonly experienced on the platform in this Island. The Buddhist community as well as the other communities will greatly feel the loss of his outstanding personality in the public life of this country.

Thus the *Ceylon Independent*—

DOCTOR HEWAVITARNE.

The terrible accident which brought to a close a remarkable career is rendered all the more poignant by reason of the fact that the victim was an asset which this country could ill afford to lose. In an age of false patriots and pseudo-nationalists, when the activities of self-styled leaders disclose thinly the veiled motive of self-aggrandisement, the late Doctor Hewavitarne was conspicuous by his single minded devotion to duty, and the purity and integrity of his motives. No public man hankered less after the plaudits of the multitude. No one was more anxious to keep aloof from the sordid wrangles of the market place, yet it is doubtful whether any of his contemporaries was more widely-known and respected by his countrymen. He was a Buddhist among Buddhists, yet as his

activities and numerous benefactions show, he was Catholic in his tastes and sympathies. Although an ardent votary of Buddhism, he was free from the slightest suspicion of bigotry. He recognised that truth dwells in diverse temples, wears vesture of many colours and speaks in strange tongues." While Christianity is essentially a religion of sacrifice, Buddhism is essentially a religion of altruism, and to unostentatious altruism Dr. Hewavitarne devoted the greater part of his activities. He was a shrewd business man and a keen student of economics. The firm which he directed and controlled for over quarter of a century is par-excellence the most splendid example of purely Ceylonese enterprise. Dr. Hewavitarne knew too well that industrial development was necessary for the country to escape from a situation of economic servitude; and in his leisure moments he sped hither and thither in the country giving an impetus to local industries. His admirers are anxious to erect a memorial in his honour, but neither marble nor bronze is necessary to perpetuate his memory in Ceylon. He has already been enthroned in the respect and affection of countless numbers of his countrymen. His influence in the country was steadying, purifying and ennobling, and he has left on it the lasting impress of his sterling character.

A TRIBUTE FROM BURMA.

The Ven. U. Kosallabhivansa Maha Nayaka Pariyatti Sasanahita Dhammacariya of Mandalay, Burma, writes:—I have been a great admirer of the late Dr. C. A. Hewavitarne. I first came to know him through the great work he was carrying out in issuing the Pali Tripitaka Series. The volumes of this stupendous work adorn the great libraries of Burma and are very much appreciated by the Burmans. It is with a feeling of pain I heard the death of this good man. It is not only Ceylon's loss but also Burma's. It is a pity that the Anagarika Dharmapala lost his right hand man and it is a big blow to his missionary work. The only consolation is that his friends and relatives who have imbibed his spirit for selfless

work will carry on the work he was doing. All Burmese Buddhists will mourn the loss of a great Buddhist.

(This Maha Thera is the editor of the second part of the Theragatha of the Tripitaka Series.)

CALCUTTA PAYS TRIBUTE

A condolence meeting in connection with the late Dr. C. A. Hewavitarne was held under the auspices of the Maha Bodhi Society on the 15th inst. when the Hon. Mr. Justice Mukherji presided and several personal friends of the late Doctor were present besides others. There were several Bhikkhus including Rev. Kondanna and Ven. Kosallabhivansa of Mandalay and Rev. Seelananda of Ceylon.

Mr. S. C. Mookerji speaking on behalf of the Maha Bodhi Society gave a brief sketch of the manifold activities of the late Doctor with special reference to the services he rendered to the Maha Bodhi Society in India by helping to settle the Sarnath Vihara affairs so satisfactorily.

Swami Sachchidananda Saraswati speaking next said that he was under a deep debt of gratitude to the late Dr. C. A. Hewavitarne for saving his life when he was ill in Ceylon. He said that the Doctor was a lover of philosophy and took great delight in discussing philosophical matters. His amiable qualities endeared him to all with whom he came in contact.

Dr. B. M. Barua, Head of the Pali Department of the Calcutta University, said that the death of Dr. Hewavitarne removed from the world a universal man whose aim was to be useful to others. He belonged to that class of men who were born to make others happy and progressive. The late Doctor was a lover of the world literature. Dr. Barua made special reference to the great work that the Doctor was doing in publishing the Tripitaka in terms of the Will of his late brother.

Sougata Sugata Kanti said that the late Dr. Hewavitarne deserved the respect of the whole educated world for the excellent manner in which he conducted the affairs of the

Vidyodaya Pirivena in Colombo thus making Pali studies possible for a vast number of Bhikkhus.

Mr. D. A. Dharmacharya on behalf of the Nepali Buddhists associated himself with what was said by the previous speakers.

The President in bringing the proceedings to a close said that though he had not the privilege of knowing the learned Doctor he could say from the reports he heard that Dr. Hewavitarne was really a great man. World knows very little of the greatness of men who work silently as the late Doctor did. It was such men who really deserved to be honoured. His versatile genius was such that he had taken part in societies and institutions totally different in character and outlook. They remembered him as the brother of the Anagarika Dharmapala. Even if he had no connection with their work it was the duty of them the citizens of Calcutta to pay homage to such great sons of the world as Dr. Hewavitarne.

The president then moved the following Vote of Condolence and resolutions which were passed all standing.

VOTE OF CONDOLENCE

This meeting of the Calcutta Maha Bodhi Society its friends, sympathisers and supporters held on this 15th day of April, 1929 under the chairmanship of its President the Hon. Mr. Justice Manmatha Nath Mukherji at the Sri Dharmarajika Chaitya Vihara Hall, Calcutta records its deep sorrow and sympathy at the overwhelming loss which the Buddhist world in general and Ceylon and India in particular have sustained by the sudden and tragic death of Dr. C. A. Hewavitarne who was a great leader among his own people for whose uplift in religious, social, educational economic and political spheres he had devoted the best energies of his life and resources remaining himself ever in the back ground as a devoted servant of the Lord Buddha whose everlasting mercy and peace may be with him, and whose Dhamma may be a source of strength to those near and dear ones he has left behind him.

That it is further resolved that the Maha Bodhi Society should honour the memory of the late Dr. C. A. Hewavitarna who together with his wife had been donors to the building fund of this Vihara to the extent of Rs. 2000/- by putting up a portrait of his in the Library Hall of this Vihara.

That a copy of these resolutions be sent to the Ven. the Anagarika Dharmapala.

AN APPRECIATION BY AN INDIAN FRIEND

It is our sad duty to announce the passing away, at Colombo, quite suddenly and under tragic circumstances, of the venerable Anagarika's only brother, Dr. C. A. Hewavitarna, who is no stranger to our readers. The mournful event took place on the 3rd April last, as the result of a serious motor accident. Strange are the complexities of civilisation. Man has, by gradually adding to the store of his knowledge, directed the forces of nature into channels to secure his own enjoyment and benefit ; but in doing so he has let loose also many dormant forces which have imperilled his existence by multiplying his exists from the world's stage.

The Maha-Bodhi has lost in Dr. Hewavitarna a valuable supporter and an unfailing friend whom it could ill spare in the present crisis of its existence. Right conduct, such as he practised, is of supreme importance but is extremely rare as the world goes. His perfect selflessness will, we trust, live as an inspiration to those whom he has left behind to mourn his untimely death. But we believe that death is not the end. As the great English poet tells us, our birth is but a sleep and a forgetting and we know that those who go before us "leave us but to come again." It nevertheless goes without saying that the shock of the sudden bereavement will be very severe to the Anagarika and to the members of his family, to whom the deceased was the leading spirit in the management of a large and flourishing business and who will feel his loss as irreplaceable. We sympathise in particular with the venerable founder of the Maha-Bodhi who has devoted his life to the

good cause and who, though born with a silver spoon in his mouth, has sacrificed all earthly advantages in a ceaseless endeavour to resuscitate the Dhamma and to recover and restore its ancient landmarks in the land of its birth. In this noble work he has, so far, relied largely on his dutiful brother to attend to the heavy responsibilities of household management at home. A new and difficult problem now confronts him. His present physical condition, as we all know, is weak and bears the marks of the extraordinary strain to which his mental powers have been put during the last three decades. But we know also that he possesses a lion's heart, which far from yielding to difficulties has always spurred him on to more vigorous action. We have reason to hope that the inspiration of his noble ideals will sustain him in his present trial. In Dr. Hewavitarna we have lost a good man. The memory of a beautiful life is, as Lord Beaconsfield has said, a benediction, made rich and impressive by the sorrow which its departure caused.

BUDDHA : THE WORLD-HEALER

BY GANGA CHARAN LAL, LUCKNOW.

Pre-eminent in every aspect of life, there is one in which He shineth almost alone in the sky—Buddha in His role of "The World Healer" and scattered through the pages of ancient Buddhist Literature, we come across passages in which He has been called as Vaidya rajah "Mahabhishak" (*Sabbalokatikicchako*) "Healer of the entire universe" and even Vagbhata the famous writer on Medical science has saluted Him as the Primeaval Doctor "यः पूर्वं वैद्याय नमोऽस्तु तस्मै". And although over two thousand five hundred years have passed since His Blessed Feet tread this Motherland of ours, the presence of "Buddha the World Healer" is still felt by millions of His devotees.

It was a fine spring morning when small beautiful flowers,

the champak, the mallika, the chrysanthemums, were peeping from the ground, the cherry blossoms were unfolding their gummy and fragrant leaves and buds of roses were bursting forth to cast their fragrance to the sweet breeze of the morning and unfold their beauty, clouds full of water and wreathed with flashes of lightning were delighting the heart of all creatures, by their thundering noises, the bulbul, the dove, the sparrows and the pigeons were busy and joyous over their nests, that two princes of the royal household of Kapilvastu were taking their morning stroll in a garden. A flock of wild swans passed sailing north upon the free blue road of the sky, a prince gazed on the fascinating and joyous scene, while another loosed a wilful arrow from his bow and down came a swan on a thicket of roses with the bitter arrow fixed to one of its wings and the bright scarlet blood staining its pure white plumes, it fluttered with pain, the heart of Prince Siddhartha, the future Buddha was touched on He rushed to the bird, took it in His lap, soothed it with the caressing touch of His soft Hands and while tears stood in His Eyes, gently drew the cruel arrow forth from the wound, and laid cool leaves and healing honey on it. Deva Dutta claimed the bird as his own but, the Lord pleaded in the assembly of the wise, the bird belonged to Him who saved it or not to him who sought to slay "by right of mercy of loves' lordliness." And although centuries have gone by we still vividly see Prince Siddhartha sitting with the wounded bird in His Lap and His healing and soothing Hands are still felt by all birds and creatures who fall a victim to man's lust for food and slaughter. He has claimed them as His Own 'by right of mercy and loves' Lordliness and there he will sit eternally till man's heart is touched and he ceases his murderous activities to which he has given the deceitful name of sport. More Blessed is the life of those creatures who are thus privileged to feel the touch of His healing hands than those men whose hearts are so cruel as to inflict these sufferings.

One more fine spring morning with the joyous beauty all its own and this time in Rajgirh, which lies clustered in the

bosom of five hills. Plants, birds, insects and children were rejoicing, the whole nature was putting up a joyous appearance and down the slopes of Giddhrakut was moving fast a flock of white goats and black sheep. Everytime they nibbled some tufts, or strayed away to pick up some wild fruits, the herdsman cried and slung his sling on their back. A small lamb was bleeding in the foot and while the flock was moving fast the lame lamb was pain fully dragging on, and its anxious mother driven everytime by the sling of the indifferent herdsman returned back to the side of her little one. The sight was touching and carried an appeal to the heart of Buddha who felt for the sorrows and sufferings of all living beings. Lovingly He lifted the lamb on His shoulder and soothed the anxious mother by a pat on the back. "Wither goeth brother thou with thy herd" enquired Buddha from the herdsman "To king Bimbisar's sacrificial Yagna" came the stunning reply. And the heart of the Merciful wept, wept for the cruelties of man on men and beasts and with the herd of goats and sheep went He, as one of them to the sacrificial yaga of the King—as the first sacrifice if need be. Round the burning fire which shoot forth its tongues of flames thirsty for the blood and flesh of the sacrificed animals, stood the Raja with his Brahmans, of worldly prosperity and happiness had they all that could be wished for, but their desires were innumerable and greed insatiable, and they wanted more and so this sacrifice was arranged to cheat justice and bribe divinity. The lamb was ready and the officiating priest had raised his hand to strike a blow when Buddha stepped in, loosed the bonds of the victim and presented His neck—the neck which carries the burden of a worlds sorrow and sufferings, for the blow. And the neck of the "World Healer" decended like a sword on the hearts of the sacrificers cruelty, selfishness, and greed were pierced, through, and the real nature of man shone forth in their heart. And in the assembly of kings and priests he became a "speechless worlds interpreter" and this mission still remains unfulfilled and so down through the corridor of Time, carried over the waves

of written pages, comes the pleading voice of Buddha, would our heart be touched as was that of the King Bimbisara who prohibited all slaughter for sacrifice and food and abjured all taste of flesh and meat, or would we continue to strike the murderous blow on the neck of 'The World Healer' and seek protection under the cover of custom, traditions and misinterpretation of texts? Would we continue to act according to the imperfect interpretation of Dharma, or act in accordance with that Eternal, immutable and unchangeable Dharma which is written in the heart of Every man. When 'The World Healer' pleaded with Bimbisara, he appealed not to scriptures but appealed to the heart. In His own Motherland, although due to ignorance of the people His very name has been forgotten, and people know Him not, but as an incarnation of Vishnu, His appeal has left a deep impression and with a mingled pathos of affectionate regret and reverence we find the Vaisnav poet singing—

निन्दसि यज्ञविधेरहं प्रति जातं सद्यहदयं दर्शितं पशु घातम्
केशव धृतं दुःखं शरीरं जय जगदीश हरे

(Merciful hearted—when thou comest as Buddha
A Ibeit 'twas written in the scriptures so
Thou had'st our alters be no more brued
With blood of victims—Keshav bending low.)

It was already evening and the veil of darkness had fallen over the face of the day, and as from under the veil shine forth two eyes as two sparks of light, so under this veil of darkness ; from every house from every hut, cottage and lamp post came penetrating through the all enveloping, darkness, rays of light from the lamps which men have lighted to defy the dark forces of nature to guide the path of a way farer. And on one such night tired and exhausted with Ananda came the "World Healer" to a dimly lighted Vihara in the wayside for his nightly rest. And always anxious for the weal and welfare of humanity he inquired from the fraternity of Bhikkhus residing in the

Vihara of all was well with them, and they replied in the affirmative. It was yet early, but since he was tired "The World Healer" retired for rest, but where was rest for Him when there was suffering under the very roof, and as He lay on his bed tossing restlessly over the air came into his ears, the cries of pain and moaning of some one who lay there suffering. Buddha rose up, roused the resident Bhikkhus who lay snoring in the rooms close by, and enquired from them if there was any in their company who was suffering from some ailment? "Oh it is a Bhikkhu with a sore nature and fiery temperament, his disease is very foul and repulsive and then it is perhaps incurable, so the master need not worry himself over it, the thing is past all help." All this was plausible for the Bhikkhus but not for the "World Healer." He has to be where suffering is and "Buddha the World Healer" went to the apartment of the sick Bhikkhu who lay neglected. He lighted the candle, beamed his sunny countenance on him, felt his pulse, enquired of him about his disease, gave him water to drink, and all the while Bhikkhus save Ananda were standing outside; for from the room of the neglected Bhikkhu was coming foul odour. Fire was burnt, hot water was prepared the wounds of the Bhikkhu were lovingly washed, and healing herbs applied on it, and this careful nursing continued day and night till the Bhikkhu was restored to full health and under the loving care of the "World Healer," not only the eruptions of his body got cured but also of his temperament and, the fiery Bhikkhu became sweet and aimable by nature. And by the bed side of every sufferer, every sick man and woman, young and old stands the "World Healer," healing all those who suffer. He is there in the hospitals, he is there by the side of the neglected, leper on the way side. Would we leave Him to do all this arduous nursing, or would we like Ananda lend Him a helping hand. Would we recoil because the disease is fouled and repulsive, infectious and dangerous? Would we turn back because the sufferer is unworthy or poor? Would we feel absorbed because we are high placed and the

work is dirty? Would we exaggerate our office and its dignity to the disadvantage of the duty we owe as a human being? There by the side of every sufferer waiteth "Buddha the World Healer" for your answer for your helping hand?

Yet one more evening, it was not yet dark and a young wife was preparing the meal for her small household of a couple and child, and while the child was playing in the court-yard before the kitchen, a snake, the deadly cobra, emerged from a hole by the side of the wall, it was a fascinating something, this creeping death—for the child and little knowing that this death which herself moves and creeps, stills its victims, the child took the snake in his hand and was bitten. The child shrieked and the mother ran out to find the child already in a spasms of death. And all through the night she sat weeping and wailing with the child on her breast, weeping and wailing as only a mother can weep and wail and the grief stricken father called in every healer and snake charmer, he knew of. And the ladies of the neighbourhood gathered round the wailing mother, consoling her while they themselves wept in sympathy and someone of them, in the small hours of the morning told the mother of a young Rishi on the peak of Giddhrakūta, who might restore her child to life, and no sooner did she hear it, she went with the child in her lap weeping and wailing to the "Vulture peak" in search of the "World Healer" and there He was, the World Healer, as He always is where suffering is. Weeping and wailing Kisā Gotamī told her tale of suffering. Would Kisā Gotamī's suffering cease if the child is restored to life? Would it prevent a future recurrence of a similar possibility? To console Kisā Gotamī by restoring her child to life, would have meant only a temporary relief. It would have been the treatment of a quack and not of the "World Healer."

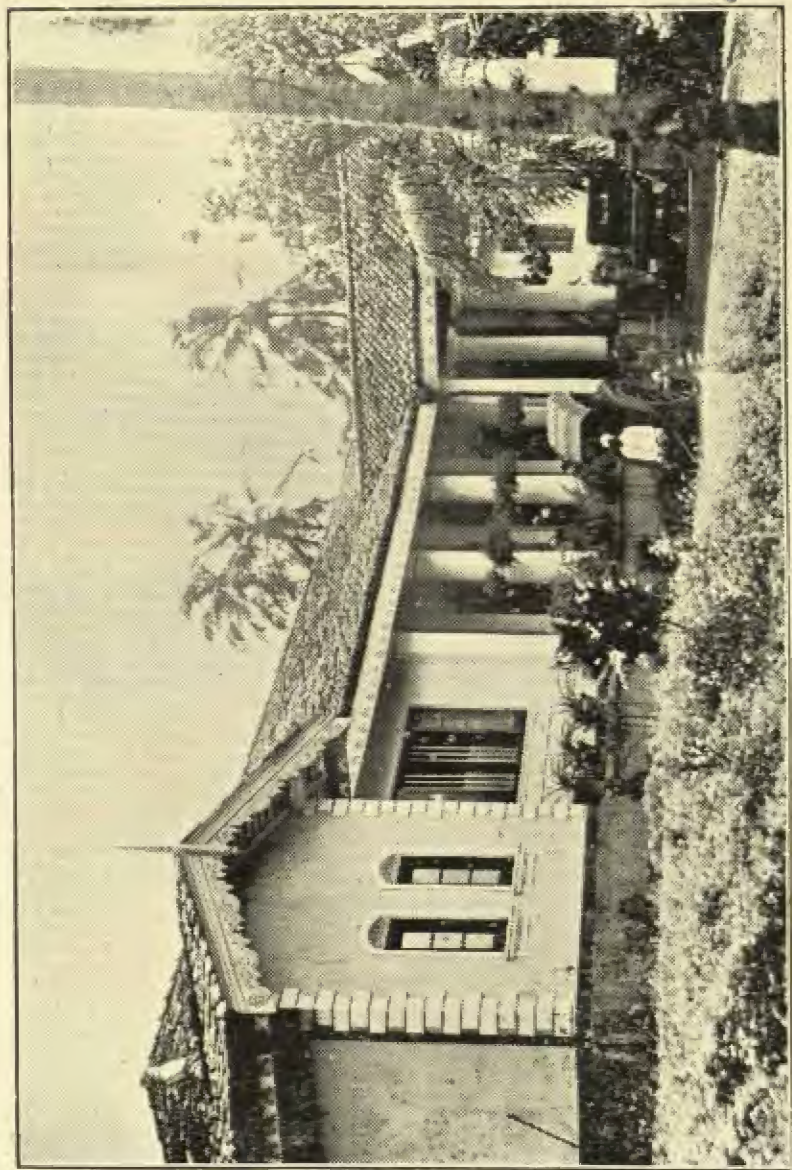
And He told Kisā Gotamī to bring to Him a handful of mustard seed from some house where death had not occurred, and in language too touching to reproduce it is recorded, how she the afflicted mother went from door to door begging for

a handful of mustard seed and everytime it was offered turning back from the door on knowing that death has laid her cruel hand on the house. Kisā Gotami was consoled and leaving the child under the wild vines by the stream, she returned to kiss the feet of Him who has healed her wound. In Him in whom Kissa Gotami found her consolation, in "Buddha the World Healer," I take my refuge.

INCREASED HOSTEL ACCOMMODATION FOR BHIKKHUS IN VIDYODAYA COLLEGE.

The question of providing increased hostel accommodation to Bhikkhus attending the Vidyodaya (Pali) Oriental College, Colombo, Ceylon, the great seat of Oriental learning in the East, during their stay in Colombo, whilst prosecuting studies therein, was a matter engaging the attention of the leaders of the Buddhist Community for a considerable time. The want was the more keenly felt, in that the attendance of pupils at the College began to increase consequent upon the building of a spacious Dharmasala with teaching accommodation short time ago, largely by the munificence of the Anagarika Dharmapala and the members of his family. A very spacious house with spare ground for future extensions situated opposite the Vidyodaya College and in the closest proximity to the Bauddha Mandira, the quarters of the Maha-Bodhi Society Ceylon, was for sale and it was purchased by the Anagarika Dharmapala some months ago at a public auction for Rs. 78,250/- and the property with the notarial and stamp fees had cost the Anagarika in round figures Rs. 84,000/-.

It is the intention of the Anagarika to donate this house and ground for providing hostel accommodation to the pupil priests attending the Vidyodaya College, and to make such accommodation open to Bhikkhus of all sects without any distinction whatsoever during the time they attend the College.



"VICTOR HOUSE", MALIGAKANDA, COLOMBO.
Purchased by the Angarika for the use of Bhikkhu-students.



ALL-INDIA BUDDHIST CONFERENCE
held at Sri Dharmarajika Cetiya Vihara, Calcutta, 1928.

He lays down however one condition, and that is that the Buddhists should contribute Rs. 48,000/- towards the purchase money. A meeting of the Buddhist Public was held on the 24th November, 1928, at the Vidyodaya College presided over by the Reverend Morantuduwa Revata in the unavoidable absence of the Venerable Kahawe Ratnasara Maha Nayaka Thero. The purpose of the meeting was to discuss and adopt the best methods to collect the required amount to pay off the above referred to portion of the purchase money to the Anagarika. It was decided to raise the necessary Funds by an appeal to the Buddhist Public. A Committee was appointed to carry out the project.

This Committee has had several sittings, and the appeal for Funds will be made at an early date, when it is hoped that the Buddhist Public will cordially respond, and that the long felt want would be remedied.

BUDDHA DAY CELEBRATIONS IN CALCUTTA

The Buddha Day Celebrations will be held in the Maha Bodhi Society's Headquarters at 4A, College Square, Calcutta on the 23rd, 24th and 25th of May, 1929.

23rd Thursday—Public Meeting.

PRESIDENT :

Hon. Mr. Justice Mukherji

SPEAKERS :

Mr. S. C. Mookerjee, Bar-at-law

Professor Radhakrishnan

Dr. B. M. Barua

Swami Sacchidananda Saraswati

Dr. Bimala Charan Law

Dr. Kalidas Nag

Dr. Prabodh Chandra Bagchi

In the night there will be a Puja in the *Sri Dharmarajika Chaitya Vihara*.

24th Friday—Dāna to Maha Sangha.

25th Saturday—Feeding the poor and distribution of fruits, sweets, etc. among Hospital patients.

Similar programmes will be followed in Gaya, Buddha Gaya, Sarnath and Madras.

All sympathisers are kindly requested to send in contributions to make the Celebrations successful.

All are Cordially Welcome.

HON. SECRETARY,
Maha Bodhi Society.

May $\frac{2473}{1929}$

NOTES AND NEWS

BUDDHA DAY CELEBRATIONS.

On the 23rd May, 2553 years shall have passed from the birth of the Prince Siddhartha and 2518 years from his Enlightenment as Samma Sambuddha and 2473 years from his Pari Nibbāna. The whole Buddhist world—nearly one-third of the entire human race—will join the celebrations all throughout the globe and the Thrice Sacred Day will be a matter for spiritual joy. Buddhism is essentially a religion for peace and progress and its greatest gospel is Love to all living beings—Metta. Buddha appeared on this earth with the message of good-will to all. Liberty, equality and fraternity were the ideals which he strove earnestly to cultivate among men. To-day we hear a universal cry for peace and disarmament of nations. At no age of the world the need for the cultivation of these ideals were felt as it is now. The revengeful spirit of the West grown

out of tribal faiths preached to chosen peoples can only be wiped out by means of such universal religions as Buddhism. It is gratifying to note that Buddhism is entering into the life of every nation on earth, and we hope that before long the Lord Buddha Gautama's Dhamma will create a new world where peace and harmony will predominate. We wish a very happy Buddha Day to all.

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THE LATE DR. C. A. HEWAVITARNE.

The Anagarika Dharmapala writing to us on the great loss sustained by the death of Dr. C. A. Hewavitarne, says :—

"Day and Night he had only one idea—to help the Sāsana and uplift the dying Sinhalese race. He was to me like my right hand. Daily he visited me for 14 months, advising me that I should now take care of my body for death may come suddenly as my heart is weak. He was going to bring out the bye-commentaries (Tikas) and had prepared a programme for the next 5 years. He had a magnanimous heart. He never believed heresay reports. He never slandered and had no malice in his heart. He had a high regard for the British people. He spent 12 years in England and appreciated their merits. He was an all-round scholar. He was wonderfully generous and never showed rough temper. His tragic death removes the best Buddhist from us ; my mother loses her best support. If we had ten unselfish men like my late brother Buddhism and Sinhalese race can be lifted up to a high degree. There is none to take his place. He began his activities in his 30th year and for 23 years he was majestically active. The whole island is mourning for him. The greatest losers are my mother, his wife and myself."

* * * *

A LOSS TO THE SASANA AND NATION.

By the death of our most valued and dear co-worker, Dr. C. A. Hewavitarne, the General Secretary of the Maha Bodhi Society Buddha Sāsana loses one of its strongest pillars supporting it and the nation is deprived of a much beloved leader and friend. It is seldom we find men, who, with equal energy and success participate in innumerable national and religious institutions of varied character as the late Doctor did. He had a Napoleonic vision which was seen hidden in all the great undertakings he was engaged in. His urbanity, gentleness, singleness of purpose and above all his unselfishness and transparent sincerity endeared

him to all classes of people he had to deal with. Our Society loses its most energetic worker and best adviser. We recall his last visit to the Calcutta Headquarters and we remember how eager he was to extend the present buildings so as to accommodate more members and students. A great gentleman, an earnest Buddhist, a true leader and a sincere friend the late Dr. C. A. Hewavitarne will for ever live in the hearts of the people among whom and for whose good he worked so nobly. We fully associate with the vote of condolence passed by the meeting in Calcutta and hope that a more fitting memorial will be raised in his memory. We mourn his death ; and our deepest sympathy goes out to Mrs. C. A. Hewavitarne, Master Wimaladharmā, his venerable mother and our Anagarika. *Sabbe Sankhara Anicca.*

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A SINHALESE LADY HELPS SARNATH.

We have great pleasure to announce that Mrs. N. D. S. Silva of Colombo has given a liberal donation of Rs. 1,000 towards the Building Fund of the Mulagandhakuti Vihara now under construction at Sarnath, Benares. It is only a few years ago that her good husband, Mr. N. D. S. Silva donated a similar sum for the same fund. Mrs. Silva's gift is much appreciated by us at this crisis. If the rich ladies of Ceylon and Burma emulate the example of our generous donor the Sarnath Vihara will be a reality before long. We thank her most heartily on behalf of the Maha Bodhi Society.

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" THE WORLD RELIGIONS AGAINST WAR."

This is a handsome volume prepared by the General Secretary of the Universal Religious Peace Conference and it contains proceedings of the preliminary conference held at Geneva in 1928 to make arrangements for the above Peace Conference. It has a list of registered attendance at the various meetings and speeches made by representatives of some religions and countries. We regret to note that not a single Buddhist appears to have attended the meetings, though several speakers have referred to Buddhism as a religion of peace. Maharaja of Burdwan seems to be very proud of his ancestors who "were able to drive out Buddhism to the North beyond the mountains of Tibet . . . and to the South to the romantic Island of Ceylon" because the religion was perverted by the cleverness of priestcraft in India. Note the historical accuracy of the "nobleman of Bengal." We doubt if the programme of joint worship will at all appeal

to the Buddhists who would be happier to see a better form of worship. As we have said in a previous issue we wish the Conference all success. We thank the General Secretary for his kindness.

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WRONG SOMEWHERE.

In regard to the new Chinese movement in England "Buddhism in England" editorially writes that a certain meeting was wrecked by the curious insistence on puerile technicalities of procedure . . . by certain Sinhalese students . . . in spite of the presence of several practising lawyers." In the absence of details we refrain from making any comments on the "puerile" affair. But we must at once remind our English brothers—in—Dhamma that there are students who know their religion and procedure to follow far better than some lawyers. It was a lawyer—a K.C.—who challenged Pussyfoot Johnson to prove certain things and his (the Buddhist lawyer's) bet was a bottle of whisky. Indeed the Buddhist world would be sorry to hear that there are unpleasant differences among the very small Buddhist community in London. We would therefore warn they should exercise little more toleration towards each other.

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BRITISH MAHA BODHI SOCIETY

We invite the attention of the Buddhist public to the letter from the pen of Mr. D. R. Jayawardene published elsewhere, in which he gives a comprehensive survey of the activities of the British Branch of the Society. We have already reminded the Buddhists of Asia of the great importance of the work in London and to support the Mission now financed by only two persons: the Ven. Anagarika Dharmapala and Mrs. Mary E. Foster. Millions of rupees are annually spent on Christian propaganda in the East. Now that a start has been made, the Buddhists should rise up to the occasion and support the Mission which promises to be a potent factor in moulding the future civilization of the West.

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OUR THANKS TO CONTRIBUTORS AND PROF. ROERICH.

We offer our most sincere thanks to the generous contributors who so willingly responded to our request in sending valuable articles in time. They have made our task much easier. Special mention should be made about Professor Roerich's kindness in donating the reproductions of his

famous painting which we have much pleasure to send out as presents to our readers. It is only fitting that this Buddha Day issue should have so many reproductions from his paintings which mark an epoch in the history of modern art. Apart from the artistic excellence of his paintings, the true spirit of Buddhism is faithfully depicted in them. We thank the painter-apostle of America on behalf of the Society and the Buddhists. We express our regret that many articles had to be kept back owing to the death of Dr. C. A. Hewavirtana. They will be published in subsequent issues.

BOOK REVIEWS

GOTAMA THE MAN*

It is not often that a scholar takes to the writing of fiction, even as an experiment; but in this book we have one of the foremost Pali scholars of Europe making an essay in that art. Is she successful? Candour compels us to reply with a reluctant but quite definite: No. For she has been unfortunate in her choice both of manner and of matter. As to manner, for the telling of her story she has adopted the form of the monologue. In the hands of a master, such as Strindberg, for instance, in his little theatre sketch, "The Stronger," this method can be very effective; but it has to be *brief*, and lead up to a climax—as with Strindberg—else it must become tedious, wearisome. This is what happens to Mrs. Rhys Davids' "Gotama the Man," for it is decidedly *not* brief, and has no particular culminating point. It is long, very long, stretching in its length over no less than 289 solid pages unrelieved by a single worded interjection from the supposed listener to the monologue, by implication, the authoress herself. Could not some kind adviser have told her that the patience which she thus attributes to herself she could hardly expect to find repeated in any but the most courageous and determined reader? For a book of this length, cast in such a form, success whether commercial or artistic, were scarcely to be looked for, even from the greatest master of the monologue.

The utterer of the monologue, moreover, is one of the most extraordinary that has ever been introduced into fiction. He is a man who gives us to understand that he lived and died twenty-five hundred years ago in India, since then having lived

* *Gotama the Man* by C. A. F. Rhys Davids. Luzac & Co., London, 1928. No price.

in the heaven-world or deva-world as a deva, and now finds the means—how, is not stated either by him or the authoress—in Italy to narrate to an English-woman in the English language, the story of his life.

It is thus a most unusual idea which Mrs. Rhys Davids has here conceived. We have been familiarised in fiction frequently enough with the historical character who tells the story of his life in the long ago. But the scene in which such have told their story has been the actual scene of their life, in most cases; it has been placed in the epoch in which they lived; they have told it to an imagined character living as a contemporary of the hero whose life in this fashion is brought vividly before the reader. But Mrs. Davids has had the astounding notion of picturing her hero of two and a half milleniums ago as now living and—he a long since *dead* man—telling his story to her, a *living* woman, in this twentieth century of European civilisation!

What is more astounding still—astounding, to put it mildly, in its lack of good taste—is that she has given to her hero, formerly a man and now a deva, the same name as a certain Siddhattha Gotama who also lived in India twenty-five hundred years ago, and was one of those very rare flowers of humanity who had brought to an end within himself, this world and all worlds, being in fact what is called a Buddha, and esteemed as such with profound veneration by millions of his fellow men through all the years that have passed since his day and time on earth. More astounding, more questionable in taste still, the authoress makes her ex-man deva claim as his the sayings of this Buddha, this World-Enders! That is: In her story she makes one who has not finished with all the worlds but is still a farer in the deva-world,—she makes this fictive character of hers claim as his the recorded words and work of one who taught, and had gone, the way through, and out of, and beyond, all worlds!

But she does not make her deva claim *all* the recorded words and work of an Exalted One; O, no! Some of the sayings of the Gotama who was a Buddha could hardly be made to fit in as the sayings of Gotama the ex-man deva; so the latter, in the course of his monologue is made to declare that such sayings and doings are inventions of the oral and literary recorders of the life and work of the former. And that is all the book consists of,—a re-telling of the story of the life of Gotama the Buddha as the life of a certain deva (formerly a man) also named Gotama; and therefore leaving out or altering all features in the recorded life of the Buddha that cannot be made to tally with the life of an ex-man deva,

a few extra details—the product entirely of the authoress' imagination, so far as we can make out—being added to the other incidents of the deva's life when a man on earth.

It is all rather startling, also puzzling. What was the object of the authoress in choosing such an unusual subject for her essay in fiction, one so extraordinarily conceived and shaped? Why also, in its writing, has she so ignored the dictates of good taste? For she knows, none better, that the religious feelings of millions of her fellow human beings must be wounded and deeply wounded by this picturing, even in fiction, of their hero of what is highest and holiest, a Buddha, One who twenty-five hundred years ago crowned His career by passing above and beyond all worlds, as a mere dweller still in a deva-loka, a heaven-world, and worse than that, as puttering about this Kama-loka of ours as a ghostly visitant of some sort or other, such as frequents what are called "spiritualistic seances." O, the shame of it,—to present a World-Overcomer as a frequenter of the haunts of "spirits" I and his Message of Deliverance from All Ill, as merely a counsel to get in touch with the "spirit-world"! It would be ludicrous to the point of absurdity, if it were not so painful.

Is this book meant for a piece of propaganda? Has the authoress been taken with the conviction that what the world needs to-day, more than anything else, is to come into touch with those of the "dead" who are in the deva-lokas? (The Spiritualist's "bright Summer-land" may be one section of such lokas, for aught we know). If she has, no one has the right to deny her such satisfaction as she may find in holding such a conviction. But in the name of all that is worthy, why, in holding such a conviction, should she think it necessary to drag the sacred figure of the Buddha into this business of "spirits" and *revenants* and devas? Could she not leave Him out? If, after an almost life-long study of the records of the words and work of that august Figure she finds she does not like Him or them, as there set down, could she not just have the simple courtesy to leave Him and them alone, and propagate her idea of the benefits of "spirit-communion" in some other way than in attempting to make Him lesser than He was? It would have been quite easy to do so; and none would have thought any the less of her for it, at least among the general public. But when she tampers, or attempts to tamper, with that great Figure which is sacred to millions of her brother men as the highest and holiest figure they know or believe they ever can know, seeking to make of Him a co-adjutor in propaganda for that so un-spiritual thing, "spiritualism," she ought to know that she is deeply grieving and wounding many. She

requires to be told that she is seriously hurting not a few who would be glad to be able still to respect and honour her as one who in the past has done much to make accessible to English-reading Europeans a knowledge of the records of the life and teachings of the All-Enlightened One, from which records some of them have learned to esteem and revere that Teacher and His Teaching and the Company of those who embody that teaching in living life, as the three most precious jewels this world holds.

Is it too late even now to ask her to let these jewels remain immune from all attempt to tarnish them, so far as any word of hers is concerned? Is it too late to appeal to her, if she finds herself unable fully to appreciate the supra-mundane lustre of these gems, just to allow those who do appreciate that lustre, to treasure them as heretofore, unhurt, unwounded in their minds and hearts, by any depreciatory utterance from her? Surely that were the worthier way for a woman of worth such as she was and—as we should like to believe—is, and, we would fain hope, still may continue to be.

BUDDHIST SONNETS

(By Miss Coralie Howard Haman, America, pp. 162).

It is for the first time we think that an American Lady is known to have composed sonnets based on the teachings of Lord Buddha. And to us in India, who have been accustomed to hear "drain inspectors' reports" from American tourists, the little book of Miss Haman containing 162 pages of sonnets comes as a great relief and joy. The sonnets deal with the general philosophy of life as found in Buddhism and also with the famous questions of Milinda. They afford very pleasant reading and the book should recommend itself to all English educated Buddhists. Even non-Buddhists may read it with profit as the lessons set forth in it are the choicest ones found in Buddhism. The majority of the sonnets have appeared in the *Maha Bodhi*.

BINOY.

AN OUTLINE OF BUDDHISM

The Religion of Investigation and Analysis.

(Prepared and published by the Honwanji Buddhist Temple in Honolulu).

A beautifully printed pamphlet giving useful information on the salient points of the Dhamma and formulas of worship. The Outline should be in the hand of every child in Honolulu.

Messrs. A. R. Zorn and George Wright have contributed short essays on the need of Buddhism in the West. It is to be hoped that this would be followed by a bigger volume which would meet the requirements of our brothers in the Hawaiian Isles. What is most gratifying to all is that Buddhism is making inroads in Christian lands without the power of the sword and fire as the Christian propaganda had in their palmy days.

S. K.

FINANCIAL

MULAGANDHA KUTI VIHARA FUND.

Previously acknowledged Rs. 45,683-8-10. S. N. Barua, Esqr., Delhi (March), Rs. 5. D. P. Arsecularatna, C. G. R. Gampola, Re. 1. Rev. W. Sattissara, Rs. 25. M. V. Sambandham, Madras, Rs. 2. D. W. Attygalle, Esq., Ipoh Perak, Rs. 5. Mrs. N. D. S. Silva, Colombo, Rs. 1,000. U. Pe (6) and Daw Khin and family, Rs. 50. Mg Nu, Head Clerk, Township Judge's Court, Rs. 5. Daw Thit, Landowner, Rs. 5. Collected by Rev. K. Sirinivasa Thera at Sarnath:—Sewan Narboo and Sirintandu, Rs. 2. Lama Gurukusala, Rs. 10. Sewan Tarunwa, Rs. 2. Kelon Tembo Chanso Toksan, Rs. 1. Mr. and Mrs. U. Tin, A. T. S. Burma Railways, Rs. 11. Mr. and Mrs. U. Sein, Silk Merchant, Henzada, Rs. 10. Nawan Lama, Rs. 1. U. Pein, K. S. M. Retired D. C., Rs. 15. Kinjong Norpo, Re. 1. Linging Dukpo, Re. 1. Wang Lama, Rs. 8. Jombo, Re. 1. Dorjisiring, Re. 1. Jumbo Lama, Re. 1. Donja Timbo Sulunjansen, Rs. 5. Pupugansen Timbo, Re. 1. Surapjaso Timbo, Re. 1. Sanji Timpe Timbo, Re. 1. Township Judge's Court, Rs. 5. Daw Thit, Landowner, Rs. 5. Sinnappu, Rs. 5. T. W. Julius, Ceylon, Rs. 5. Rev. Dhammojoti, Galle, Rs. 5. R. T. Fernando and his party, Rs. 5. L. Agostinu Silva, Ceylon, Rs. 5. Rev. Siri Sudharma-nanda, Rs. 2. Chiranjeeb Barua, Chittagong, Rs. 2. Total, Rs. 100-8. Ven. Anagarika Dharmapala, Rs. 5,000. Grand Total Rs. 51,882-0-10.

GAYA DHARMASALA.

Previously acknowledged Rs. 4,063-5-6. Collected by Sugata Kanti at Gaya:—Mg Wan Sain, Rs. 5. Htin Gyaw, Rs. 2. Burmese Pilgrims, Rs. 2. Chittagong Pilgrims, Rs. 1-6. U. Pe (6) Dawkhin and family, Kyauktan, Rs. 50. Grand Total, Rs. 4,123-11-6.

TO COMPLETE

Mulagandhakuti Vihara Building

AN URGENT APPEAL

We have reached a critical period in the history of this new Vihara which is under construction. When the balance is exhausted after payment for the work done we will be compelled

TO SUSPEND BUILDING OPERATIONS.

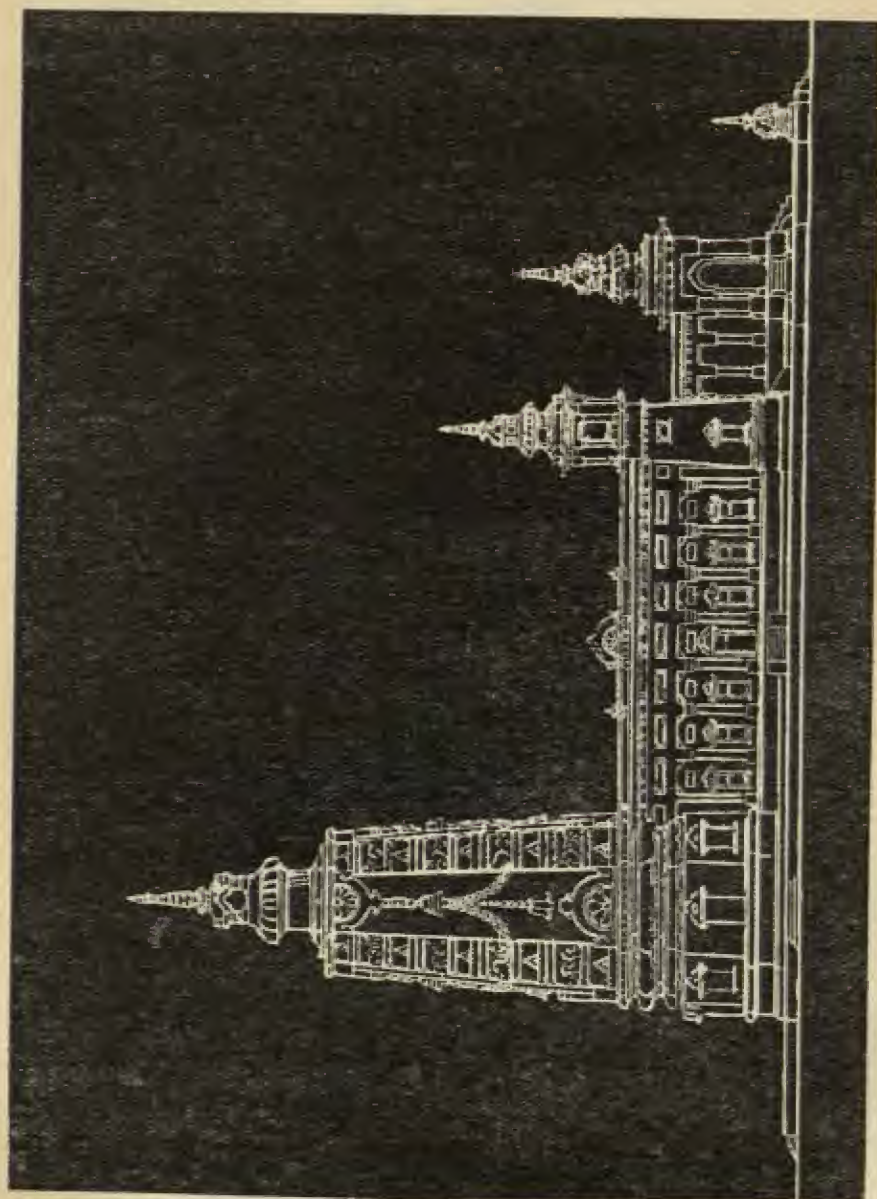
It is the desire of the Maha Bodhi Society to complete the Vihara without any suspension because it would involve fresh expenditure on the resumption of work. Besides, delay in completing the Vihara will be a great hindrance to the future programme of the Society. We require at least Rs. 40,000/- to carry on the work.

I make a final appeal from my sick bed to all the Buddhists and sympathisers to contribute liberally to the Vihara Fund and thus help to make it a place of worship within this year.

Cheques and money orders may be sent to the Treasurer, Maha Bodhi Society, 4A College Square, Calcutta or Hong Kong Bank, Calcutta, or the Imperial Bank, Benares.

ANAGARIKA DHARMAPALA,
General Secretary, M. B. S.

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 Mulagandhakuti Vihara Building



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MISS U. THWIN'S TELEGRAM ANNOUNCING REMITTANCE OF RS. 1,000/-
FOR THE VIHARA FUND.



MRS. ALMA SENDA
The Energetic Secretary of the Sarnath Vihara Committee,
who donated Rs. 1,000/- for the Vihara Fund.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

अथ भिक्षवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्याह
हिताय सुखाय देवमनुस्मानं । देसेय भिक्षवे धम्मं आदि कल्लारणं मज्झे कल्लारणं
परियोसान कल्लारणं सारणं सन्त्यज्जं शिवत्तपरिपुषं परिमुहं ब्रह्मचरियं पकामेय ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. XXXVII]

JUNE,

B. E. 2473
C. E. 1929

[No. 6

Sarnath Mulagandhakuti Vihara

APPEALS TO THIRTY LADIES IN THE BUDDHIST WORLD

To Emulate the Example of
Mrs. N. D. S. SILVA OF COLOMBO
Miss. U. THWIN OF RANGOON
AND
Mrs. SENDA OF BENARES

Who have Each contributed Thousand Rupees to the Building Fund.

Our Faith in the Buddhist Upasikas as Helpers of the Sasana is strong indeed

TWO SERMONS IN STONE

BY SIR HARI SINGH GOUR, M.A., D.Litt., D.C.L., LL.D., M.L.A.,

Author of the "SPIRIT OF BUDDHISM."

The Buddhist portrayal of religious faith its aspirations and duty, its cravings and their fruition, are all faithfully depicted in the symbolic art of which the existing monuments in stone and plaster and in colour give one a vivid picture of the character of the people as it had been moulded by their religion. In this respect a comparison of the Brahmanical and the Buddhist art depicts at once a parallelism and a contrast. The one links the present with the future through the agency of the gods and the goddesses, whose features symbolize their beneficence or malevolence towards man. They appeal alike to the love or the fear of their worshippers ; while their trappings proclaim their ethos. The Buddhist art is displayed in the construction of chaityas or chapels, the erection of tumuli known as the stupas enshrining the relics of the Founder, or some of his Arhats, the stone pillars, which proclaim the tenet, and the paintings and mouldings which graphically describe the legendary life of the Founder, or symbolize episodes from the mythology of his creed and its growing dogmas.

The Brahmanical art is entirely theocratic, and unreal. It revels in imagery, and is intended to appeal alike to all human infirmities—all its passions, longings and desires, its hopes and fear, its love and hate. The Buddhist art serves the same purpose, but is more refined and less passionate, romantic in its truth, always exaggerated, and not less often impossible in its flights of fancy. To one the beauty of form and the grace of custom was subordinated to the rude conception of regal power. To the other the placidity of the mind and its conquest of passion was the ruling principle. The Brahman proclaimed to the laity in a few bold dashes or daubs the gods made visible

to him to whom he could offer his prayers, as the litigant would lay his appeals at the feet of his merciful king ; while there were the arch-demons and demonesses, who aroused his fears, and to whom he could propitiate by suitable offerings.

The Buddhist mind dismissed all thoughts of God and the Devil. He attuned his life to the inexorable wheel of the cosmic law. In his mind there was no hope of redemption by the intervention of superior force—no fear of damnation by the agency of the personifications of evil. To him all universe was a workshop in which the workmen took their places according to their merits. The one symbolized man's utter helplessness before the forces of nature ; the other his supremacy. The one singled out piety, devotion and sacrifice as the *media* to end the anguish of existence, the other service and self-sacrifice as the sole paths to salvation. The one had invented a paradise for repose of the blessed, and a hell as a place of damnation. The other had no heaven and no hell, and the places of bliss and affliction were a pure figment of imagination designed to promote virtue and repress vice. The objective in each case was the same only the means employed in the two cases were different. The one were conducive to the mechanical subservience to ritual, the other to the exaltation of the mind. These conflicting ideals will be found amply illustrated by the brush and the chisel. And he who wishes to read the pages of these immemorial relics, which still exist to point a moral or adorn a tale, must first be imbued with the inner history of each religion.

Each carves in stone has passionate longing for a nobler, higher and happier life ; each portrays in vivid colours human infirmity and human craving, human wants and human endeavour. The triumphs of modern science has reduced human misery, the triumph of religion when attained will reduce human suffering. Science and religion are twin brothers—and both are engaged in the pursuit of truth—but as one is the parent of the alchemist and the quack, so the other produces priests and pilgrimages to the holy places. But as there is nothing more

beautiful than truth, so there is nothing more noble than goodness.

Brahmanism is the apotheosis of charlatanism, harnessed to religion. Buddhism is the apotheosis of reason. In its highest flights the two are lost in the mist of speculation. But so far as human eye can see, the one is a noxious weed, which strangles the fine flower of human endeavour, the other the rose which blossoms and radiates its fragrance all around. But what is truth?—queried the Jestling Pilate—but that is another story.

IN MEMORIAM

(DR. C. A. HEWAVITARNE.)

Dr. Hewavitarne has passed on.

Shortsighted are those who think to find abiding delight in temporal prizes. Dr. Hewavitarne realized this. With his brilliant scholarship he might, had he chosen, have achieved anything that men here esteem. But resolutely turning his back on endeavour for self in life's evanescent joys, he worked thoughtfully and earnestly for the uplift of his people and the propagation of their ancient heritage, the Buddha-dhamma. It is difficult to enumerate his noble activities for his interests were manifold. And his enthusiasm won victories where lesser men would have failed.

Now, in his prime, when we may justly have anticipated much benefit from his ripening wisdom, he has gone from us. Mysterious truly is kamma and the ways of all-conquering death. But such a life, nobly planned and nobly executed, does not cease its onward march with death. The good he here wrought will be continued. And surely, surely as the sun sets but to rise again, the upward trend of this high character will not cease in its lofty endeavour till that day dawns when, "drawing out the arrow of pain," it will gain the great Deliverance.

The books say that when the Princess Mallikā was superintending an alms-giving to the Sangha, with the Chief Disciple Sāriputta at its head, news reached her that her husband Prince Bandhula, and her thirty-two sons, were all treacherously assassinated. Thereupon the Great Thera Sāriputta spoke words that shall ever be the solace of the Buddhist when faced with the problem of death.

"Signless and uncertain is man's life here, troubled and brief and combined with suffering. For there is no means by which those that have been born can avoid dying. As the potter's vessels of clay all end in being broken, so is the life of mortals.

"Children and elders, fools and the learned, all fall into the power of death, all are overcome by death. And of these who, conquered by death, go to the other world, not a father can save a son, nor relatives their relations. Thus is the world afflicted with death and decay. Therefore do the wise not grieve, knowing the terms of this world.

"For him, whose path you know not, either his coming or his going, discerning neither end, you grieve in vain. Not from weeping nor from grieving does anyone gain mental peace. One may waste away and be pale, but this does not benefit the dead. Futile is lamentation.

"Look at others passing on, men that go, each according to his own kamma. In whatsoever way they deem it will happen, in quite another does it come to pass. Behold the nature of this world. Verily, if a man lives for a hundred years, or indeed even more, at last he is cut off from his relatives and departs this life.

"Therefore, hearkening to the Holy One, let us be done with lamentation. Drawing out this arrow, independent, gaining peace of mind, all suffering having passed away,—this is the sorrowless, the Deliverance."

CASSIUS A. PEREIRA.

SANSARA or BUDDHIST PHILOSOPHY OF BIRTH AND DEATH

By REV. BHIKKHU NARADA, COLOMBO.

(Continued from last issue)

Creatures having a spontaneous birth are generally invisible to the naked eye. They are said to be born with a form as if of fifteen or sixteen years of age appearing suddenly, independently of parents. Since they do not pass through the embryonic period which tends to obliterate the memories of the past, it is stated, they are capable of recollecting their previous births. "Passing thence he was born as a Deva and glanced into the past to see what good act conditioned him to be born thus," is a passage which often recurs in the Suttantas. Brahmas, Devas of heavenly realms, Petas, and the miserable ones who are subject to torments and sufferings in the wicked states (Nirayas) belong to this last division.

It must be mentioned here, before we come to deal with the actual process of re-birth, that Darwin's theory of evolution finds no place in Buddhism. Buddhists do not believe in a *succession of physical forms*. The new *physical vehicle is not the successor of the past*, though it must be admitted that the coming into-being of the present is conditioned by the passing away of the past. The multifarious forms are merely the manifestation of Kamma-force. "Unseen it passes withersoever the conditions appropriate to its visible manifestation are present here showing itself as tiny gnat or worm, there making its presence known in the dazzling magnificence of a Deva or an archangel's existence. When one mode of its manifestation ceases it merely passes on, and where suitable circumstances offer, reveals itself afresh in another mode or form."

It is common to say after witnessing an outbreak of passion or sensuality in a person whom we deemed charac-

terised by a high moral standard—"How could he have committed such an act, or followed such a course of conduct? It was not the least like him. It was not the least like what he appeared to others, and probably to himself." What did it denote? It denoted, Buddhists say, part at any rate of what he really was, a hidden but true aspect of his actual self, or in other words his Kammic tendencies.

Dormant but undestroyed, and with an ever present possibility of rising again there lie in us all—according to Buddhism—different natures such as—Divine, (Dibba) human, (Mānusa) brutal, (Tiracchīna) etc. These natures—however civilised we may be—may rise in disconcerting strength at unexpected moments as long as we are worldlings (Putthujāna). We live for one thought-moment just as the wheel rests on the ground at one point, and are always in the present. The present is constantly slipping into the irrevocable past. Now we sow the seed of the future. Now, even now, we are creating the hells that we will be hurled into. Now, even now, we are building the heavens that comfortably accommodate us. *What we shall become is determined by this present thought-moment.* In just the same way, according to Buddhist philosophy, the impending birth is determined by the immediately preceding thought which is the volition or desire that was extremely strong during our life-time. Therein, therefore, lies the possibility for the Kamma force that manifested in the form of a human being, or, in other words, for a *Kammic descent in one bound* in the so called evolutionary scale of forms.

As there is the possibility for a *Kammic descent* so there is also the possibility for the contrary—a *Kammic ascent*. When the animal is to die, for instance, it will experience a moral consciousness that will ripen into a human birth. This last thought-moment does not wholly depend on any action or thought of the animal, for generally it is dull and incapable of morality. It depends on some ancient good deed which it has done in the round of existence, and, which, for a long

time, has been prevented from producing its result. In its last moment the animal, therefore, cherishes ideas, desires or images which will cause a human birth.

Poussein, a French writer, illustrates this fact well by the law of heredity. "A man may be like his grandfather but not like his father. The germs of a disease have been introduced into the organism of an ancestor ; for some generation they remain dormant ; but suddenly they manifest themselves in actual diseases. So intricate is the living complex, so mysterious the law of heredity, a Westerner says. So intricate is the law of Kamma, so mysterious the effects of Kamma, Buddhists would say."

And now, to come to the most interesting and an extremely subtle point of our subject :—

Suppose a person is about to die. From the seventeenth thought-moment reckoned backward from the point of death no renewed physical functioning recurs. Material qualities born of Kamma (*Kammaja Rupa*) arise no more, but those which come into being before the static phase of that thought-moment persist till the time of the dying thought and then cease.

This critical stage may be compared to the flickering of a lamp just before it is extinguished.

To this dying man is presented a Kamma, Kamma Nimitta, or Gati Nimitta. By Kamma here is meant some action of his whether good or bad. It may be a weighty action (*Garuka Kamma*) such as *Samādhi* (established one-pointedness of the mind) or parricide and so forth. These are so powerful that they totally eclipse all others and appear very vividly before the mind's eye. If experience has afforded nothing weighty, he may take for his object of thought a Kamma done immediately before death (*Asanna Kamma*). It would not be far wrong to say that most of the soldiers who die fighting would be having a death-proximate Kamma, such as the killing of their fellowmen. Consequently their re-birth cannot possibly be good. In the absence of an *Asanna Kamma* a habitual

meritorious or demeritorious act (*Acinna Kamma*) is presented, such as stealing in the case of a robber, or the curing of the sick in the case of a physician. Failing all these, some casual act, that is, one of the cumulative reserves of the endless past (*Katattā Kamma*), becomes the object of thought.

By *Kamma Nimitta* is meant any sight, sound, smell, taste touch or idea which was obtained at the time of the commission of the *Kamma*, such as knives in the case of a butcher, patients in the case of a physician, an object of worship in the case of a devotee, etc.

Gati Nimitta is some sign of the place where he is to take birth or a thing which invariably happens to dying individuals. When these indications of the future birth occur, and if they are bad, they can be turned into good. This is done by influencing the thoughts of the dying man, so that his good thoughts may now act as the proximate *Kamma*, and counteract the influence of the reproductive which is about to effect in the next re-birth.

Taking for the object one of the above, a thought-process (*Citta-Vithi*) then runs its course even if the death be an instantaneous one. It is said that the fly which is crushed by a hammer on the anvil also experiences such a process of thought before it actually dies. *Abhidhamma* enumerates twenty types of re-birth processes, but as space does not permit of their description here, let us imagine for the sake of convenience that the dying person is to be re-born in the human kingdom and that the object is some good *Kamma*.

The process of decease...consciousness (*Cuti-citta-vithi*) is as follows:—His *Bhavanga* consciousness is interrupted, vibrates for two thought-moments and passes away, after which the mind-door consciousness (*Manodvārā Vajjana*) rises and passes away. Then comes the psychologically important stage *Javana* process, which here runs only for five thought-moments by reason of its weakness instead of normally seven. As such it lacks all reproductive power, its main function being the mere regulation of the new existence. The object

in the present case being desirable the consciousness he experiences is probably a moral one—automatic or volitional, accompanied by pleasure and connected with knowledge or not as the case may be. The Tadālabana consciousness which has for its function a registering or identifying for two moments of the object so perceived may or may not follow. After this occurs the death-consciousness (Cutī-Citta) the last thought-moment to be experienced in this present life. There is a misconception among some that the subsequent birth is conditioned by this thought. What actually conditions re-birth, let it be said, is not this decease-thought, which, in itself has no special function to perform, but that which is experienced during Javana process.

With the ceasing of the decease consciousness, death actually occurs. Then no more material qualities born of mind and food (Cittaja and Ahāraja Rupa) are produced. Only a series of material qualities born of heat (Utuja) goes on till the corpse is reduced to dust.

By death is here meant, according to Abhidhamma, *the ceasing of psychic life of one's individual existence*, or, to express it in the words of a Western Philosopher, the *'temporal end of a temporal phenomenon'*. It is not the complete annihilation of the so-called being, for, although the organic life has ceased, the force which hitherto actuated it is not destroyed. As the Kammic force remains entirely undisturbed by the disintegration of the fleeting body, the passing away of the present consciousness only conditions a fresh one in another birth. In the present case the thought experienced whilst dying being a moral one, the rebirth-resultant takes for its material an appropriate sperm and ovum-cell of human parents. Simultaneous with its rising spring up the body-decad, sex-decad, and base-decad—the seat of consciousness—(Kāya-Bhāva-Vatthu-Dasaka). The re-birth consciousness then lapses into the sub-conscious state (Bhavanga).

"The new being which is the present manifestation of the stream of Kamma-energy is not the same as, has no identity

with, the previous one in its line ; the aggregates that make up its composition being different from, and having no identity with, those that make up the being of its predecessor. And yet it is not an entirely different being, since it is the same stream of Kamma-energy, though modified perchance just by having shown itself in that last manifestation, which now is making its presence known in the sense perceptible world as the new being (*Na ca so na ca añño*)."

The transition of the flux is also instantaneous and leaves no room whatever for any intervening stage (*Antara Bhava*). The continuity of the flux at death is unbroken in point of time. The time duration is equal to the time occupied by one thought-moment, i.e. less than the billionth part of the time occupied by a flash of lightning. The only difference between the passing of one thought-moment to another, so to say, and of the dying thought-moment to the re-birth consciousness, is that in the latter case a marked perceptible death is visible.

One might say here that a subject cannot exist without an object. What then is the object of this sub-conscious state? The reply is: self-same object which was presented to the mind's eye immediately before death.

One might further ask:—Are the sperm and ovum-cells always ready waiting to take up this re-birth-thought? As Dr. Dahlke puts it "this taking hold is not something that has law, that runs its appointed course according to definite laws, but it is law itself. A point on the ground is always ready to receive the falling stone."

We are as water-drops rushing ever onward to empty themselves into the measureless ocean. Stealthily the days slip by ; almost imperceptibly weeks gather into months, months into years ; unexpectedly death finally steps in and puts an end to this brief span of life. Thus does this process of birth and death ever recur as long as the inexorable law of Kamma prevails.

(Concluded)

AN APPRECIATION OF NICHOLAS ROERICH

BY ALFRED C. BOSSOM.*

Nicholas Roerich is one of those great men who, on adopting America as his home, has given of his utmost to the unbuilding of this country. Arriving here about five years ago he immediately started constructive work in the field of art. He was the founder of the Master Institute of United Arts and Corona Mundi, International Art Center, institutions from which no branch of art is excluded.

Though but a few years old, these institutions have grown tremendously, and although Professor Roerich has been away, he has kept in constant touch with the school, providing inspiration, and making the spirit of the institution live and grow with an abounding life.

The evidence of his great work for America is shown by the foundation by these institutions of the Roerich Museum, devoted to his art, in November, 1923. This museum, containing about a thousand paintings by Roerich, stands as one of the few monuments in history, dedicated to the art of one master. But this is only one phase of the sincere work for which Roerich has been responsible.

A man vital in all that he does, he could not live in America without being an active participant in its life. His contributions have been unique. First, by helping growing Americans to appreciate. What is beautiful in the world; to make their own lives happier, and to add beauty to the lives of those around them by their knowledge. This work he has done in collaboration with those associated with the school, while he has gone to the ends of the earth to bring back picture of surpassing charm, stories of fascinating character, and he has been an inspiration to all with whom he has come in contact.

* One of America's foremost architects.

When he arrived in America he brought with him his vast knowledge of Europe, his work following a technique that was strictly his own. He had selected the best that China and Japan had to give. He took from Persia, Turkey and India of their most subtle, and added to these a philosophy which perhaps contributed more to teaching America to use big permanent decorations as a part of the great compositions of all our buildings than any other one influence.

His profound knowledge very well justified his position as the President of the World of Art, and he is following this distinction up through his educational efforts in some twenty countries of the World.

His works are to be seen in the National Gallery in Rome, and both the Louvre and the Museum of the Luxembourg at Paris, the public art galleries in Vienna, Prague, Venice, Milan Brussels, Stockholm and Copenhagen. London admired his work in the great Post-Impressionist Exhibition in 1911.

The United States has not been behind in this either, for, in addition to the magnificent permanent collection that is housed in the Roerich Museum in New York, there are examples of his work in Chicago, San Francisco, Detroit, Kansas City, other museums and in many private collections.

His works illustrating the great traditional west of the time before yesterday caused a sensation when they were exhibited.

When he went into the Himalayas and returned with such a collection of paintings as perhaps no one has produced before, he struck not only a note of the highest artistic resonance but also enlightened the world on the existence of a religious condition through that mystic country which had been unappreciated before his works were shown.

His great picture, "The Mother of the World," left an impression upon its beholders as stirring as anything that has come to this country in the twentieth century.

Roerich's career has been a straight ascending path since he began his life's work thirty-five years ago.

As president and honorary president of leading exhibitions, he led cohorts of over a score of countries and twenty-five years ago showed his faith in America by the first exhibition of American paintings in his country.

In the thirty-five years of his career he has grown as few men. Even in the realm of medicine he has left his impression, for with Dr. Young of London, England, he went through the question of prescribing colours that might be beneficial to persons suffering from various diseases and his investigations along those lines are being followed. He is cosmopolitan in every sense.

His understanding based on his Nordic traditions, has given him great force. The East inspired him with a sense of color, the south with its mysticism, and the great West with a realism that has made him what he is. His theatrical decorations have included such works as Maeterlinck's "Princess Maleine," Wagner's "Valkyries," Rimsky-Korsakov's "Tsar Sultan" for Sir Thomas Beecham and many of the operas produced by Diaghilev, also Ramsky-Korsakov's opera "The Snow Maiden," and in handling these he has introduced notes of novelty of the highest order.

Though a man of most mature judgment, knowledge and artistic ability, and producing masterpieces with a most remarkable frequency, those of us who love Nicholas Roerich feel that he still has a tremendous untold message to give in spite of the fact that last December celebrated the thirty-fifth anniversary of his career, and the sixth anniversary of the Roerich Museum which is now being observed. This is but another stepping stone in the history that he is making in the art life of this country, which has caused Europe to watch with intense interest what is being done here, to respect him, and to daily give more credit to the culture that grows from the men who have made the United States of America their own.

WHY BUDDHISM? A DIALOGUE

By A. D. JAYASUNDARA, GALLE, CEYLON.

Christian: Hail friend! A fine evening to resume our once interesting talk.

Buddhist: Welcome indeed, we cannot better spend the time. Let us begin from the beginning.

Christian: There you are, you put your foot in only too soon. You Buddhists are so inconsistent. Don't you vehemently insist there is no "beginning", and it is foolish and futile to talk of origins?

Buddhist: Patience my pal, by beginning I do not mean the origin of things or beings. You are a little too fast for me. I am only referring to the ever-recurring, fundamental question: "Why Buddhism?"

Christian: I see. There we come at once into tight grips. Yes indeed, of all religions in the world: why Buddhism? What is there so unique and distinctive in it? Does it stand in a separate category by itself? How do you differentiate it from so many other man-made religions and philosophies? Is Christianity as a divine revelation not superior in every respect to Buddhism, for the matter of that to any other, natural religion?

Buddhist: The all-important point is whether or not a religion is true. Its grandeur, sublimity, beauty, profundity, simplicity or that it is easy to understand and easier to practise—these are all subsidiary and even negligible considerations, in the face of the one primary question: Is it true? Is it in keeping with actuality, *Yathā*

bhūta nāna: 'knowledge of things as they really are', in Mathew Arnold's happy phrase.

Christian: Do you then maintain that Buddhism is the one and only true religion?

Buddhist: Exactly so, but let me clear the ground first; there is one singular fact beyond all dispute and which you yourself as a fair-minded man will not gain-say.

Christian: Pray, what is this extraordinary thing, about which you become so tantalising?

Buddhist: Well, to put it in a nut-shell it is this: The Buddhist ideal of the *summum bonum*, or in a word *Nibbāna*. All religions postulate eternal individual existence as salvation, but Buddhism interposes an emphatic: No. Do you deny it?

Christian: H'm! Let me see: Christianity, Islam, Zoroastrianism; yes they all teach eternal life in heaven as the goal; but what about Hinduism?

Buddhist: Hinduism also holds out heaven. But the highest form of Hinduism or Vedānta lays down Moksha or absorption of the soul. None-the-less is it existence, on that account.

Christian: So the current eclectic idea, that all religions have a common spiritual goal is mere moon—shine according to you.

Buddhist: You do not go far enough; I venture to say it is not so real as even moon-shine, to compare it to the hare in the moon is more to the point.

Christian: Let me hark back: what are your grounds pray, for this extraordinary proposition: that Buddhism is the only true religion?

Buddhist: Let me at the outset differentiate. All religions, save and except Buddhism, are what, in the last analysis, I may classify as animistic or soul religions, whereas Buddhism is, so to say,

the only no-soul religion. It follows as a logical consequence, that salvation in the soul-religions must be eternal existence, for the soul is immortal and everlasting. Whereas in Buddhism the no-soul religion the *summum bonum* cannot possibly be eternal existence. Thus the fundamental question resolves itself into this: Can eternal existence be the ultimate spiritual goal? If Buddhism is right on this point, the other religions are wrong and *vice versa*. Now, according to Christianity and Mahomedanism, man's beginning is with this life followed by an eternity hereafter. Such a monstrosity has only to be mentioned to be laughed out of Court as manifestly absurd, by any decent company of educated people.

Christian: Alright, a truce for a moment. Let us grant for a while that your argument is sound with regard to Christianity and Mahomedanism but what about Hinduism which teaches pre-existence as much as Buddhism? Does not the case of Hinduism knock the bottom out of your elaborate argument?

Buddhist: Don't be too confident my friend. Take the highest form of Hinduism, to which I have already referred. The Vedānta or Advaita philosophy teaches absorption or Moksha and at the same re-emanation—(*Manvantara* and *Pralaya*). So after all, the *summum bonum* in Hinduism is not even an eternal state in the strict sense, although the period is so incalculably long. If the Hindus Moksha is not eternal, how can your heaven be eternal at all?

Christian: So our holy scriptures say, and both Christianity and Mahomedanism are divine revelations, unlike your Buddhism or even Hinduism. We

must have faith, and faith, books say, can move mountains. Don't the miracles mentioned in the Bible prove its authenticity?

Buddhist: You make it impossible for me to preserve the composure required for a solemn religious discourse. You simply make me laugh. The miracles *prove* the Bible! Christian apologists should be ashamed of this stock argument of theirs. You may just as well argue, that Baron Munchausen's stories prove the veracity of their author. Are you not putting the cart before the horse? Far from the miracles proving the truth of the Bible, if you cannot prove it by independent evidence all the miracles go by the board, and the whole of the Christian system collapses like a pack of cards.

Christian: Can't I turn the *tu quoque* argument upon you with equal justice? What about the miraculous elements in your own books; don't they carry their own condemnation?

Buddhist: I am prepared to go to the length of making a present of all the 'miraculous' statements in the Buddhist scriptures. The Rev: Silācāra Thera has published "A young people's life of the Buddha," carefully purged of all the so-called miraculous elements, yet preserving intact the historic figure of the Master in all its majestic grandeur and wonderful simplicity. Do this of Jesus Christ, he at once ceases to be God, and the whole foundation of Christianity instantly collapses, and you will be buried in the debris.

Christian: Are we not digressing from your main point, that Buddhism is the only true religion?

Buddhist: Let me clinch the argument. If eternal life cannot be the true spiritual goal, then the only religion

which says so, I maintain, must be true in laying down the only true ideal of salvation as the *summum bonum*.

Christian: I am just beginning to see new light, (looking up at the stars and down at his watch).

Buddhist: May the bright sun of truth shine upon you ere long in its mid-day splendour!

Christian: I hope such great light will not blind me, who was so long in darkness.

Buddhist: Better luck, good night, friend!

Christian: Happy dreams, Old chum!

FORCE AND MATTER IN BUDDHISM

BY MARTIN STEINKE, BERLIN.

Founder "Community around Buddha."

(Continued from last issue)

And yet: life burns like a flame. Just as this it grasps and seizes constantly for food, must constantly, every moment, grasping for food, because otherwise it would die away the flame.

To understand this one must get clearness about how the grasping and seizing goes on in life's process.

Through the burning process it is easy to recognise it as a closed unity process of burning. In life's process it is, so far, more difficult, because life's thirst, *tanhā*, as the burning process is called by a single name, executes its work of grasping and seizing through six organs. In this lies the difficulty of recognising it as a unity-process. As all five organs of sense so also the sixth sense, mind, seeks to grasp everything one to itself to gain the mastery in life's process. The eye works and revels in forms, seeks to tear, to press, to force life's process in the direction, which is known to us as certain regions of shaping art (painting, modelling, architecture, etc.), in the same way the ear in its kind, the nose, the tongue, the

surface of the whole body, each in its way. Especially lively is the force with which the mind seeks to hold and grasp life in the realm of objects and perceptions.

"Indefatigably as a monkey in a mango-forest", says the Buddha, "which lets go one branch to grasp another" so hurries the mind from thought to thought, from perception to perception.

If man stands opposite to man, then the force of the organs acts most strongly, most forcibly and most directly. Therefore Buddha's word: "No other form, ye bhikkhus, do I know, which ensnares the heart of man so much as just the shape of woman. No other voice,...no other smell,...no other taste,...no other touch, ye bhikkhus, do I know, which ensnares so much the heart of a man, as just the touch of woman," and the opposite.

And still it always is the same proceeds of tearing to oneself, of seizing and grasping. In this manifoldness, in this multicolourness lies the witch force, the always newly bewitched force of life's process. As long as the restraint of ignorance is not limited life's thirst is in no way checked. Unchecked, man again and again enjoys everything, as he cannot look through the whole play. The manifoldness of life's process gives no rest for waking and clearing knowledge. The weight of work, which is to be done lies in the vehemency, in the force with which the grasping goes on, and also in the quick change with which it acts. When has man time during his daily job to be clear every moment about the fact, that all organs work after a scheme, and cannot do otherwise, as they are obliged to work after a scheme: organ, object, consciousness; the coincidence of the three gives contact. Always in the same way, even with the sixth sense the mind. Organ: mind; object: perceptions-thought-objects; consciousness: thought-consciousness; the coincidence of the three gives thought-contact.

Thus it is not only with man, thus it is everywhere, where life shows itself and acts through organs.

Out of contact arises sensation, out of sensation the thirst, out of thirst the new grasping (attachment). The new grasping needs again the contact; the circulation of the activity of organs in life's process. It is the small circle in the great circle of life's running. Just as each flame-process contains innumerable small burning processes, which are united in the total flame-process, so is this circle of grasping from contact over to sensation and thirst to new grasping (attachment) only a small part of the great general life process, and yet it is exactly the same course: out of the grasping—*upādāna* arises new becoming—*bhava*, out of new becoming new birth—*jāti*, out of birth age and—death—*jarāmaraṇa*.

This is "the being thus, the being not thus, the being not otherwise, the causality." This is no number-schematism, but unfortunately a lawful course with inexorable logic, with forcing power, the only forcing power, which exists, as it is life itself. Against this power there grows only one herb. Entreaties and prayers give little help, and are not even needed. As "*Der Mensch ist frei geschaffen, ist frei und würd' er in Ketten geboren.*" says Schiller, and the Buddhist: man is free born, is free although he is born in a chain, is himself the chain, and must remain in the chain, as long as the chain is not recognised and lifted up. "This is so, as when somebody puts sand and water into a vessel and begins to stir with the stirring-ladle. Whether he works with faith or without faith, he won't gain oil, as he works with false knowledge and false supposition. If he puts seeds of sesam and water into the vessel and begins to stir, whether he works with faith or without faith, he will gain oil, as he works with right knowledge, right supposition." This is the only herb, which grows against death: right knowledge.

Right knowledge brings right supposition for the eliminating of the law-compulsion of the *paticca-samuppāda*, the *nidāna*-chain, for leading to ceasing, to extinguishing of the burning.

Right supposition is not to create new fuel for life's process.

By what is constantly incited the grasping of the sense-organs including the mind? Only by the leaping up of the new will out of the activity of the six senses in man is man fettered to life: "Through searching for, grasping and remaining by it, Kaccāyana, is this world mostly fettered. When somebody, Kaccāyana, this searching for and grasping of will, of thinking, its penetrating and persevering therein, does not search for, does not grasp, has not the will with the thought: there is in me no Self,—and when he then, because all is suffering what originates and all is suffering what passes, does not doubt and has no hesitation and throughout his exclusive faith possesses already the knowledge—so far Kaccāyana, exists right insight."

If the searching for, the grasping and the remaining by, extends itself to things, which are combined with the agreeable, then grows lobha (greed), if it extends itself the unwholesomeness in things, then grows dosa (hatred), if the mind loses itself in foggy speculations as force and matter, then grows moha (erroneous thinking).

These three are the proper fuel of life. If one overcomes them, then ceases the compulsion of the endless circulation. Life comes to rest, because the mind is no more fettered by the objects to the objects. If it remains fettered, then all remains as before with undiminished force. Whatever life can give, whether sorrow or joy, what it gives and how it gives it, depends solely on how one has been living and will be living.

If lust and greed are yet so strong that they must exert themselves in wishing and demanding, in hoping and expecting, who can help, when man himself does not *wish*? If hatred and jealousy, envy and duplicity, secrecy and obduracy, mendacity and brutality are the only means by which one believes to "further ones own well-being and the well-being of others," who can help when man himself does

not *wish*? If the mind finds pleasure in self-tormenting brooding and indulging in fancies, in the empty play with world's husk, world's conceptions, if it sets himself aims, which do not exist, as they cannot be reached in life's process, then it flares like the flame, which when disturbed by draught, gives flaring light,—who can help then if he will not leave off from all this?

The leaving off is not so simply done, would it be so simple, a Buddha should not have needed to arise for the world. But as it means to eliminate absolutely the lawful course of life, therefore the way is too difficult to discover and to follow. So it is a way of going against the stream. Not a way of increase and multiplication, but a way of decrease and diminution. All multiplication in the world increases the suffering. All diminution in the world decreases the suffering. Of course one must be constantly clear about what the world is: forms are the world, sensations, perceptions, mentation, consciousness-processes are the world. And why? Because life exhausts itself in them. "Are they present, past, future, far or near, gross or subtle," where they are, there is suffering, as...they originated; it is all the same through what they originated, they cannot escape the law of "the being thus, the being not thus, the being not otherwise, the causality." Lawfully they originated, lawfully they pass, it is all the same how one names them—force or matter, force-matter=or matter-force-processes, this is of little significance.

But it is important that one keeps one's life's way, its burning clean, so that the flame does not char, does not soot, so that it does not get prematurely extinguished, before the last rest of fuel is used up, because otherwise the spark must grasp again, life's spark, called consciousness—*viññāna*.

"Then, ye bhikkhus, I had the enlightenment that, when consciousness (*viññāna*) is there, the arises force-matter, mind-body (*nāma-rupa*). In dependence on consciousness arises force-matter. Then, ye bhikkhus, I had this thought, what must be there that consciousness can arise, in depen-

dence on what arises consciousness? Then, ye bbbhikkhus, after earnest consideration I had the enlightenment, when force-matter is there, then arises consciousness. In dependence on force-matter arises consciousness. Then, ye bhikkhus, I had the thought: here the consciousness turns back, it goes not further over force-matter. Since in dependence on force-matter arises consciousness, therefore one gets born and ages, withdraws out of existence and gets born again."

The mind-body, called man, is the force-matter for a Buddhist. In this lies the secret of life and the possibility of its solving. "In this eight-feet-high body, ye bhikkhus, lies the whole. And what, ye bhikkhus, is the whole? The eye and forms, the ear and sounds, the nose and odours, the tongue and flavours, the body and contact, the mind and objects, this, ye bhikkhus, is the whole." Or "form, sensation, perception, mind-activities, consciousness-processes build the whole."

If one recognises the law in the whole as in its parts, and vice versa —transitory,—then it is only a small step the turning of will and of way. As long as the changeable play of becoming and passing away is regarded and recognised as agreeable and no possibility is seen for the gaining of a different state, so long man is forced always to try to find a solid point, although out of it he could not lift the world out of its hinges, but still he seeks to lead and to govern it. That he is able to do it and always will be able to do it, the Buddhist, knows also, better perhaps than anyone, since "thought-led are the things." The things "dhammas" are the matter-processes, and thoughts "sankhāras" the mental-force-processes. But the point for the Buddhist is that the "dhammas" are changeable and the "sankhāras" changeable. In this lies for him the spur always to new striving and working for the avoiding of the law of the changeable and transitory.

It is only through the haste, with which the play is going on that the suggestion of "I" and "Self," grows which always

bring, suffering. The haste with which the colour-top spins creates and shows the new, quite new experiment of the white colour. When the spinning of the top gets slower, then it is seen that the new reality "white" was an illusion, which was created in dependence on the colour-scale and the spinning of the top. When life's process, restrained by enlightenment, slows down, then one sees that the "I" "attā" is the great illusion of life's process, a reality as the "white" of the colour-top. And still it is an illusion in the same sense, as the "white," although arisen through life's process.

Anicca, dukkha, anattā, transitory, full of suffering, not-self—are the three words in which the Buddhist clothes the knowledge of life's process. The conclusion out of such knowledge is the striving to bring his life's path in accordance with the facts of the recognised, to be able to change the *grasping* into *leaving*. This is a work, which is not easy and not to be gained by everyone; since in force and matter lie the endless possibilities of life's fuel and life's food.

To be able to go such a way one must gain and keep a high state of morality.

(Concluded).

THE BRITISH BUDDHIST.

(*The organ of the British Maha Bodhi Society and the Buddhist Mission in England.*)

We thankfully acknowledge receipt of No. 7, Vol. 3 of the above journal. It is a pleasure to handle a periodical so well arranged with very useful articles. D. R. J. contributes an appreciation of the late Dr. C. A. Hewavitarne, which is easily the best written on the subject. Bhikkhu Silācāra's "Buddhism for the Beginner" gives a correct and authoritative account of the life and the teachings of the Master, in a manner particularly suited to the Western reader. "The well informed editorial comments make a special feature of the journal. The beautiful new cover design betrays a scheme for improvements which the management has under consideration. We congratulate the learned editors on the excellent get up of our English contemporary.

ETHICS

BY PANDIT SHEO NARAIN, LAHORE.

(Continued from last issue.)

ANOTHER ACCOUNT.

This Chinese philosopher was born in 479 B.C. and died 551 B.C. He engaged himself in archaeological, Musical and historical studies. In order to better the balance of his thoughts he paid visit to the Imperial Court, the keeper of the Archives was that Mystic Laotszi whose somewhat incomprehensible philosophy was then the religion of the better educated classes through out the Chinese state system; the vulgars mere mostly then, as they are now animists and nature worshippers. Laotszi's obscure exhortations were not found convincing. He set up his own school of thought, the essence of which was "how to get through life like a courteous gentleman". After many Vicissitude in life, he composed various books. He pleaded for truth, industry, justice, moderation and public duty. Vol: III Harmsworth Cyclo: P. 261.

(c) MENCIOUS. 372-288 B.C.

This moral teacher was a follower of Confucius. He taught the elements of practical conduct both public and private and shows many remarkable anticipations of present day ideals in social endeavour. VII Harmsworth Cyclo 216.

(f) GREEK PHILOSOPHERS.

From point of their years of births.

The following is the list of Greek philosophers who were the founders of different schools of Ethics. Their systems, to be briefly touched upon later, formed the basis of the various writers on Ethics in modern times. It will appear from the dates of births of each of the Greek philosophers

that their philosophies are not prior to the Indian Master (Buddh) B.C. 560.

Protagorus B. 480 B. C.

Socrates B. 468 B. C.

D. 399.

An-the-thenes B. 436 B. C.

Aristippus flourished after his master Socrates' death.

Plato B. 428 B. C.

Aristotle B. 384 B. C.

Epicurus B. 342 B. C.

Zeno B. 485 B. C.

It need hardly be stated that these must have propounded their system after maturity.

The following brief statement is prepared from Rodger's short history of Ethics :—

The Sophists :—Protagorus represents the positive and constructive Gorgias of Leontini. The negative and critical side of sophistic teaching, according to this school is that man is the measure of all things, that good is entirely subjective.

Socrates :—He wished to show that virtue and human well-being are subject to unvarying laws independent of the fluctuating choice of individuals.

The Cynics :—The founder of this school was Anthisthenes. He held that highest end was life according to virtue, that pain might be good as contributing to virtue and that pleasure sought as an end was an evil.

The Cyrenaics :—Founder was Aristippus. The Cyrenaics were the first Greek representatives of Hedonism, the doctrine that only pleasure is good. The system of Epicurus was a more refined expression of the same doctrine.

Plato :—Deals partly with individual good partly with social good and partly with the relations between the two. He elaborated what is justice and dealt with several

subjects in connection with state and its duties and obligations.

Aristotle:—Aristotle's conception of philosophy was fundamentally the same as Plato's but he saw that an increased knowledge of classified details was essential to the growth of Sciences and he therefore devoted separate works to Metaphysics, Ethics, politics, Physiology and many of the natural sciences. In his Ethics he defined good as "that at which all things aim" and the highest good or *the good* as that which is desired for its own sake.

Epicurus:—His philosophy was a refined and modified form of Cyrenaic Ethics combined with the Atomism of Democritus. This system like the Stoic found great favour with the Romans.

He regarded philosophy as the Scientific pursuit of well being; for him knowledge is only means not an end in itself.

Well being, the end of life consists in the enjoyments of pleasure and there is no other good. In proof of this he appeals to the principles:—

(a) That pleasure the primary and natural end at which all sentient beings aim and that pain is a universal object of aversion.

(b) That it is a matter of universal experience that we always use feeling as the standard by which to judge whether any thing is good or bad. But though all pleasures are intrinsically desirable, reason and memory inform us that they should not be pursued indiscriminately, since the enjoyment of some may be followed by pains that outweigh the pleasurable feeling. Thus the highest good is not the pleasure of the moment but the pleasure of the whole life. In this respect Epicurus differed from Cyrenaics. Pleasures are therefore to be measured not by their intensity alone, but also by their duration, stability and freedom from attendant and consequent pain.

Stoics :—Zeno was founder of this system. Seneca, Epictetus, Marcus Aurelius belonged to this School.

The Cardinal doctrine is expressed in the dictum that well being—the end of life, consists in conformity with Nature. By "Nature" is meant generally the necessary laws of the universe and in particular those laws which are manifested in man and his physical surroundings. This doctrine is regarded by the stoics as an application to mankind of the wider principle that every living thing has a primitive impulse towards self preservation and consciousness thereof, and that it follows its nature in giving practical expression to this impulse.

The following are chief features in Stoic Ethics.

- (1) Well being consists in acting rationally, or in accordance with the nature of man.
- (2) Rational action of morally virtuous actions are the same.
- (3) For the individual the result of rational action is self dependence and freedom which follow from controlling the emotions. Thus virtue, not pleasure is to be our guide. Hence also follows resignation, from the consciousness, that laws of nature are both reasonable and immutable.
- (4) From the social point of view there results an extension of the area of duties to all beings possessing Reason, that is to the whole humanity.

(g) CHRISTIAN ETHICS.

It is said that :—

"The distinctive features of Christian Ethics are unworldliness, benevolence, purity and humility. Ecy. B. p. 821. Vol. 9—11th edition.

I make some quotations from the words of Jesus which are called Sermon on the mount.

21. Ye have heard that it was said by them of old time, Thou shalt not kill ; and whosoever shall kill be in danger of judgment.

22. But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment ; and whosoever shall say to his brother, 'Raca', shall be in danger of the council ; but whosoever shall say 'Thou fool', shall be in danger of hell fire.

27. Ye have heard that it was said by them of old time, Thou shalt not commit adultery.

28. But I say unto you, Thou whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

29. And if thy right eye offend thee, pluck it out, and cast it from thee : for it is profitable for thee, that one of thy members should perish and not that thy whole body should be cast into hell.

30. And if thy right hand offend thee, cut it off and cast it from thee : for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell.

31. It hath been said, whosoever shall put away his wife, let him give her a writing divorcement.

32. But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery ; and whosoever shall marry her that is divorced committeth adultery.

33. Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine paths.

34. But I say unto you, swear not all neither by heaven ; for it is God's throne.

35. Nor by the earth ; for it is his foot stool ; neither by Jerusalem ; for it is the city of the great king.

36. Neither shalt thou swear by thy head, because thou canst not make one hair white of black.

38. Ye have heard that it has been said, An eye for an eye, and a tooth for a tooth.

39. But I say unto you that ye resist not evil ; but whosoever shall smite thee on thy right cheek, turn to him the other also.

40. And if any man will sue for thee at the law, and take away thy coat, let have thy cloak also.

43. Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy.

44. But I say unto you, Love your enemies, bless them that curse you and pray for them which despitefully use you, and prosecute you.

Take heed that ye do not your alms before men, to be seen of them otherwise ye have no reward of your father which is in heaven.

2. Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3. But when thou doest alms, let not thy left hand know what thy right hand doeth.

4. Let thine alms may be in the secret ; and thy Father which seeth secret himself shall reward thee openly.

11. If ye then, being evil, know how it give good gifts unto your children how much more shall your Father which is in Heaven give good things to them that ask him?

12. Therefore all things whatsoever ye would that men should do ye even so to them ; for this is the law.

Even so very good tree bringeth forth good fruit ; but a corrupt tree bringeth forth evil fruit.

21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my father which is in heaven.

22. Many will say to me in that day Lord, Lord have we not prophesied in thy name ? and in thy name have cast out devils ? And in thy name done many wonderful works ?

23. And then will I profess unto them, I never know you : depart from me, ye that work iniquity.

(h) MODERN AUTHORS.

In an article on 'Ethics in Encyclopaedia Britannica the writer has traced the whole history of Ethics from the Scriptural, aspect from Greek philosophers stand points and the views of modern writers. The field covered is vast I can not do better than give a couple of extracts. The space allowed to this paper prevents my detailing modern Schools of thought on Ethics which are not unanimous in the basic principles on which they try to found the fabric of Ethics. Had they been aware of Buddhistic Code of morality and the basis of it, it is not improbable that their views may have been considerably influenced thereby.

HUMANISM.

In the 17th century, however, the interest of this quasi-legal treatment of morality gradually faded ; and the ethical studies of educated minds were occupied with the attempt, renewed after so many centuries, to find an independent philosophical basis for the moral code. The renewal of this attempt was only indirectly due to the Reformation ; it is rather to be connected with the more extreme reaction from the mediaeval religion which was partly caused by, partly expressed in, that enthusiastice study of the remains of old pagan culture that spread from Italy over Europe in the 15th and 16th centuries. To this "humanism" the Reformation seemed at first more hostile than the Roman hierarchy ; indeed, the extent to which this latter had allowed itself to become paganized by the Renaissance was one of the points that especially roused the Reformers' indignation. Not the less important is the indirect stimulus given by the Reformation towards the development of a moral philosophy independent alike of Catholic and Protestant assumptions. The Encyclopædia Britannica, Vol : IX, Page 826.

SPENCER.

It was in Herbert Spencer, the triumph and "buccinator novitempor", that the advocates of evolutionary ethics found their protagonist. Spencer looked to ideas derived from the biological sciences to provide a solution of all the enigmas of morality, as of most other departments of life, and he conceived it "to be the business of moral science to deduce from the laws of life and conditions of existence what kinds of action necessarily tend to produce happiness and what kinds to produce unhappiness. Nor is his attempt to construct a scientific criterion out of data derived from the biological sciences productive of satisfactory results. He is hampered by a distinction between "absolute" and "relative" ethics definitely formulated in the last two chapters of *The Data of Ethics*. Absolute ethics would deal with such laws as would regulate the conduct of ideal man in an ideal society, i.e. a society where conduct has reached the stage of complete adjustment to the needs of social life. Relative ethics, on the other hand, is concerned only with such conduct as is advantageous for that society which has not yet reached the end of complete adaptation to its environment, i.e., which is at present imperfect. It is hardly necessary to say that Spencer does not tell us how to bring the two ethical systems into correlation. And the actual criteria of conduct derived from biological considerations are almost ludicrously inadequate. *The Encyclopædia Britannica*, Vol. IX. Page 841-842.

NIETZSCHE.

Perhaps the one European thinker who has carried evolutionary principles in ethics to their logical conclusion is Friedrich Nietzsche. Almost any system of morality or immorality might find some justification in Nietzsche's writings, which are extraordinarily chaotic and full of the wildest exaggerations. *The Encyclopædia Britannica*, Vol. IX. Page 842.

(i) ETHICS OF ISLAM.

A short account of the chief requirements of the Quran is given in XVII. 23-40 "Put not God with other Gods, or thou

wilt sit despised and forsaken. Thy Lord has decreed that ye shall not serve other than Him, and kindness to ones' parents, whether one or both of them reach old age with thee, and say not to them 'Fie', and do not grumble at them, but speak to them a generous speech. And lower to them the wing of humility out of compassion, and say, 'O Lord' I have compassion on them as they brought me up when I was little? Your Lord knows best what is in your souls if ye be righteous, and, verily. He is forgiving unto those who come back penitent.

"And give thy kinsman his due and the poor and the son of the road; and waste not wastefully, for the wasteful were ever the devil's brothers, and the devil is ever ungrateful to his Lord." But if thou dost turn away from them to seek after mercy from thy Lord, which thou hopest for, then speak to them an easy speech: "Make not thy hand fettered to thy neck, nor yet spread it out quite open, lest thou shouldst have to sit down blamed and straightened in means. Verily, thy Lord spreads out provision to whomsoever He will or He doles it out. Verily, he is ever well aware of and sees His servants.

"And slay not your children for fear of poverty he will provide for them; be ware? For to slay them is ever a great sin.

"And draw not near to fornication; verily, it is ever an abomination, and evil is the way thereof.

"And slay not the soul that God had forbidden you, except for just cause; for he who is slain unjustly we have given his next of kin authority; yet let him not exceed in slaying; verily, he is ever helped.

"And draw not near to the wealth of the orphan, save to improve it, until he reaches the age of puberty, and fulfil your compacts; verily a compact is ever enquired of.

"And give full measure when ye measure out, and weigh with a right balance, that is better and a fairer determination,

"And do not pursue that of which thou hast no knowledge ; verily, the hearing, the sight and the heart all of these shall be enquired of.

"And walk not on the earth proudly ; verily, thou canst not cleave ; the earth, and thou shalt not reach the mountains in height.

"And this is ever evil in the sight of your Lord and abhorred." Art: Mohammadan Religion, F. H. Palmer's translation. The Encyclopædia Britannica. Vol. XVII. Page 419.

(To be continued.)

OUR BUDDHA DAY NUMBER

PROFESSOR ROERICH writes :—

"With best feelings I received from you the Buddha Day number, permeated with such uplifting ideas."

"LIBERTY," Calcutta writes :—

The current number of the 'Maha Bodhi' has been consecrated to the memory of Lord Buddha and it gives us genuine pleasure to see that quite in the fitness of the occasion a galaxy of reputed scholars and 'Bhikkhus' of both East and West, have contributed to this issue, Bhikkhu Silacara's (Mr. J. F. McKechnie) "A King's Birthday," T. L. Vaswani's "The passing away of the Buddha," and Sir Hari Singh's "The Social Ethics of Buddhism" are some of the striking writings that deserve special mention.

Those who are anxious to procure a copy may apply at once. Only a few copies left.

Price As. 12/- postage extra.

HIMALAYA BOUDDHA

BY DHOJBIR TAMANG, KURSEONG.

The word "Buddhist" is a Western term for the followers of the GREAT BUDDHA. Buddhists are known in the East as "Bouddha"; the word "Bouddha" being the Sanskrit equivalent of the Eastern term "Buddhist".

Himalaya Bouddha comprises Buddhists of various sub-communities, namely, the Nepalese, the Tamangs, the Tibetans, the Sikkimese and the Lepchas. The majority of them dwell in the numerous sub-districts of Darjeeling. They have their local Buddhist shrines and associations.

The Himalayas as well as the Himalayan people are regarded in the Hindu and Buddhist scriptures, as it is there, that the ancient sages, as also the past Buddhas resorted for spiritual enlightenment. The majority of the Himalayan people profess "Buddha Dharma"; but beyond their hereditary tradition and some Buddhistic practices, they have almost lost their Buddhist Spirit and enlightenment.

Most of the Himalayan Buddhists are scattered in different parts of India especially in Bengal, Assam and Burma. They are mostly illiterate; and the growing illiteracy amongst them is due to the want of historical and Buddhistic knowledge. The organising power either for economic, educational or spiritual improvements apparently does not exist amongst them. It is a matter of extreme regret to mention here that the spirit of preaching has been almost lost in the Sangha.

The mystic psychology as propounded by the GREAT BUDDHA is little understood by the mass Buddhists. The spirit of brotherhood is said with their lips but not lived in their lives. People are suffering too much for want of Buddhist education. The missionaries of Christian and other faiths have been adopting every possible measure to preach their faiths amongst the illiterate Buddhists. People calling themselves

Buddhists generally know little more than a few formulæ of prayers etc.

Seeing this degenerated condition of Buddhism, some prominent Buddhists, both priests and upāsakas, are now awaked, and are taking very keen interest to promote literacy amongst the mass people. The urgent need of reviving the pure Buddhist spirit has been keenly felt by the Himalayan Buddhists. Within the last 10 or 12 years people have gradually come to consciousness. All the literate Buddhists are now very eager to understand the true way to a happy worldly life and to NIRVANA.

All Buddhist brethren of India and abroad may rejoice to learn that the Himalayan Buddhists have set up their own monasteries and Associations in almost all the places. Recently the Taming Buddhists have set up their own association under the presidentship of a prominent Buddhist, Sardar Bahadur S. W. Laden La, I.P.S., F.R.C.S., Honorary A. D. C. Another prominent Buddhist, Kumar T. N. Pulger has achieved a marvellous success in wielding all the young literate Buddhists into one strong body forming the Y. M. B. A., the first of its kind in India.

A prominent Nepalese Buddhist, Mr. D. A. Dharmacharyya has earned good merits by starting journals and periodicals in English, Nepalese as well as in Parvati which have opened the ever-closed eyes of the Buddhists to the degenerated situation in which they live.

Sardar Bahadur Jungbir Tamang, O.B.I., I.D.S.M., M.L.C., Subedar Major (Retd.) another prominent Tamang Buddhist of Sadiya (Assam) has been taking keen interest in improving the degenerated social and religious condition of the Tamangs.

It is also rejoicing to hear that Buddhist Societies have been established in Europe, America, Africa, Hawaii islands, etc.

In conclusion, it is hoped that all the learned Buddhist brethren of India and abroad will try to inaugurate new

schemes for the eradication of all the obstacles in the social, spiritual and national emancipation of India.

May the light of universal Love remove the darkness of hatred, ignorance and unwisdom from the hearts of the Buddhist masses.

*PINKAMA IN LONDON

In a simple room in the headquarters of the Buddhist Mission, London, a statue of the Buddha was placed on a table draped with a yellow covering. Small brass vases were arranged round the image. They held neat bunches of yellow flowers which harmonised with the bright yellow curtains that fell in ample folds over the windows of the room that looked out into a street of solitude. Lighted tapers shed their dim religious light round the room. They cast a soft glow on the marble image of the Blessed One as he lay there sitting with crossed legs and hands folded in the lap, meditating, the right hand touching the ground. At the foot of the table was a large brass bowl of yellow flowers—daffodils, which in the fields once tossed their heads in sprightly dance, now stood with bowed heads.

In this room, a large gathering of ladies and gentlemen of all creeds and classes assembled to do honour to the memory of the past workers for the cause of Buddhism in Europe. It was a Pinkama, to which members of the British Maha Bodhi Society had invited Buddhists and friends of Buddhism. His Serene Highness Prince Varnavaidya, Siamese Minister in London, was also present. Thus, on Sunday, the 10th instant, one of the most interesting and impressive ceremonies connected with Buddhism, took place at 41, Gloucester Road, Regent's Park in the presence of a large gathering of ladies and gentlemen and students from Ceylon and India. Three Bhikkhus led the gathering into the room.

* *Pinkama* is a Sinhalese word meaning meritorious deed.

Achariya P. Vajirañña Thera chanted the Five Precepts and addressed the gathering on the purpose of the meeting. They were assembled, he said, to express their grateful remembrance of those who had passed away from the Buddhist community. From the Buddhist point of view life was a transmigration from birth to birth according to the unalterable law of causation. Therefore, their friends and relatives who had departed from society had taken another form of life such as their Karma had given them. They may have an idea that their living friends and relatives would remember them kindly. Therefore, it was an important religious duty to do Pinkamas, meritorious deeds in honouring them. By so doing, they too were benefited. They received in return one of the thirty-eight Blessings which had been explained by the Buddha in one of his sermons. "There are two persons" said the Blessed One "rare in the world. The person who renders favours in return for favours received, and the person who is grateful for favours shown him, remembers gratefully favours received and returns them." The members of the Society had done a great and effective Pinkama that day, by giving alms to the Bhikkhus, by taking the Five Precepts by repeating the virtue of Buddha, Dhamma and Sangha, and meditating on Mettā.

The gathering then assembled in the sitting room, where Mr. A. H. Perkins addressed them on the significance of the ceremony.

Mr. Perkins said that Buddhism was not only a philosophy, but a practical religion, in which they were expected to humble themselves. They must get rid of pride. The effect of Buddhism in the East was well-known. In India and Ceylon, Buddhism had in a large measure contributed to make its people peaceful, compassionate and hospitable. If this philosophy was good for the East, it was also good for the West. The social evils of the West had reached a climax during the last hundred years when materialism was met on every hand and selfishness was rampant. It brought them to

war. The first precept of the Blessed One was the policy of non-killing. Civilization to-day offered no hope unless the teachings of the Buddha were accepted. His philosophy and religion were understood by thinkers all over the world. There was no finer example than to give up his life for the benefit of others. The Buddha taught that this was the best of virtues. Buddhism offered something which would appeal to the intellect and give a new outlook on life. It broke down social conflict and barriers of race. Buddha taught the brotherhood of humanity. When his teachings were assimilated in the West, the people of the West would move towards a social system based on love, co-operation and helpfulness. It was the only hope of the West.

His Serene Highness Prince Varnavaidya next addressed the gathering. He said he was glad to see such a large number of people present there that evening. He was gladder still to note that amongst them, there were ladies and gentlemen of different races, different nationalities and different creeds. It brought out one of the chief characteristics of Buddhism—its universality. People of other creeds could well attend Buddhist ceremonies. It was not incompatible, for instance, for Christians to adopt the teachings of the Buddha. There was a difference only in the emphasis. Christ laid emphasis on love, as when he says "Love thy neighbour as thyself." Buddha taught the lesson of love, but laid emphasis on Compassion. Christ certainly realised the value of compassion, but laid no emphasis on it.

Buddhism was the universal religion with universal appeal which laid emphasis on Compassion. Thus, Buddhist was more likely to satisfy the people and their requirements, than one which laid emphasis on Love. Compassion made for contentment and contentment for peace in a positive sense.

Buddhism had a chance in Europe, because Europe has reached a stage of political development when its people have a positive disgust for war and a positive will for peace. There was a very real feeling for peace to-day. He was well

acquainted with this fact as a diplomat. Such an atmosphere was eminently favourable to the spread of Buddhism. In the British people, there was a feeling of unsettlement. A solution was being sought for these problems. Discontentment led to war. But if one was content, there could be no war. The teachings of Buddha led to peace. The time had come, when Buddhism was likely to be well received by the British people. It would then promote peace internally and internationally. Peace, quiet and the brotherhood of man would then be inevitable.

Mr. Francis J. Payne next delivered an address on the workers for Buddhism. The Saint Augustine of Buddhism was Charles Henry Allan Bennett who went out to Burma as a teacher in one of the Buddhist Schools, founded by Mrs. Hla Oung, entered the order as Ananda Metteyya and founded the International Buddhist Society of Rangoon. His friend Dr. Ernst Rost came to London in 1907 and started a Buddhist Magazine and book store. Later Mrs. Hla Oung and her son arrived in England and the Buddhist Society of Great Britain was established. In the autumn, Mr. Bennett and his friends left for Burma and Mr. Payne was left to continue the good work. In 1920, Mr. Bennett came back to England and gave all the help he could to the movement. He died in 1923, and was buried according to Buddhist rites in Morden cemetery. The first President of the old Society was Professor Thomas William Rhys Davids.

Mr. Payne related how Professor Rhys Davids discovered the Pāli scriptures. In 1866 he entered the Ceylon Civil Service. As a Magistrate, Rhys Davids had to decide a dispute concerning the ownership of Temple lands. Both sides brought mysterious palm leaf manuscripts in support of their claims, and he asked permission to examine them. "Had they more? Yes, plenty." "And then," said Rhys Davids, "I discovered the marvellous Pāli scriptures, far exceeding the Christian, as profound as Plato, and certain to work a great change for good in European thought." On another occasion,

Rhys Davids was accused by his European brethren of following a crude superstition. Rhys Davids replied: "I have examined all the codes of the great teachers and none surpasses the Noble Eight-fold Path of the Buddha. I am content to shape my life upon it. You may call me what you please." Rhys Davids had published many works on Buddhism: The Hibbert Lectures on Buddhism; The American lectures on Buddhist Literature; Buddhist India; Early Buddhism; Buddhist Suttas; and Dialogues of the Buddha were some of the best known; excluding of course his translations from the Pāli.

Associated with Rhys Davids was Dr. Edmund James Mill, first President of the old Buddhist Society. He was a friend of Darwin, Tyndall and Huxley, and a leader of scientific opinion. He was a devout follower of the Buddha.

There was also Edwin Arnold, author of the *Light of Asia*. He was a school-master at Birmingham, Principal of the Sanskrit College of Poona, and Editor of the *Daily Telegraph*. Amongst the German workers were Professor Herman Allenberg a Pāli scholar and philosopher; Dr. Paul Dahlke; Walter Markgraf, Dr. Otto Ppeungst and Mr. Zimmermann. The secret of all their self-sacrifice was love of the Buddha, belief in his Truth, admiration of his example and a realisation that happiness is only found by walking in his Path.—*Ceylon Morning Leader*.

NEWS FROM THE BUDDHIST WORLD

BUDDHIST STUDENTS' UNION, COLOMBO

The inaugural meeting of the Buddhist Students' Union was held in the Olcott Memorial Hall. Mr. D. B. Jayatilaka presided.

The Chairman said that they had assembled for an important purpose, namely, to form a Buddhist Students' Union. It might be asked why they prepared to add one more union

to the already numerous associations, but he did not think that there was any one association which answered the specific purpose which the promoters of this meeting had in view. It might be said that there was no need to have a Buddhist Students' Union when there were such unions as the Young Men's Buddhist Association and others. But it should be remembered that these existing associations were for adults. So far as he knew there was no association which sought to work directly for the benefit of those who had not yet reached manhood or womanhood.

Between 16 and 20 years was the time that a person's character was really being formed and he thought there should be a certain amount of helpful guidance. The association that was proposed to be formed was intended to supply these needs.

BAI YAMUNABAI NAIR HOSPITAL, BOMBAY

H. E. Sir Fredrick Sykes, Governor of Bombay, laid the foundation stone of the extension of the Bai Yamunābāi, L. Nair Charitable Hospital on Tuesday evening before a large and representative gathering.

Mr. Venkatrao in requesting H. E. the Governor to lay the foundation stone of the Hospital Extension in the course of his speech, said the hospital owed its existence to the munificence of Dr. A. L. Nair of Messrs. N. Powell and Company. With a view to insuring the efficient and speedy realisation of the object of the charity, the sympathy and support of prominent medical men of the city were obtained and their active co-operation in the work of the hospital was secured. These men had, since its inception, managed the hospital with commendable zeal and enthusiasm and had rendered service throughout without remuneration.

The other institution with which the hospital was inseparably connected, continued Mr. Venkatrao, was the National Medical College. Since 1927 the hospital was being

managed by the Council of Management of this College through the Hospital Executive Committee.

The problem of finding accommodation to meet the increasing demand led the Committee to make one more call on Dr. Nair's unfailing benevolence and he agreed to bear the expenses of the extension estimated at Rs. 1,14,839 exclusive of equipment.

AROUND THE ISLANDS OF HAWAII

Honolulu—On January 16th the English speaking section were hosts at a Sukiyaki dinner given in honour of Bishop and Mrs. Imamura at the Ocean View, Waikiki. A most enjoyable evening was spent.

The annual meeting of the directors of the Y. M. B. A. was held on January 20th at 6 P.M. with a supper. After the business meeting and election of new directors, reports were read from various departments and discussions took place on the possible programme for the year 1929. Following this, a New Year's entertainment was given under the leadership of Mr. G. Kawahara who is regarded as master of ceremonies and chief fun maker.

The meeting of the new directors was held on January 5th at 6 P.M. The following officers were elected.

Chairman, Wilfred C. Tsukiyama ; Vice Chairman, Tokuji Onodera, Gensen Tatsutani, Heigo Fuchino ; Secretary Takao Yamauchi and Takito Yamaguma ; Treasurer, Tokuchi Tsuji ; Auditors, S. Kawahar and Shinichi Nekomoto.

Following the election and acceptance of office by elected officers Messrs. Tatsutani, Aoki and Yamaguma were chosen and appointed to work out a plan whereby a class in religion, may be opened at an early date. Messrs. Murata and Yamauchi were placed in charge of the social problems of the young people.

An interesting lecture was delivered in the Y. M. B. A. The Professor has spent most of his life in China educating Chinese students. Among his many pupils there were

many, who today, are playing a large part in the development of China as statesmen or warlords. Professor Nakashima is an earnest Buddhist worker and has many friends in both China and Japan. At one time he was the administrator to Yuen Sei Kai. The veteran professor has retired now from his strenuous work in China. He says that the Chinese rulers have outgrown him and he is no longer interested in their family scrap.

After leaving China the professor travelled all over the world and covered India, Persia, Turkey, Arabia, England and all European countries as well as South America and the United States. His lecture embraced social, political, religious and educational affairs as world subjects and was intensely interesting.

Boys' Department—Under the name of Junior Y. M. B. A. the boys' department has been re-organized and a new worker added to its staff. He is none other than Tadao Mizuno. New memberships are being solicited and meeting with considerable response.

Our Library—The library of the English speaking section is growing. Mr. Watumull of the East Indian Store on Fort Street, has generously donated a large number of books dealing with India and East Indian thought—*Dobo*.

NATAL BUDDHIST SOCIETY.

The 9th Annual General Meeting of the Natal Buddhist Society, was held at Durban Corporation Hall, on the 3rd February, 1929.

The officials evinced a very keen interest in the deliberations and elections—a sign which augurs well for the well-being of Buddhist Religion in the future.

In opening the meeting Mr. A. C. Periasamy the president first congratulated the society on the good work achieved by its members last season, particularly stressing on the fine work of the joint Secretaries and Treasurer.

Mr. A. Nathamuniar also spoke and congratulated the society and its members for its success.

With acceptance of the Annual Report and Balance Sheet, the meeting then proceeded with the election of Officers which resulted as follows :—

Patron—The Venerable Anagarika Dharmapala, the Buddhist Missionist of England, London.

Vice Patron—Messrs. A. Moothusamy of Amutikulu, Zululand, N. Thungimani, L. N. James, C. Rajugoupal (George). C. Perumall of P. M. Burg and Mrs. A. C. Periasamy.

Hon. Life Vice-President—Messrs. P. S. Subramoniar, R. S. Venkatas & A. C. Periasamy. *President*—Mr. A. C. Pariasamy. *Vice-President*—Messrs. A. Nathamuniar & A. Thumbiran. *Chairman*—Mr. M. Ramasamy. *Joint Hon. Secretaries*—Messrs. C. C. Swami & A. Doraisamy. *Hon. Treasurer*—Mr. T. M. Chinnasamy. *Hon. Correspondent*—Mr. P. Maduray. *Committee (General)*—Messrs. P. Marrie, M. Moothusamy ; K. Chinnappen, T. S. Chinnappen ; M. Doraisamy ; J. Lutchimiyah ; P. Maduray ; M. Kondiyah ; R. M. Kistan ; Mrs. A. Thumbiran ; Mrs. C. V. Chinnasamy ; Mrs. C. C. Swami ; Mrs. T. M. Chinnasamy and Mr. & Mrs. A. Suthee.

Ceremony Conductor—Mr. T. S. Chinnappen.

Musicians—Messrs. A. Suthee & N. Kunniappen.

Refreshment Committee—Messrs. A. C. Moonusamy, T. Moorugas ; M. Perumall ; A. S. Thavan ; M. Moorugan and C. Moonusamy.

Before the termination of the meeting the following resolution was put by Mr. R. S. Venkatas, and passed unanimously. "That this Annual General Meeting expresses its heartfelt wishes and congratulations to the newly appointed Agent General, Sir K. V. Reddi, Kt., B.A., B.L. as a successor to the retiring Agent General The Rt. Hon. V. S. Sastri, P. C." "That this Annual General Meeting, also prays that the newly appointed Agent General Sir K. V. Reddi, Kt., B.A., B.L. to be crowned with success in his burden of works in South Africa towards the Indian upliftment."

PROPAGATION OF BUDDHISM IN EUROPE

[We reproduce below certain extracts from a letter addressed to the Secretary, Maha-Bodhi Society by Mr. R. Lange of Locarno. The questions raised by our friend are such that they should be openly and unreservedly discussed to ensure success of the future activities of the Buddhists in Europe. We invite opinions on the subject.]

MR. R. LANGE writes:—I will now venture to put my standpoint before you and I should be extremely interested to hear your attitude towards it.

I find that the very few really competent European Pali scholars nearly without exception interpret Buddhism according to European modes of thinking, and according their personal prejudices. I find that the so-called European Buddhists proceed similarly.

As a consequence of this Buddhism does not find the sympathy it merits with the really best type of Europeans.

On the other hand I am convinced that if the best intellects of Europe understood what Buddhism is it would have great prospect of spreading in Europe.

It lies in Christianity to appeal to the masses and the *thence* spread generally. The appeal of Buddhism in the truest sense and above all is to the profound thinkers and *thence* it can spread generally. This difference lies in the very essence of the two religions. If true Buddhism is to gain ground firmly it must start from above. If Buddhism starts from *mediore* it will never realise itself and a mere caricature will be what its converts present. It is what we generally see in Europe.

To dabble a little in European philosophy and history and in modern science is not enough. An essay with the names of a dozen European philosophers flung about ostentatiously over a couple of pages makes a cultured European smile.

One can not attain great ends without great labour. If Buddhism is to have a profound affect on European thought it must be presented in such a manner as to appeal to the really good intellect of Europe; must be preached by Orientals, presented moreover, by really competent Orientals who know about European culture. Buddhism stand much too high to have profound success by Salvation Army methods.....

What I feel is needed to start with is that a centre be formed in Europe, where really competent Bhikkhus may pass several or many years of serious study and so prepare them-

selves for serious work of propaganda. Such years of study would also not be without advantage to themselves. The language of the country would also have to be acquired. I think that Germany might be a good centre. The Germans have understanding for the profounder aspect of religion and philosophy and sympathy therewith and they certainly are interested with the profounder aspect of Buddhism. This is not the case in England.

The whole matter seems to be a question of money. If Europeans spend immense sums on Christian missions in the East it would seem that Orientals might be disposed to spend something on a Buddhist mission in Europe. Certainly Europeans would naturally hardly be brought to take the first step.

MAHA BODHI SOCIETY OF CEYLON

A meeting of the Executive Committee of the Maha Bodhi Society was held on the 18th April at 5.15 p.m. at the Maha-Bodhi Mandira, Colombo. There were present the Anagarika Dharmapala in the chair, Mohandiram K. W. Y. Atukorale, Dr. D. B. Perera, Messrs. N. Hewavitarne, W. H. W. Perera, J. Moonasinghe, U. B. Dolapihille, S. Moonasinghe, P. Moonasinghe, Mudaliyar D. D. Weerasinghe, Messrs. Piyadasa Sirisena, W. W. Karunaratne, W. Pedrick and E. S. Jayasinghe, Assistant Hony. Secretary.

Before the proceedings began Mudaliyar D. D. Weerasingha referred to the very great and irreparable loss that the Maha-Bodhi Society sustained by the sad and untimely death of Dr. C. A. Hewavitarne, who had contributed so largely to the success of the activities of the Society in all directions, by his unsparing and unflagging zeal in its work. He proposed a vote of condolence which was passed, the gathering rising and with vivid feelings of overwhelming grief bowing reverently and silently. It was minuted and the Secretary was instructed to convey the vote of condolence to Mrs. Hewavitarne.

The election to the offices rendered vacant by the death of Dr. Hewavitarne then took place and resulted as follows:

Hony. General Secretary:—Mr. E. S. Jayasinghe.

General Manager of Maha-Bodhi Society's Schools:—Mr. Neil Hewavitarne.

Assistant General Manager of Schools:—Mr. S. Moonasinghe.
INCORPORATION OF SOCIETY

Letters received on the draft ordinance and rules under which the Society is proposed to be incorporated was read

and it was decided to refer matters arising from the letter for further consideration to the lawyers of the Society. A Sub-Committee, consisting of Messrs. Neil Hewavitarne, J. Moonesinghe, Mudaliyar D. D. Weerasingha, Mohandiram K. W. Y. Atukorale, and E. S. Jayasinghe as convener, was appointed to enlist the sympathy and consent of the prominent members of the Buddhist community to take office under the proposed constitution.

THE BUDDHIST MISSION IN ENGLAND

BRITISH MAHA BODHI SOCIETY

"Maha" and "bodhi" are two Indian words meaning "great" and "wisdom"; this is how Buddhist countries describe the Teaching of the Buddha. He was born about 2,500 years ago in Northern India, and taught a religion which is unsurpassed for purity and simplicity. He was not a god but a very wise human being, and saw how, in his time, true religion was drowned in a flood of theosophical theories and dogmas.

Casting these aside, he announced his great Truths—

All beings have suffering.

All suffering is produced by selfish desire.

All suffering can be destroyed by giving up that selfish desire.

And the Way is the Noble Eightfold Path of Right Views, Aims, Speech, Conduct, Business, Effort, Mindfulness and Meditation.

The Budha observed three main qualities in nature—Everything is transient; everything is subject to pain; everything is soulless. There is therefore one great virtue that we all should practise—Compassion. The law of causation rules, and they who sow kindness must reap joy without fail. All is transient—it must therefore fade away. All is subject to pain—we must inflict none. All is soulless—therefore deeds for self are useless.

Buddhism is a practical religion based upon what we can see and feel for ourselves. We are not asked to believe in Trinities, Miracles, Inspirations or Revelations, but to reverence the great Teacher, take him as our guide, and see how true his Teaching is.

Ceylon, the home of the Pāli Scriptures, the completest, simplest and most authentic records, has sent to England three of her preachers to teach this great Religion in its original

form, which is the *best suited to rational and critical British minds*. We invite all good people, irrespective of creed, to support this Society, because we have now a unique opportunity of hearing a real and genuine exposition of the Buddhism which the Buddha himself taught. English services are held every Sunday at 6 p.m. free. No one is asked to join the religion.

The Society is working hard to obtain at least 4,000 members—the annual subscription is 5/-, and, for 4/- additional, the monthly magazine will be sent post free. No harm can come to those who give a hearing to what is good.

PROCEEDINGS OF THE MAHA BODHI SOCIETY OF INDIA.

A meeting of the Maha Bodhi Society of India was held on Sunday the 5th May, 1929 at the Calcutta Headquarters when the following members were present. Mr. S. C. Mookerjee, Vice-President, Dr. D. R. Bhandarkar, Saugata Sugata Kanti, Messrs. Naidu and D. A. Dharmacharya and P. P. Siriwardene, the Hon. Secretary. Revs. U. Kondañña, U. Sobana and S. B. Okkata were present as visitors.

Mr. S. C. Mookerjee presided. After the minutes of the last meeting were read and confirmed the Secretary made a statement with regard to the various activities of the Society. He said that the Auditors' report is expected shortly and that an annual general meeting would be called to submit accounts and to elect office bearers. It was also mentioned that the Anagarika Dharmapala intends sending four young Sāmanerās to Shantiniketan to study English, Bengali and Hindi for the purpose of employing them for Indian missionary work. The Secretary had visited Bolpur and made arrangements for their stay in separate quarters. The London Buddhist Mission was doing good work and the Bhikkhus there were making very satisfactory progress.

At this stage Mr. Mookerjee left for some urgent business and Dr. Bhandarkar occupied the chair.

Rev. U. Kondañña was unanimously elected as the Resident Bhikkhu of the Sri Dharmarājika Caitya Vihara.

It was also unanimously passed that the annual membership fee be raised from Rs. 3/- to Rs. 5/-.

Then the meeting went into committee and discussed the Wesak programme. The Secretary was empowered to communicate with several prominent men with a view to invite

them to speak on the Buddha Day. It was also agreed that the celebrations be held on the 22nd and the following two days, the public meeting to be held on the 23rd under the chairmanship of Hon. Mr. Justice Mukherji, the President, M. B. S. It is gratifying to note that Dr. Bhandarkar paid up his subscription at the meeting itself. The Secretary hopes that other members would follow suit. With a vote of thanks to the Chair the meeting terminated.

By Order,

P. P. SIRIWARDENE,

Hon. Secretary, Maha Bodhi Society.

5 May 2472/1929.

NOTES AND NEWS

SIAMESE PRINCE VISITS CEYLON.

The Buddhist public of Ceylon had the honour of welcoming H. R. H. Prince Yugala of Siam, a brother of His Majesty the King of Siam, last month. The Prince visited Deepaduttamārāma Vihara in Colombo where a Service was held in his honour. We understand that several Bhikkhus are leaving Colombo for Siam to take part in the forthcoming Reform of the Sangha Conference, and that the Prince has already paid for the passages of some including the Ven. Jinawaravansa, the Incumbent of the Deepaduttamārāma. We are pleased to note that the very old relationship between Siam and Sinhala is kept alive by exchange of visits.

* * * *

A BETTER FORM OF OATH WANTED

Very rightly did Dr. W. H. Fernando, now in London, refused to take oath, in a London court of law, in the formal way practised there. As a Buddhist he could not naturally consent to be sworn on the Bible. If a man wants to tell the truth he could do so without oath or affirmation, but if he is influenced to give false evidence he will do so in spite of the biggest oath he is made to take. What we want to point out here is that the practice of swearing on the Bible, nay, on any sacred books of any religion is not at all a dignified affair, nor is it in keeping with the holiness of Scriptures. We know of conscientious Christians who refused to be sworn on the Bible. This practice ought to be abolished at once, and a simple form of affirmation, as it is done in Ceylon with reference to the Buddhists, be adopted by all countries.

THE BUDDHIST HOUSE IN GERMANY

We understand on good authority that the Buddhist House in Germany, founded by the late lamented Dr. Paul Dahlke, has not been sold as was generally regarded, and that it is still in the hands of the followers of the late German Upāsaka. It is also said that some portion of the garden attached to it is likely to be sold by the owner, thus diminishing the value of the House and its amenities. Now, here is an opportunity for those enthusiastic European Buddhists to gather strength and establish the Buddhist House on firmer foundation and make it the Continental Centre of Buddhism. We hope that Mr. Lange who is most interested in founding a centre will take up the matter in right earnest.

* * * *

THE LEAGUE OF NATIONS

We were always in doubt as to the usefulness of the League of Nations as a body tending to bring peace and harmony to the war-stricken world. We are rather confirmed in our opinion by the confession that Lord Lytton made with special reference to India. He said that India was not benefited as she ought to be by the League. We would go further and say that no Asiatic country is benefited to any appreciable extent. The affairs in China, Mexico and Afghanistan are examples that the League is only a European Group with self interest rather than the happiness of the world. The world is too wise to believe what the slavish title-hunters preach about the League. The delegates attend meetings and enjoy what beautiful Geneva offers; but the great powers are strengthening their armies and navies for the next war. The League enthusiasts fight shy of America which keeps off from the Geneva Show, but would very heroically propagate the League doctrine in India. Is it due to the illiteracy in India?

* * * *

CO-OPERATION AND CO-ORDINATION

Mr. Maung Tha Thun of Akyab in a letter to the Secretary of the Maha Bodhi Society writes:—

"Another suggestion I should like to make is co-operation and co-ordination with other workers in the same field in India, such as the Buddhist Societies at Madras, Bombay and other places. I notice that Dr. B. M. Barua and Mr. D. A. Dharmācārya are publishing a quarterly journal and I believe that the Buddha Society of Bombay is also contemplating

publication of a journal of their own. In my humble opinion there is no need at present for three journals, having regard to the fewness of professed Buddhists amongst the Indians. It would be a very good thing if you can persuade Dr. Barua and the Buddhist Society of Bombay to join with you in improving and popularising the *Maha Bodhi* Journal. If your journal is patronised by all the Buddhist Societies in India its circulation would increase, and if necessary, you can make it fortnightly. With your wider circulation you would be able to distribute free copies more than at present."

We thank our friend for his good advice, and would like to tell him that the same view was expressed by us when the new journal was started. Our Journal has no sect to uphold, no special interest to safeguard. The *Maha Bodhi* is open to all the Buddhists in the world. We shall be only too glad and happy to co-operate with any Buddhist Society with a view to make the *Maha Bodhi* a more powerful and useful journal.

* * * *

THE NAIR CHARITABLE HOSPITAL IN BOMBAY

We publish elsewhere an extract from a speech made at the ceremony of laying the foundation for another block to the Hospital which is growing enormously in its usefulness to the Bombay people. It will be remembered that the Nair Hospital and the National Medical College attached to it were founded on a Buddha Day by our esteemed friend and co-worker Dr. A. L. Nair, the President of the Bombay Buddhist Society. This great institution deserves the unstinted support of all those who are interested in humanitarian work. We wish it a brilliant future.

* * * *

THE DILEMMA

The Brahmin president of an important Hindu Sabha recently held in Calcutta was so intolerant that he left the Sabha when a resolution to the effect that all the Hindus should be declared Brahmins was brought forward. At the same Sabha a veteran member of the Brahma Samaj formulated the new syllogism:

Buddhism is another aspect of Hinduism.

Buddhism is a missionary religion seeking converts.

Therefore Hinduism is also a missionary religion seeking converts.

Our aim is not to see if the syllogism is in proper logical form. We only point out the dilemma into which our friends have fallen. The Brahmin Pandit would say that Buddha was an *avatar* of Vishnu (an idea so repugnant to the Buddhists), but would not advocate a great principle preached and practised by that *Avatar*. The advanced Brahmo would make out a case that Hinduism is a missionary religion on the strength of Buddhism, yet would call the Buddha a *nastik* because He did not accept the fatherhood of a god or the soul theory. Is it not necessary to clarify our minds and ideas?

* * * *

"THE YOUNG EAST" AND "THE BUDDHIST"

We regret to find that our Japanese contemporary is going through a crisis not unusual in the field of journalism. It seems rather strange that a rich and powerful country like Japan is unable to finance a useful journal of modest size. It would be a pity if the energetic editor of the "*Young East*" is compelled to discontinue it for want of funds. Japan is famous for her self-sacrificing men and women in the cause of noble work. The aims and objects of the "*Young East*" are certainly noble ones, and we sincerely hope that our Japanese brothers would at once respond to the call and help the mission that this journal is meant to perform. It sounds equally strange that the "*Buddhist*", our Colombo contemporary has suspended publication for want of men to do its editorial work. It is the organ of the Y. M. B. A. which counts many educated Buddhists as members, who are competent to carry it on till the editor is relieved of his very arduous work he is now engaged in. Yet, no one seems to have come forward and offered his services. This is not in keeping with the spirit of the Ceylon youth. We trust that arrangements will be made to issue the journal regularly. "*The Buddhist*" is the only surviving English monthly that Ceylon can boast of.

* * * *

DALADA MALIGAWA (TOOTH RELIC TEMPLE), KANDY

We are glad to announce that a party of delegates from the Ceylon Maha Bodhi Society, acting on behalf of the Ven. Anagarika Dharmapala, presented a purse of Rs. 5,000 being donations from the Anagarika and Mrs. Mary Foster, to the Diyawadana Nilame to be utilised for the purpose of rebuilding the famous Tooth Relic Temple at Kandy. A further sum of about Rs. 600/-, collected by the weekly paper "*Sinhala*

Bauddhaya" the organ of the Ceylon Maha Bodhi Society, was also handed over to him. The new home of the Tooth Relic will be one of the finest buildings in the world, and it is estimated to accommodate about 15,000 people on its floor area. The work is going on apace, and the massive granite pillars are now being dressed by the Sinhalese artists. The whole Buddhist world should support the building fund.

* * * *

THE ANAGARIKA RELIEF FUND, CEYLON

The Waste Land Ordinance of Ceylon, once described as "Highway Robbery", has been the curse of the agricultural population of Ceylon for the last 30 years or so. It has done great harm to the growth of agriculture and the health of the peasants who are precluded from using waste lands for sowing fine grains as they used to do. The famine-stricken conditions of the inhabitants of the Anuradhapura area attracted the attention of the Anagarika Dharmapala who at once sent Rs. 3000/- to the Ceylon Government to render aid to the helpless peasants. The Government has gratefully acknowledged the gift which has been made a permanent relief fund. We understand that very appreciative relief is being given with the help of this Fund. Mr. H. R. Freeman the representative of this district has made the following entry in his diary". On 7th March, in Council, had challenged official denial, that imprisoned cultivators were foodless, as disingenuous. What now?"

* * * *

AIR MAIL HELPS MAHA BODHI

The inauguration of Air Mail Service between England and India last April is an event which is of utmost importance to international institutions such as the *Maha Bodhi Society*. Its Secretary took the first opportunity of sending greetings to British M. B. S. by the first Air Mail which left Karachi in April. Arrangements will be made to get news of activities in European Buddhist centres by air. We congratulate the British Government for its successful inauguration of Air Mail which makes closer co-operation possible.

* * * *

VEN. ANAGARIKA DHARMAPALA.

We are glad to announce that the Anagarika who took ill again suddenly is much better now. We earnestly wish him speedy recovery.

LORD IRWIN'S APPEAL.

Lord Irwin, Viceroy of India, has made an appeal for an All-India Fund in commemoration of the recovery of His Britanic Majesty, to be utilized for alleviation or prevention of sickness and disease in India. We sincerely hope that this noble project would be liberally supported.

BOOK REVIEW

BODHI DHARMA*

The author has drunk deep of the ambrosia of the message of Lord Buddha. His neat little book contains an interesting introduction and seven chapters covering 85 pages. He has nicely explained, in a style which is his own, what Buddhism means and in what does the greatness of the Buddha consists. "Bodhidharma" affords pleasant reading without the jarring of abstruse reasoning, for he has tasted the innermost spirit of the great faith. Out of a Kingdom of Silence did the Buddha bring his message. Therefore has it a value for modern civilization smitten with war-fever, and the doctrine of the Blessed One is for the healing of the nations.

BINOY.

* By T. L. Vaswani, published by Ganesh and Co., Price, As. 12.

THE BUDDHIST ANNUAL

OF CEYLON

For 1929

Apply at once to avoid disappointment.

Price Rs. 1/8. By V. P. P. Rs. 1/14.

MAHA BODHI BOOK AGENCY

4A, COLLEGE SQUARE,

CALCUTTA.

TO COMPLETE
Mulagandhakuti Vihara Building
AN URGENT APPEAL

We have reached a critical period in the history of this new Vihara which is under construction. When the balance is exhausted after payment for the work done we will be compelled

TO SUSPEND BUILDING OPERATIONS.

It is the desire of the Maha Bodhi Society to complete the Vihara without any suspension because it would involve fresh expenditure on the resumption of work. Besides, delay in completing the Vihara will be a great hindrance to the future programme of the Society. We require at least Rs. 40,000/- to carry on the work.

I make a final appeal from my sick bed to all the Buddhists and sympathisers to contribute liberally to the Vihara Fund and thus help to make it a place of worship within this year.

Cheques and money orders may be sent to the Treasurer, Maha Bodhi Society, 4A College Square, Calcutta or Hong Kong Bank, Calcutta, or the Imperial Bank, Benares.

ANAGARIKA DHARMAPALA,
General Secretary, M. B. S.



Mrs. N. D. S. SILVA of Colombo who donated
Rs. 1,000/- towards The Sarnath Vihara
Building Fund.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरय भिक्षुवै चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्याय
हिताय सुखाय देवमनुस्मानं । देसेय भिक्षुवै चरय' चादि कल्लाय' मज्झे कल्लाय'
परियोसान कल्लाय' सायं सन्ध्यायनं केवलपरिपुष' परिमुहं ब्रह्मचरियं पकासेय ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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JULY,

B. E. 2473

C. E. 1929

[No. 7

THE SUN

By J. F. MACKECHNIE, ENGLAND.

At this season of greening grasses and budding trees and opening Spring flowers, the thoughts of men naturally turn to the cause of all these cheering things, to the sun that is mounting higher and higher every day in his daily race through the heavens. They think how it is his strength that is sending the sap upward through the trees and bursting out in the green fire of their sprouting leaves, his power that is heaving the whole earth with the new birth of another year's food for man and beast. And just as he is doing now, so he has always done unfailingly year after year, and always will do. Always he has poured his strength out, and it comes to us men in a myriad useful forms, as heat, and light, and power to drive our machines, to say nothing of the unseen outpourings from his mighty orb that make and keep us well while we lay our-

selves open to receive them, allow them to play upon our physical forms.

All this the physical sun in our physical heavens does for us, and it is little wonder that knowing what they owe to it, some men have made of the sun a god, and worshipped it with humble adoration.

But the physical world is not the only world we men inhabit. We are not bodies only ; we are minds. And as for the health and maintenance of our bodies there is needed the sun and all its life-giving rays of so many kinds, so for the health and maintenance of our minds there is needed another sun, another source of power and strength to support our minds, and feed them with rays of life-giving energy. And there is such a sun ; and the name of that sun is the Buddha, the sun of the mental and spiritual world. It is by his shining that all that is bright and beautiful in the mental and spiritual world of mankind springs up and expands and brings forth nourishing fruit, in the same way that the refreshing fruits of the physical world come forth under the influence of its lord the physical sun. For the Buddha is indeed lord of the spiritual world. All that is good in man's mind and heart has its ultimate origin in the radiation that streams forth from that source of spiritual energy.

What are the religions of the world, each and all of them, but men's attempts to seize and capture and put in a fixed form some part or other of the teaching of the Enlightened One? He says to men in his wisdom, the wisdom of many lifetimes of experience : Do not kill, and in every religion of any consequence on the earth, that injunction is repeated, even if, in some of them, it is robbed of half and more than half its power, and made to apply only to the killing of human beings, not of all beings. He says : Do not take what has not been given ; and again every religion worthy the name repeats his injunction against theft. He says : Be not guilty of unlawful sexual acts ; and all religions of repute echo his injunction to abstain from adultery. He enjoins men to speak truthfully

and kindly and thoughtfully ; and every other religious teacher of any importance repeats the injunction to observe truth in speech. Finally, he advises men to abstain from taking into their mouths that which is liable to steal away their brains. He counsels them to avoid the taking of drinks and drugs that deprive them of the right use of their minds, the one instrument they have that it is of the utmost importance to keep sharp and clear, so that by its means they may cut their way through the thick jungle of ignorance and win their way to knowledge, to understanding. And by some religious teachers, unfortunately not by all that have left their mark upon men's minds, that teaching against the use of alcoholic liquors has been repeated to the great benefit of the peoples who have listened to such teachers and obeyed them. The great peoples of Arabia and Africa who have come under the sway of Islam, have avoided many of the evils that have fallen upon those who have followed the Syrian Teacher through the absence of such an injunction from the latter teacher's instructions to his followers. In ancient India also, the home of the Buddha's forefathers, that injunction and obedience thereto, has saved its inhabitants from many of the evils that have befallen Europe from indulgence in mind-destroying liquors. So has this sun of the spiritual world, the Buddha, with his shining Sila, his shining rules of Right Conduct, led the world in ways of right behaviour, whether it acknowledges the source whence these rules have come or not.

Not less are the other features of the later religions of the world, only parts of the teaching that originated with the Buddha. When one of another religion exalts the power of faith to save mankind, he is only repeating what the Buddha said when he told an enquirer that those who came to him with faith and love were assured of attainment of the heaven-world. And when one authority in the religion of the western world writes to some of his converts : "Add to your faith, knowledge," he is only repeating on an isolated occasion what a follower of the Buddha is told all the time, namely, to get

understanding, right knowledge and comprehension of things. Yet these two things, faith and attainment of heaven-worlds, are only parts of the Buddha's teaching; they are not the whole of it. They are merely a small segment of the full, complete circle of the mightiest teacher the world has ever known, in the span and comprehensiveness of his teaching, and the depths to which it dives into the very foundations of the world and of man. For beyond the mere attainment of heaven, of any heaven, high or low (for there are more heaven-states that the solitary one that is all that is mentioned in some religions), there is a state beyond all change or possibility of change, which the Buddha teaches, and, still more important, teaches the way to reach, which makes the attainment of any heaven, a paltry affair hardly worth striving for save as a sort of rest by the way, in the arduous journey towards the so much higher and worthier goal. This is the last, the ultimate fruit of all that the sun of the Buddha ripens and brings forth for the refreshment of men. Praise to the sun that has brought forth this so splendid fruit for men, the leaving behind for ever all lives and all deaths, all heavens and all hells, all mundane states whatever! Praise to that spiritual sun, the one life-giver of the spiritual world, the Buddha!

THE ANATHPINDAKAS AND VISHAKHAS OF BUDDHISM

BY SHIVA CHARAN LAL, LUCKNOW.

(*President, First All-India Buddhist Conference*)

The object of these few paragraphs is to give a glimpse into some of the individual Buddhist philanthropies and charities in ancient India, to quote the Lord's views on the matter of private and public charity and to appeal to modern Anâthpindakas and Vishâkhâs to bring their benefactions in a line with scriptural injunctions and modern needs. Buddhist charities stand unrivalled in their scope and intensity of feel-

ing ; and although modern Christendom has given a beneficent direction to its sundry charities they cannot paragon the charities of Buddhist monarchs like Bimbisâra and Asoka who dedicated a moiety of the revenues of their vast kingdoms and empires for the amelioration of man, bird and beast, not only in their own territories but also of their independent neighbours—witness the Dharma Lipis (inscriptions) of Asoka on numerous rocks, pillars and caves in and outside the confines of India.

Anâthpindaka of Shrâvasti took it into his head to buy the garden of the crown prince of that kingdom with its green groves, fragrant flowers and sparkling streams and to present that Vihara "for the use of the brotherhood throughout the world." Mark the words "brotherhood throughout the world" (I am quoting from Paul Carus). The prince was not at all inclined to sell his beautiful garden, but being pressed by Anâthpindaka, the support of the orphan and the destitute, to mention a price the prince uttered a fabulous price calculated to frighten even a millionaire out of his wits. "If you can cover it with gold, then, and for no other price," said the prince, "shall you have it." Anâthpindaka was overjoyed and prepared to bring his gold and spread it, but the prince said, "Spare yourself the trouble, I will not sell it." Anâthpindaka was stunned, but insisted, as only foiled desperation can insist and repaired to the magistrate, as the bargain had been struck. "Anâthpindaka versus the crown prince" became the talk of the town and the prince realising that he was fighting a losing battle and that after all the garden was going to be given to charity and was not to be utilised by the buyer for his personal pleasure agreed to sell it. Nay, the prince went a step further, and on hearing that the noble name of the Blessed One was to be associated with it, he offered to accept only half the price, saying that the land would be presented to the Buddha by Anâthpindaka and the trees by himself! Lord Buddha was invited to accept the gift, He came and His path was strewn with flowers, on the

approaches of Shravasti. The Blessed One accepted the gift in the following words: "May the offering promote the Kingdom of Righteousness and be a permanent *blessing to mankind* in general and especially *also to the giver*."

Vishâkhâ, a wealthy lady of Shrâvasti who had many children and grand children approached the Blessed One, when He was staying there, and tendered an invitation for a meal. The Lord accepted and when the meal was finished, Vishâkhâ respectfully said: "Eight are the boons, Lord, which I beg of the Blessed One." "The Tathâgatas grant no boons unless they know what they are" was the Lord's reply. The old lady narrated the "boons," "Impure, Lord, is nakedness and revolting," said she, "I desire to provide the Sangha my life long with special garments." The second prayer was: "I desire to provide the Sangha my life long with food for incoming Bhikshus." The third request said: "Lord, an outgoing Bhikshu while seeking about for alms, may be left behind, or may arrive too late at the place whither he desires to go and will set out on the road in weariness" (meaning to provide food for the outgoing Bhikshus). Fourthly, "Lord, if a sick Bhikshu does not obtain suitable food, his sickness may increase upon him and he may die." Fifthly, "Lord, a Bhikshu who is waiting upon the sick will lose his opportunity of going out to seek food for himself." Sixthly, "Lord, if a sick Bhikshu does not obtain suitable medicines, his sickness may increase upon him and he may die." Seventhly, "I desire to provide the Sangha my life long with a constant supply of rice-milk." Finally, "Lord, the Bhikshunis are in the habit of bathing in the river Achirâvati naked. Impure, Lord! is nakedness for a woman, disgusting and revolting." The promised gifts in raiment, food and medicine were accepted by the Blessed One in the following words:—"Whatever donation a woman upright in life may bestow in *gladness of heart* and *without stint*, her gift is heavenly, *destructive of sorrow* and *productive of bliss*."

Examples can be multiplied to show how and what the

people used to give in charity, in ancient India, and in the fullness of their hearts, but perhaps these two representative examples will suffice. Now let us hear the Blessed One a little more in detail, on the question of charity ; the following have been extracted from His Sermon delivered at Rajgiri.

"The charitable man is loved by all ; his friendship is prized highly, in death his heart is at rest and full of joy, for he suffers not from repentance ; he receives the opening flower of his reward and the fruit that ripens from it."

"Hard it is to understand : By giving away our food we get more strength, by bestowing clothing on others we gain more beauty ; by founding abodes of purity and truth, we acquire great treasures."

"There is a proper time and a proper mode in charity ; just as the vigorous warrior goes to battle, so is the man who is able to give."

"Loving and compassionate he gives with reverence and banishes all hatred, envy and anger."

"The charitable man has found the path of Salvation."

"The Immortal can be reached only by continuous acts of kindness, and perfection is accomplished by compassion and charity."

Let us also hear the Blessed One in another Sermon which He preached to Anâthpindaka when the latter expressed a desire to renounce his princely wealth and enter the Sangha as a Bhikshu. The giver, the gift and the recipient have all to be considered together, to appraise a charity at its proper value.

"I say unto thee, remain in thy station of life and apply thyself with diligence to thy enterprises. It is not life and wealth and power that enslave man, but *the cleaving* to life and wealth and power."

"*The Bhikshu who retires from the world in order to lead a life of leisure will have no gain. For a life of indolence and lack of energy is to be despised.*

"The Dharma of the Tathâgata does not require a man

to go into homelessness or to resign the world, unless he feels called upon to do so."

"And whatever men do, whether they remain in the world as artisans, merchants and officers of the king or retire from the world and devote themselves to a life of religious meditation let them put their whole heart into their task, let them be diligent and energetic, and if they are like the lotus, which although it grows in the water, yet remains untouched by the water, if they struggle in life without cherishing envy or hatred, if they live in the world not a life of self but a life of truth, then surely, joy, peace and bliss will dwell in their minds."

Now, there is no dearth of charity in the Buddhist world even today, but the question to be asked is whether most of what is stalking in the name of charity at the present day is charity in the sense in which our Lord, the Buddha intended it to be. I had ventured to say in my presidential address at the All-India Buddhist Conference, held in December last that it was not, and I emphatically, but respectfully, beg to repeat that statement. I hope I will not be misunderstood. I am a Buddhist myself, and am going as such in the census of my province for the last thirty years. I have also several friends among the Bhikshus and have great regard for some of their other good qualities, but they have neither the qualifications nor the inclination to be the propagandists of Dhamma and therefore these young able-bodied monks can hardly be the proper recipients of private or public charity.

With the revival of Buddhism a number of pagodās vihāras and temples are raising their heads again, and even in the so-called non-Buddhistic countries. I have some experience of this fresh revival in my own country and what I find is that in a majority of cases these newly-built edifices have been captured by one or more monks to suit his or their own ends. And what are these "ends"? Nothing more and nothing less than that a set of idlers may be raised on a pedes-

tal before whom the Upasakas and the Upasikas may bend their knees and rub their foreheads and be fleeced by these living objects of worship. These tin-gods of religion at least many of them, to the best of my knowledge, smoke and drink nicotine and tanine and some other intoxicants, in all forms and shapes, designed by modern civilisation and even indulge in fish and meat, if nothing worse in the premises of temples themselves. I am not here concerned whether the first Sila prohibits the eating of meat or not, but certainly when one is in Rome one must do as the Romans do. This is how the Panca Sila (Pansil) is observed by them in daily practice and this is how they preach it to their victims! I have to say with the greatest shame and regret that the alleged murder of a Buddhist monk by two other Bhikshus at Lucknow has upset the two years hard work of the local Buddhist association. I have to speak with restraint as the case is *sub-judice*.

There is a host of pilgrims, men, women and children who visit this country every year to pay their homage to the ancient relics of Lord Buddha and Buddhism; each of these parties of pilgrims is captured by one or more of these self-seeking Bhikshus who divert into their long pockets the charity that should go to the Buddhist Viharas and organisations. The result is that individual Bhikshus are prospering, while Buddhist associations and Viharas are starving. This is further evidenced by the fact that the Bhikshus who till some years ago, used to go in search of their food have ceased to do so at least in my province. They certainly need not strain themselves for their meals, when they get enough for their luxuries including the best Havanas, silk garments, velvettèd sandals, gold-framed glasses, cinema shows etc. And what is the work they do in return for all this public expenditure on their persons? Let some Bhikhus or their apologists answer. I write subject to correction—to rectify and not to find loop-holes.

The number of idlers in the Sangha is terribly increasing. I am told they can be counted by the thousand in Asiatic

Buddhist countries. It is certainly time that the Buddhist world cried a halt to its further swelling. We know and know it with the utmost pain that the Royal benefactions of Asoka and of some other Buddhist monarchs and princes and rich householders whatever good they did in other directions—and they did much good, it is admitted—certainly pampered the idlers in the Buddhist Sangha, and the latter proved to be the grave of fifteen centuries of hard, earnest, work in the cause of Dharma in India. Shall we repeat or perpetuate that fatal mistake?

We certainly want Bhikhus, of the type who, in the words of Lord Buddha, "put their whole heart into the task." Who would not honour a Sariputta, a Moggalyana or an Anagârîka Dharmapala in any country or clime? The world is in sore need of earnest Bhikshus, but there are *Bhikshus* and Bhikshus.

Most of the Bhikshus who come to us from Buddhist countries are generally men of straw. They are neither well-read nor care to pick up the language of the people, among whom they move and have their being. I know of few cases in which my brethren of the yellow robe speak English and Hindustani fairly well, but they are easy-going and sadly lack the necessary spirit and zeal, and nothing can move them.

We have to reclaim much lost ground in India and want men of mettle who can carry the torch of Light from village to village and town to town, with a smile on their faces, in the midst of all troubles and hardships. No expense or honour will be too great for them. Will any noble mother's sons come forward and shoulder the burden? It is the work of Dhamma and must appeal for its very magnitude to at least some valiant souls in the vast Buddhist world.

There is a new Buddhist University being built at Sârnâth; Rest Houses are still needed in several places of Buddhist pilgrimage; Physical Suffering and Ignorance call aloud for redress—Men and Money are wanted—Shall they come?

"Charity bestowed upon those who are worthy of it is

like good seeds sown on a good soil that yields an abundance of fruits. But alms given to those who are yet under the tyrannical yoke of the passions are like a seed deposited in a bad soil. The passions of the receiver of the alms choke, as it were, the growth of merits." The Buddha's Sermon to Vishâkha.

THE EFFUSIONS OF AN EVANGELIST

By S. HALDAR.

ONE of the most astonishing facts in the world's history is the extreme meagreness of particulars concerning the life of Jesus as compared with the lives of many eminent men who flourished during or before his time. This must strike a thoughtful man as rather remarkable in view of the idea that God Almighty specially designed to rescue mankind from the dire consequences of Adam's sin by giving them an opportunity of saving their souls by faith in the person of Jesus Christ as their Redeemer. As a matter of fact we know far less about the life of God's only begotten Son than we know of the Buddha who was (according to Christians) only a false prophet, born more than five centuries before him. Although Palestine was a Roman province and although there were at the time many writers of official records, historians and scribes, it is surprising that the few writers of synthetic biographies of Jesus are altogether unreliable as regards matters of historical fact. About the Gospels Mr. F. J. Gould has said: "A crowd of more or less inventive souls—some of them (like Luke) as bright and ingenious as H. G. Wells, other fifth-rate—composed gospels, of which four were afterwards selected, in a prize-essay manner, as Canonical." This motley crowd had prepared no contemporary record of the life and teachings of Jesus.

But the paucity of authentic contemporary records has been compensated for by mountain-heaps of modern Christian literature and as by-products pious evangelists have brought

out Christian editions of non-Christian religious books as part of their magnificent propaganda. The Oxford University Press has been publishing, under the editorship of the Rev. J. N. Farquhar, a redoubtable missionary, a series of non-Christian sacred books the express purpose of which he thus naively describes: The writers of this series seek to set each form of Indian Religion by the side of Christianity in such a way that the relationship may stand out clear. Jesus Christ has become to them the light of their seeing." A writer starting with such fixed prepossessions is no more fit fairly to represent the teachings of another religion than an elephant is fit to dance on a rope.

A typical missionary, the Rev. W. A. Hobson, has chosen to enlighten the readers of the *Calcutta Statesman*, a faithful missionary ally, on Buddha. It is a sort of by-play which zealous evangelists often include in their programme. The Rev. gentleman has not missed the opportunity of saying many queer things about the founder of a religion to which more than a third of mankind owns allegiance. He says, for instance, that Buddha's philosophy of life appeals best to the yellow races. Missionaries in India and Ceylon have good reason to hate Buddhism. As Major Evans Bell has said in "The Task of To-day" (London, 1852): "The greatest difficulty experienced by the Christian missionaries in Ceylon is from the exalted morals which form the articles of belief of the Buddhists." In India, although the Hindus do not profess Buddhism, they regard its founder as one of their own religious teachers and the sublime teaching of the Buddha is deeply impressed upon modern Brahmanism, and as Sir Edwin Arnold has observed, the most characteristic habits and convictions of the Hindus are the result of the benign influence of Buddha's precepts. In the course of many centuries numerous fantastic accounts have spread round the life-story of the Buddha and extravagances have come to disfigure the record and practice of Buddhism in different countries, so that it is a facile task for enemies to make capital of them. Thus it is possible to distort

the incident, one of the noblest in the history of any religion, concerning the wealthy courtesan whose whole course of life was revolutionised under the benign influence of the Saviour of the Fallen. Even Mary Magdalene of the Gospels did not show the effects of reformation in so striking a manner. The current beliefs regarding the Tooth Relic at Kandy are made much of although they are merely on a par with those connected with the supposed relics of the Holy Cross, the Divine Mother's milk and the relics of the Saints which were widely prevalent in the past in Europe and which are still prevalent in the Catholic world. Missionaries attempt to discredit Buddhism by misrepresenting the circumstances under which the Tathagata passed away*

It is idle to conceal the fact that the teachings of Buddha, which are based upon man's higher reason, are at the present day making a strong appeal to the better mind of Europe and America. The apogee of modern thought was not only reached but surpassed more than five hundred years before the birth of Christ, by the Buddha, who said: "Do not believe anything I may tell you because I tell it. Believe it only because your own unbiassed judgment tells you it is true." A learned Christian gentleman, Professor Samuel Lucas Joshi, who holds the chair of comparative religion at Darmouth, United States, has recently stated in the *New York Evening Post*: "The Christian view that you must secure your salvation by placing your faith in the merits of the crucifixion is suggestive of mental indolence and lacks the dynamic moral energy of Buddhism, which tells every man to work out his own salvation." Again: "The Buddhist view that every man must exercise his free will and become the master of his own faith under the law of Karma is to me the most sensible idea of salvation ever known." As an illustration of the attitude of many highly intellectual men of the West—men who cannot be brushed aside as yellow men or as Mongolians—towards the cardinal

* See "The cross in the crucible," p. 151.

principles of their own ancestral religion let us refer to the opinion expressed recently, in the columns of the *Sunday Chronicle*, by Dr. Harry Elmer Barnes, Professor of Historical Sociology at Smith College in New York: "Biblical criticism, the history of religion and cultural history have revealed the fact that we can in no direct and literal sense look upon the Bible, or any existing holy book, as embodying the revealed will of God." Cardinal Newman, as a Catholic, said: "To be deep in history is to cease to be a Protestant." To which Huxley as a rationalist, replied: "To be deeper in history is to cease to be a Romanist."

ETHICS

BY PANDIT SHEO NARAIN, LAHORE.

(Continued from last issue.)

II

BUDDHISTIC ETHICS.

Before I state the Buddhistic Ethics it is necessary to point out that Buddha in formulating his system of Ethics and basing it on the doctrine he preached was not indebted to any one indigenous or foreign. He took a certain view of life developed it in all its ramifications and constructed his Ethical Code thereon. The whole thing was the result of his own "enlightenment."

Dr. Coomaraswami, speaking of the ten commandments binding upon the brethren which need not be stated here, says:

"Practically all these rules are taken over from Brahmnical sources. This is more particularly evident in other passages of the Canonical Books where lay morality is expounded in greater detail..... We have indeed in some books a detailed exposition of the maternal duties of Children and Parents, Husband and Wife, Master and Servant. These in-

junctions lay down just other duties which are acknowledged in Brahminical works and indicate blameless mode of life where special stress is laid on not injuring others, support and giving alms to the brethren." pp. 130-131.

The learned Doctor does not cite chapter and verse of the Brahminical works on which he bases his view. He however admits "on the whole, it can hardly be contradicted that Buddhist Monasticism has been a true benefit to every country where it has been introduced, and in India also. Buddhism as a whole contributed valuable and specific elements to the permanent improvement of current standards of School of Ethics. (Page 133, Buddha and His Gospel).

In the history of Sanskrit literature the first period is Mantric that is to say when Vedas were composed and compiled, the second is Brahamana period, the third is the Upanishadan period when they were composed in prose. The Buddhist period comes in the Sutra period the 4th in series. Students of Vedas and Brahmanas tell us that they do not directly deal with Ethics,—there may be stray passages here and there but in the main they consist of Mantras by way of incantations, invocations, ritual etc., I am not aware if Buddha drew upon any material in the Sutra period either. Possibly there may be aught we know some true and wise sayings here and there in the works of that period. Whether Bhagwat Gita was pre-Buddhistic or post-Buddhistic is a controverial question. How many and when so many interpolations were made in Mahabharat. It is difficult to say the exact century in which Valmik's Ramayan was composed, it has not definitely been ascertained; some scholars in Bengal consider that Rama's story is based on some Jataka story. Of course Tulsi is a modern writer on Rama's story. It is admitted on all hands that Purans composed as they are in the present forms are post-Buddhistic. What sources Buddha consulted from Brahmanical works before he promulgated his doctrine it is difficult to imagine. One has, therefore, to suppose that Buddha Code of Morals was original, systematic and complete.

There is no doubt whatever that there were some sixty-two philosophical views, each philosopher an ardent expounder with his followers in Buddha's time. He met them, but never copied any one of them. His views were absolutely independent of their philosophies.

PESSIMISM AND OPTIMISM.

Says Spencer :—"The question to be definitely raised and answered before entering on any ethical discussion, is the question of late much agitated. Is life worth living? Shall we take the pessimist view? Or shall we take the optimist view? Or shall we after weighing pessimistic and optimistic arguments, conclude that the balance is in favour of a qualified optimism? Principles of Ethics. H. Spencer, Vol. I, p. 26.

Dr. Pratt says :—"The Buddha indeed recognises sorrow in the world, but he also recognises joy. And there is certainly no such emphasis in his teaching upon pessimism as we in the West commonly suppose (Pilgrimage of Buddhism, Dr. Pratt, p. 18). Dr. Pratt's views on the subject are worth reproducing here : "The Buddha seems to have felt that his mission consisted primarily in founding an order of men and women who should devote their time exclusively to the spiritual culture of themselves and their followers, in an environment where real spiritual perfection might be achieved. The life of the layman or householder was too full of temptations and of purely worldly activities to admit of the achievement of this goal : hence he and his monks sought to win as many as they could out of this dangerous condition and bring them into the order. It would be a mistake, however, to suppose that the Buddha had no place in his scheme of life for the world of the layman. Like St. Francis, he not only founded an order of monks and an order of Nuns, but also worked among laymen and urged his monks to do the same, gave careful directions and earnest exhortations for the best conduct of the household life, laid down certain rules for those laymen who would be his followers, in short, instituted what might well be called a

Tertiary Order. The lay follower, like the monk, takes the "three refuges," namely, in the Buddha, in the Dhamma or Doctrine, and in the Sangha or Order. This does not mean as it does with the monk, that he joins the monastic order, but that he takes it as a part of his Trinity of Guides.

"In his exhortations to laymen the Buddha urges the usual virtues and warns against the common temptations and vices that conventional morality at its best in all civilized lands and in all the historical religions has so repeatedly dealt with. One might almost imagine, at times, it was not Gotma speaking but Confucius or Solomon or Ptah Hetop. Particularly is the duty of filial piety emphasized. The Buddha also points out duties to teachers, to wives and husbands, to friends, to one's servants and to recluses. The five precepts cited on a previous page not to take life, steal, be unchaste, lie, drink intoxicants are intended for the laymen quite as much as for the monks. The lay follower, moreover, or as he might be called, the member of the Third Order should cultivate firm faith, and learn what he can of sound doctrine. Faith, virtue, liberality and wisdom should be his characteristics, and he should get rid of greed, avarice, ill-will, sloth, distraction, worry, lust, and doubt. He cannot, to be sure, hope to become in this life fully enlightened. Only the professional as I have called the monk, can do that, but he may become a "never returner" i.e., be reborn in one of the heavens and there gain at length supreme enlightenment. The Buddha has great respect and admiration for a really good layman. (Pilgrimage of Buddhism, Dr. Pratt. Page. 46.).

In comparing Buddhistic Ethics with other systems of Ethics, the same author observes as follows:—

The similarity between the Buddha's attitude toward desire and that of the Stoics has often been pointed out; and the distinction he draws between good and evil desires seems related to their distinction of those things that are in our power and those that are not in our power. With Saint Paul the Buddha at times urges his disciples to covet earnestly the best

gifts : and these it will be noted chiefly or entirely conditions of the inner life the achievement and preservation of which lies entirely with us, and which as Spinoza would say, beget in us a 'love' toward that which is immutable and eternal and which we really have within our power.

The Buddha's Ethics might, then, well be called Stoic, but the principle underlying and justifying his Stoicism, to which he makes appeal when argument is needed, is his fundamental utilitarianism or (altruistic) hedonism. On the general principle involved the Buddha would find a large amount of agreement, in the West as well as in the East. It is not good to desire things that in the long run will bring more pain than pleasure to all concerned, nor is it good to desire at all if the very psychological state of desiring will bring a balance of disappointment, sorrow, and defeat. Not here is the line to be drawn between the Buddhist point of view and, let us say, the Christian, or the Western in general. The difference between the two points of view lies in their contrasted evaluations of good and evil things, which in its turn seems based upon a rather fundamental difference in temperament. Like Epicurus and his followers, the Buddha is suspicious of the more violent pleasures. The calm impersonal satisfactions of intelligence and virtue, since they are the purest" (*i.e.*, the least mingled with pain) are the best. So great are the dangers of strong desire which result from intense pleasure that the wise man, according to both the Buddha and Epicurus will often express his goal in negative terms "the freedom of the body from pain and of the soul from confusion." (Dr. Pratt's *Pilgrimage of Buddhism*, Page 31-32).

The question that arises next is, are Buddhistic Ethics absolute or relative?

Herbert Spencer in contrasting relative and absolute Ethics makes the following observation :—

"To make clear the distinction between that perfect conduct which is the subject-matter of Absolute Ethics, and

that imperfect conduct which is the subject matter of Relative Ethics, two illustrations must be given.

Consider the relation of a healthy mother to a healthy infant. Between the two there exists a mutual dependence which is a source of pleasure to both. In yielding its natural food to the child the mother receives gratification; and to the child there comes the satisfaction of appetite, furthering life, growth and enjoyment. Let the relation be suspended, and on both sides there is suffering. Consequently the act is of the kind we call absolutely right. In contrast the wearisomeness of productive labour as ordinarily pursued renders it so far wrong; but then far greater suffering would result, both to the labourer and his family, and therefore far greater wrong would be done were this wearisomeness not born. The act is relatively right." (Epitome of H. Spencers' Philosophy, Pages 581-82).

According to the above view Ethics may be "absolute," i.e., true for all time and under all circumstances, they may be "relative" i.e., subject to evolution according as society advances in its cognition of Ethical rules of conduct. We have seen that Greek philosophers built up their Ethics on certain standards from time to time, we have seen that scriptural Ethics were not being deemed sufficient. Modern writers constructed their systems according to their lights. We claim that the Code of Ethics taught by the Buddha was absolute, not modifiable like fashions of society, but based on eternal moral law. It is not based on arbitrary foundation or imagination. It was the result of Buddha's keen observation of life in this world. He devised a perfect scheme as to how to live it. That he was the greatest Psychologist of his age is well borne out by what Dr. Pratt says:—

"The Buddha has probably been the greatest psychologist of his age; at any rate, he had a keen insight into human nature and knowing what he did, he realized that the transformation of character, at which he aimed, could not be

achieved by any mere change of creed however revolutionary by any emotional experience however intense, by any single act of will however strenuous and determined. (Dr. Pratt's Pilgrimage of Buddhism, Page 57.)

If we traverse the whole of the Buddhistic literature, it will take volumes. Suffice it to say that Buddha takes a correct view of life and he then details what is evil, he says:—

When, brothers, the disciple understands evil and the root of evil; when he understands good and understands the root of good, this, brothers, is right understanding. What brothers, is evil.

- (1) Killing, brothers, is evil.
- (2) Stealing is evil.
- (3) Unlawful sexual intercourse is evil.
- (4) Lying is evil.
- (5) Slandering is evil.
- (6) Using harsh language is evil.
- (7) Vain talk is evil.
- (8) Covetousness is evil.
- (9) Cruelty is evil.
- (10) Evil views are evil.

And what, brothers, is the root of evil?

Lobha (greed) is the root of evil, *Moha* (delusion) is the root of evil, *Dosa* (anger) is the root of evil.

Abstention from the evil acts as above stated is good.

There is no such thing as optimism nor any thing called pessimism in Buddhism. It deals with stern realities, Buddhism does not trouble itself with the subtleties of the terms *Egoism* and *Altruism*. Briefly put, it says you are born to live a life, how to live it is the question. Buddha does not clothe his teaching in any didactic dialectics, he plainly tells you that:—

- (1) Birth is suffering.
- (2) Decay is suffering.
- (2) Death is suffering.

- (4) Sorrow, lamentation, pain, grief, despair is suffering.
- (5) Not to get what you desire is suffering.

The above aggregates of existence is suffering. What is suffering due to, the answer is that it is due to craving which gives birth to re-birth and is bound by greed for pleasure now here and now there finds ever fresh delight. It is the sexual craving, the craving for individual existence craving for temporal happiness. The Master tells us the way leading to cessation of suffering by enjoining humanity to follow the eight-fold path, namely :—

- (1) Right understanding.
- (2) Right mindedness.
- (3) Right speech.
- (4) Right action.
- (5) Right living.
- (6) Right effort.
- (7) Right attentiveness.
- (8) Right concentration.

What does the word Right connote can be studied in detail in Buddha's dialogues in which he fully explains the word "Right" by masterly expositions.

From the eight fold path he deduced certain moral rules of conduct to regulate the relations of human beings between themselves. Here is a quotation from Strauss :—

There exists a discourse on the mutual duties of different classes, the well known *Sigalovada-Suta*, which shows us how humanity could live happily and contentedly if it would follow these instructions. The part of the Sutta which interests us in this connection is :—"The parents shall keep their children away from vice, educate them to do good, give them a good education in everything worth knowing, assist them in the choice of their consorts, and not withhold their heritage from them. The children shall honour their parents, support them in old age, fulfil their duties, protect their parent's property, conduct themselves properly, and honour their memory after death. The husband shall esteem his wife, treat her respect-

fully, love her, be true to her, act so that others esteem her, and provide her with everything necessary. The wife shall love her husband, keep the house in good order, be hospitable, chaste, and true, and fulfil her duties skilfully and with zeal. The friend shall treat his friend as he would like to be treated by him, shall always be benevolent and good to him, guard his friend's interests, assist him by word and deed, divide his property with him, keep him back from imprudent acts, give him a refuge in times of distress and danger, and in misfortune loyally help him. The teacher shall incite his disciples to the good, instruct them in sciences and morals, acknowledge their labours and protect them from dangers. The disciples shall honour their teachers, obey them, and follow attentively their instructions. The employer shall care for the welfare of his employes, not over-burden them with work, give them the wages they merit, assist them when they are sick, and allow them the necessary holidays. The employees shall esteem their superiors, not demand excessive remuneration, work zealously and gladly, and not to speak badly of them without sufficient cause." These instructions refer to rather more primitive social conditions than ours, but they would even now heal or at least mitigate many of our social maladies. (The Buddha and His Doctrine by C. T. Strauss, Pages 83-85.).

In addition to the above there are five precepts which the Master taught with great emphasis. Not to kill, not to steal, not to be unchaste, not to lie, not to drink intoxicants. The first says Dr. Pratt includes sympathy and good will to all, the second generosity, the fourth precludes slander and back biting, idle talk and trouble making. Buddha had the highest respect for life not only of human beings but all sentient creatures and in this he stands higher than other moral teachers ancient or modern.

To conclude—it will appear from what is stated in aforesaid pages that Buddha's Code is systematic, comprehensive, perfect

and absolute based on solid and sound unshakeable basis. It will survive to the end of time even if religion as such vanishes.

(Concluded.)

IS BUDDHISM A BRANCH OF HINDUISM ?

[Summary of a lecture delivered by Rev. S. B. Okkata of Burma in the Maha Bodhi Society Hall on the 7th May, 1929.]

It was generally assumed by most, if not all, of Non-Buddhist scholars that Buddhism was a branch of Hinduism. Some of them have gone even further and said that Buddha appeared on the earth to teach nothing new to the world, but to fulfil Hinduism or to renew the religion of Rishis. This kind of view has now prevailed everywhere and seemed to be the accepted fact, not because it represented the truth but because it is the product of rich and fertile brains of renowned scholars. Personalities are worshipped and facts ignored. But at the altar of reason the age-long customary attachments to personalities have no place whatsoever and should *in-toto* be shaken off.

In fact, there is, in the beginning, in the middle, and in the end of both religions, an unbridgeable gulf that has been overlooked by those intellectual giants.

It therefore remains for us, Buddhists, to bring the fact to light and show the real and fundamental difference between the two to the world. Before proceeding further I would like to request you to remember that mutable Law of nature which says that if the one be branch of the other the root of both must, of necessity, be the same.

With this in our mind, let us now take Hinduism first and see its root or foundation. It says that this universe with animate and inanimate things in it is creation of Brahma, who is all-knowing, all-powerful, all pervading and eternal. Becoming (Janma) existence (Sthiti) Destruction (Nash) are but

his Mayas. He is undefinable and unknowable, but he exists. He is all in one and one in all and the fountain source of light. From him poureth forth the light and to him it returneth. He is both the Creator and Created. He is Universal over soul from whom this soul comes and with him at last unites as a rain drop with the ocean. This Atma (soul) being part and parcel of that Paramatma, is eternal, unchangeable and indestructible. This is the foundation of Hinduism. This is the root of it. Let us, now, turn to Buddhism and see what it says. Sakya Muni Gotama the Buddha, the founder of Buddhist religion, at the outset of His great mission, declared the formula of the three principle conditionings which are in his own language, Anicca ; Dukkha ; Anatta ; and appropriate interpretation of these terms are impermanent, Suffering ; Non-soul respectively. The Blessed One proclaimed that all compounded things, both animate and inanimate, in this universe, not excluding even that Creator Brahma, if he exists, are impermanent, subject to change and all vicissitude ; hence Dukkha-Suffering. That which is subject to change and painful is not possible to regard it "This is mine, this am I ; this is myself." This Anatta doctrine is bugbear to Hinduism. This is the foundation stone on which Lord the Buddha built His doctrinal edifice which was wonderfully fresh and uncontestedly original. To make an assertion that the Buddha the brightest spiritual Sun in the Religious Firmament, draws the light of Anatta from Hinduism will be like saying that the greatest luminary on our physical planet draws his inexhaustible store of light from the moon.

The Blessed Buddha had always emphasised the three Signata, out of which also the first and the last—i.e. Anicca and Anatta—occupied the most conspicuous place in His teachings.

In support of this statement the following quotation from Majjhima Nikaya will suffice. In reply to the question put by Saccaka, Digambara the jain, Lord the Buddha said "Thus Aggivessana, do I train my disciples and this is that part of

the teaching which most is dwelt upon among my disciples. Body is impermanent, sensation is impermanent, perception is impermanent, mentations are impermanent, consciousness is impermanent. Body is insubstantial, sensation is insubstantial, perception is insubstantial, mentations are insubstantial, consciousness is insubstantial. All compounded things are impermanent. All things whatsoever are void of substance. Even thus Aggivessana do I train my disciples and this is that part of the teaching most held by them. We should here carefully take notice of the fact that Dukkha—suffering that is common to all faiths—has perhaps intentionally been left out. Again Blessed One most clearly and boldly said that without appearance of the most supremely and utterly awakened Buddhas on earth Anicca and Dukkha can be known to the world but not Anatta, the light of which can brightly be shone forthwith the advent of the spiritual Suns. In other words, the Buddha came to the world to teach nothing else but Anatta. The reason is obvious. For him who has not yet realised Anatta or is still slave of Atma—subtle and stereotyped substance called veritable self or Ego, freedom from bondage of Bhava Sagara—sea of life—becomes a mere dream.

It is precisely in respect of this Anatta doctrine that Hindoos most vehemently opposed and indeed resented the teaching of the Buddha. This is the difference in the beginning of both the religions. This difference at the root is so radical that the two stand as poles asunder.

Looked at both religions from moral and ethical stand point they may seem more or less similar. But this similarity even lies on the surface and does not stand to a critical examination. For that is mere similarity of terminology. Language is an imposture that tyrannised and moulded our thought in a very different way. Many a learned scholar had been beguiled by *ignis fatuus* of similar words. These will serve us no useful purpose, nay, will lead us to an entirely different conclusion.

Let us, as for example, take the doctrine of Kamma (Sanskrit, karma) and rebirth and see how similar words will draw a line of demarcation between the two religions. We, Buddhists, of course, do believe Kamma and rebirth, but not in the same way as Hindus do. To a Hindu, Karma is a variously "dependent phenomenon" for Karma is depending on an external Divine agency for its fruition. Kamma itself is not the only and sole cause of the fruit. The proximate cause of its fruition is Brahma or Iswar. To us, Buddhists, on the contrary, Kamma is a Law. Supreme and inexorable. The operation of this Law is perfectly automatic, and therefore needs no administrator or lawar to bring about its fruition. It has absolutely nothing to do with outside agency. Kamma itself brings about the result.

As to rebirth, Hinduism says (as a man, casting off worn-out garments, taketh on new ones, so the dweller in body (i.e. soul) casting off worn out bodies, entereth into others that are new). This is Hindu theory of transmigration of soul. The Buddha, on the contrary, had emphatically repudiated the theory of eternal soul and so it can certainly find no place in the system based upon Anatta.

This is the difference in the middle. I need not here enter into the details of this abstruse subject. My concern here is to point out the difference only. The difference in the end is also as fundamental as in the beginning. To a Hindu, the highest goal attainable by mortal beings is the knowledge of identity of one's self with that universal over soul. The highest beatitude, on the other hand, which every Buddhist sought is Nibbana (Nirvana) freedom from sorrow—Dukkha. To that goal every aspirant can attain through his or her own effort in this life and hereafter.

This is the difference in the end. The facts enumerated above will suffice to convince those who are still under the wrong impression of the conviction that the most enlightened Buddha came to the world to preach no new thing but to give finishing touches to the religion of Rishis.

We are very much surprised when some of learned scholars in spite of these apparent and fundamental differences say that Buddhism is the outcome of Hinduism, and still more astonished are we when Hindus declare that the Blessed Buddha is the ninth Avatar of Maha Vishnu, whose very existence has no place in the marvellous doctrinal hall of the Buddha.

**BIRTHDAY ANNIVERSARY OF THE LORD BUDDHA
CELEBRATIONS AT THE SRI DHARMARAJIKA
CAITYA VIHARA**

The Sri Dharmarajika Caitya Vihara and the lecture hall of the Maha Bodhi Society, Calcutta, bore a very festive appearance when the Thrice Sacred Anniversary of the Lord was celebrated on Thursday the 23rd May last. The sacred enclosure of the Vihara was entirely decorated and perfumed with white and pink lotuses while the floor was covered with lotus petals. Japanese and Chinese paper decorations added beauty and grace to the quaintly lighted Vihara Hall. The lecture hall was equally prettily done with evergreens and multi-coloured flags and buntings. There was a record gathering present, the hall being full much earlier than the appointed hour. Among those present were ; Reverends U. Kondanna, Seelananda, U. K. Saranankara, U. Yugandara, U. Kittu, U. Jayanta, and U. Sumana, Hon. Mr. Justice M. N. Mukherji, Mr. S. C. Mookerjee, Dr. D. R. Bhandarkar, Messrs. M. M. Chatterji, C. C. Bose, Mrs. Alma Senda, Miss J. Ganguli, Mrs. Ghosh, Drs. Kalidas Nag and Suniti Kumar Chatterji, Professor prabhath Mukherji and Mr. Naidu.

Sharp at 6 p.m. Hon. Mr. Justice Mukherji, the President of the Society, occupied the chair and the proceedings were begun by the administering of Pansil (Pancasila) by the Rev. U. Kondanna, the Resident Bhikkhu. This was followed by Tagore's song to the Lord Buddha sung by Mr. Anadinath

Dastidhar. Rev. U. K. Saranankara then recited Karaniya Me'ta Sutta.

Mr. S. C. Mookerjee welcoming the gathering said that it was in the name of the Lord Buddha they could attain to the highest spiritual level and cultural brotherhood. He then referred to the establishment of the Maha Bodhi Society in London and New York. The three Bhikkhus attached to the London Buddhist Mission had progressed very satisfactorily and were preaching in the English language. The Sarnath Vihara work was going on steadily but slowly owing to lack of funds. He made an appeal to the Buddhists and Hindus to follow the example set by Burma and Ceylon in donating liberally to the Vihara Fund. Feeling reference was also made to the lamentable death of the late Dr. C. A. Hewavitarne ; the illness of the Ven. Anagarika Dharmapala was a source of great anxiety for all. It was the wish of all that he be soon restored to health. In conclusion he said :—"In view of our growing solidarity it is but proper that the Government should be approached for a declaration that the Waisakha full moon day which is a public holiday in Burma and Ceylon should be also a public holiday in India."

Mr. M. M. Chatterji addressing the gathering said that it was a great pleasure to be present at the Buddha's anniversary. He cited from the Scriptures and showed that the religion of the Lord Buddha was based upon sound reason and the whole system was permeated by compassion for all creatures. He could find no clue as to how this noble religion had disappeared from Bengal where it once had a glorious time. Dr. Kalidas Nag who was the next speaker did not agree with the previous speaker that Buddhism had disappeared from India. The religion of the Compassionate One was a universal religion and as such could not be obliterated from the face of the earth. It was there in the people inseparably connected with their thinking and living. Dr. Nag then gave a learned discourse on the development of

thought from the earliest time and showed how Buddhism occupied the supreme place among the religions..

Dr. D. R. Bhandarkar referring to the unique power of observation which the Lord possessed related the story of the four signs which the Prince Siddhartha observed. He said that these little things have never been observed with such keen insight by other people as did the Lord Buddha. .

Miss Jotirmaya Ganguli addressing the audience said:— She had come there as one of the audience to offer him who was born on such a full moon day 2553 years ago, attained his Buddhahood also his Mahaparinirvana, the best in them their love and their homage and proved that to them the Buddha was still the king of their hearts. This is the age of youth movements, the young people of all countries were going to gain for this old world of theirs a new world-view of things so they found the young in search of a new path. 2553 years ago a young and delicately nurtured prince left his palace and all the wordly good things in search of a new world-view of things and new path and to bring happiness and peace to the sorrow laden world. "To my young friends, I say, think of him before you start on your way and say: Oh, Friend, we follow Thee in this our search and may Truth be revealed to us as it was one day to Thee. To-day the heart of this old world of ours is full of an intense and painful longing, it is crying and sobbing in its anguish because its different races are fighting with one another and are dipping in one another's blood and so we are all waiting anxiously for a new Slogen of Peace to be sounded. A peace which will bring along with it equality and fraternity. There will be no more cry of the down-trodden labour under Capitalism, the crushing of the weak under the heels of the strong. 2553 years ago the world waited with bated breath on a day for the advent of him who preached the idea of equality in an equally unequal and strife-ful world by shedding the costly garments of a Prince for the Garb of a mendicant in such a clear and resonant voice that emperors, who heard and followed

him even for a day left their throne and other signs of imperial power and mingled with those that were termed the common herd of human beings. In his own place of birth it was the good counsel of the chosen and elected of the people that prevailed and not the sweet will of he who occupied a throne. To-day it is for the preachers of equality and fraternity to say "Friend, we gratefully remember thee and preach thy loving doctrine of equality and fraternity again.

It was a dark day for the women then because all the saints and sages proclaimed her to be the gates of hell ; but a light dawned for her with his advent and it was he who taught the world again that women can be saints and sages and preachers and carriers of the new world-doctrine. And so we had *theris* and *Sramanas* preaching and singing and plodding to distant countries. And, ah, it was he who taught us that the fallen woman even is not to be despised for it is she who can rise to the blessed heights of a pure and chaste woman purged of all her sins.

For what he has done for us to-day, we, the women of India, nay, of the world bow down our heads in reverence to his memory and say "Friend, oh, dear Friend, take the loving worship of our lowly hearts. With the words of Poet Tagore I end and say that the world is waiting painfully and in anxiety for your new birth. Oh, Thou Great Heart, bring salvation and preach the doctrine which will conquer death and open the lotus of love for all humanity, oh, thou peaceful, thou free, thou endless merit, thou love and pity embodied come, come and make the world free of all stains of sin.

At this stage the Chairman intimated that he would be obliged if the audience permit him to leave the meeting as he did not feel well. He delivered a short but inspiring address on the significance of the Waisakh Day and said that Buddhism was the noblest and the best of all the religions of the world. Buddhism reached the highest place in the world of thought. The Buddha's personality was attracting the

attention of the whole world. He said he would again repeat that the salvation of India lies in the tenets of the religion of the Lord.

The Chairman having left the Hall Dr. D. R. Bhandarkar occupied the chair and conducted the rest of the programme. The next item was a song by Mr. Nirmal Chandra Baral especially composed by him, and it was greatly appreciated by the audience.

Mr. N. Chatterji speaking said that India was honoured by the other nations as the birth-place of the Lord Buddha. Interesting addresses were also given by Revs. U. Kitti, U. K. Saranankara, Professor Prabath Mukherji and Mr. C. C. Bose.

Mr. Sugata Kanti proposed a vote of thanks to the speakers and the volunteer workers and Dr. Roy who supplied the Vihara with a large number of lotus flowers.

The public meeting over, Mrs. Alma Senda, the Secretary of the Sarnath Vihara Committee, gave an evening party to the guests and the speakers of the evening. It was a fitting finale to the day's successful function.

On the following Sunday poor children were fed. A *dāna* was also offered to the Sangha resident in Calcutta.

The Buddha Pooja held on the 22nd Wednesday was attended by almost all the Chittagong Buddhists as well as many Hindu friends.

SARNATH AND BUDDHA GAYA.

Usual celebrations were also held at the abovementioned places.

NEXT MONTH.

THE ABIDHAMMA—BY BHIKKHU SILACARA
Buddha Day Celebrations in England and America.

BUDDHA DAY CELEBRATIONS IN THE PROVINCES IN BOMBAY.

FIRST TAUGHT GOSPEL OF INTERNATIONALISM.

In commemoration of the 2553rd birthday anniversary of Buddha, a largely attended public meeting of the citizens of Bombay was held under the auspices of the Buddha Society of Bombay at the Blavatsky Lodge on Thursday evening. Sadhu Vasvani presided. A beautiful image of Buddha was placed on the dais amidst a bunch of lotus flowers..

Mr. K. Natarajan in asking Sadhu Vasvani to preside over the occasion said Buddha by his teachings had held up to the admiration of not only Indians but the people of the world the pure and noble ideals underlying the highest truth of Indian spiritual and philosophical development. Sadhu Vasvani, he said, was pre-eminently suited to preside over the celebration of Buddha Jayanti not only because he was a student of Buddha's doctrines, but because he was also a student of burning social and national questions of the day.. Although over 2,500 years had passed since the advent of Buddhism the speaker said, Buddha's teachings were becoming full of meaning and significance to the modern world and he had no doubt those teachings would tend to solve many of the problems of the day.

Sir Lallubhai-Samaldas said that the Buddha Society could not have made a better choice in the selection of the President of the meeting than Sadhu Vasvani.

The Secretary of the Society then read a message from Mr. M. R. Jayakar regretting his absence owing to his having been detained at the Hindu Law Conference.

The Secretary further went on to give a brief history of the Society which, had completed its seventh year. The Society was founded in 1922 with the help and co-operation

of public-spirited gentlemen like Dr. N. L. Nair and others. With the object of (1) studying Buddhist literature and (2) create love and interest in the life of Lord Buddha and his noble teachings. The Society held annual celebrations of Buddha Jayanti and had secured the patronage of men like Mahatma Gandhi. The Society had on its roll about 100 members and its finances were sound, thanks mainly due to Dr. Nair who incurred all recurring expenses. The Society however needed further funds to the extent of Rs. 10,000 to start an organisation for spreading the doctrines of Buddhism on missionary lines.

Mr. G. K. Nariman referred to research work carried on for the last several centuries to find out exactly what were the teachings of Lord Buddha. He wanted to touch upon only one aspect of his great teachings, namely, the doctrine of universal brotherhood. If this were to be truly understood by men, he said, most social and political inequities would disappear. Lord Buddha had rightly laid down that no man could claim superiority by birth over another.

Another speaker touched upon the great interest leading theosophists took in the teachings of Buddha.

Sadhu Vasvani regretted that he could not deliver his speech in the vernaculars. He had not come there as some speakers described as a "Sadhu" but as a pilgrim, a wanderer after knowledge and truth. His address was inspired by the love for the great ideals for which the Buddha Society stood and reverence for the great man whose anniversary they were celebrating. Wherever he had been he always addressed the younger generation in whose hands he believed lay the shaping of the future destinies of the country.

Speaking of the teachings of Buddha he was reminded of his visit some years back to Gaya, the great shrine of the Buddhists. The impressions he gathered at this shrine gave rich glimpses into the life and teachings of the great man. The speaker considered Buddha as a greater discoverer of human law than Newton. The law which he discovered, namely, Universal Brotherhood was mightier than the Law of

Gravity or the Theory of Relativity. The speaker beautifully narrated a chapter from the life of Buddha when he obtained the vision of this great law of life while meditating under the shade of a tree.

Buddha, continued the speaker, was a great poet. While the works of the three great English poets Shakespeare, Byron and Shelly breathed passion, the philosophy of Buddha spoke profound compassion. To the speaker Buddhism presented two great aspects, one of regeneration and the other reconstruction. Buddhism was a movement of culture as it is a movement of reconstruction, and both these aspects were associated with civilization. He said civilization as understood to-day was merely brutalization. True civilization implied a sense of value and preference to higher values than the lower values. Buddhism, he went on to argue, was essentially a movement of culture.

Proceeding, the speaker traced the remarkable spread of the doctrines of Buddha not only in the East but even in the West. He gave examples of great men of other countries like Tolstoy who were influenced by Lord Buddha's teaching. The spiritual head of the Hindus, Swamy Shankaracharya, had described Buddha as the master of Yogis.

Buddhism was no pessimism. Buddha had a great conception of beauty of life and art in Buddhist period had greatly developed as evidenced by paintings in the Ajanta Caves.

Concluding the speaker said the greatest conception of Buddha was the building of not only the social and national life but the building of international life.

IN LUCKNOW.

FIRST DAY (THURSDAY) THE 23RD MAY, 1929.

Buddha Jayanti was celebrated at the Buddha Temple, Latouche Road, Lucknow, on Thursday under the auspices of the Bhartiya Baudha Sangha, Lucknow. In the morning the entire inmates of the Sri Ram Orphanage were feasted, and in

the evening, besides the temple being illuminated, two very interesting lectures on the life and personality of Lord Buddha were delivered. Mr. Ganga Charan Lal, dwelt on the 4 touching episodes of the Lord's life, how when yet a child he saved a wounded swan shot down by the arrow of Deva Datta and while yet a Tapaswi, offered himself as a willing sacrifice at the Yaga of Bimbisara in place of a goat, nursed a "leper Bhikkhu" back to health, and accepted the feast of Ambapali the courtesan, in preference to the feast of princes. Mr. Shiv Charan Lal, B.A. LL.B. dwelt on the unique personality of Lord Buddha who was universally respected and loved wherever he went with his begging bowl, and in his remarkable ministry of 45 years did far more than any man whose record has come down to us.

SECOND DAY (FRIDAY) THE 24TH MAY 1929.

To-day Mr. Vasdev Sharma, M.A. dwelt on the "History of Buddhism" in India, and paid glowing tributes to the missionary zeal and the high ethical ideals of Lord Buddha and his Disciples. He said that but for these activities their (Indians) place in the spiritual, moral, and social sphere would have not been so high as it was to-day. He conclusively proved that the Vedantin philosophy was nothing less and nothing more than the philosophy of Mahayana Buddhism. Sri Shankara copied copiously from Gaur Pada who in his turn practically embodied all that was best in the works of Nagārjuna, the great Buddhist Philosopher. He said that in the heat of controversy that raged between the disciples of Shankara and Buddhists. Buddha and Buddhism was much misrepresented, and this misrepresentation is being dispelled as a result of modern Historical research.

Prof. Javan Shanker Yajnik of the Benares University dwelt on his subject "Lord Buddha and Hindu Samaj". For more than an hour the audience heard his eloquent lecture with rapt attention.

He said that Buddha came into the world at the time when

the world was sorely in need of a divine Personality. The task before him was stupendous but the Personality which determined to accomplish it was greater still. He not only changed the entire face of India but practically the then entire known world. At this distant date it was impossible to calculate where the world would have stood in all that counts for good, had Buddha been content simply to remain as an heir-apparent and ruler of a principality. He said that Buddha and Buddhism did place higher social, ethical and moral standards before man than were prevalent in his times and not content with this he took upon himself the task of popularising these standards throughout the known world. Buddhism gave to us Asoka the greatest Emperor the world has known, and if for nothing else, Buddha should be gratefully remembered in India for this contribution alone.

Although a devout Hindu, he admitted that the present day Hinduism could not carry appeal to the rationalistic element all over the world, which was hungering for a new religion as a result of the displacement of Belief in the dogmas of Christian Faith. If at this time there were to be a Buddhist renaissance in India they would not only retain the rationalistic element from amongst themselves but practically conquer Europe and America so far as religious thought was concerned. But as a condition precedent it was necessary to translate Buddhist literature in Hindi and make it available to masses in India.

THIRD DAY (SATURDAY) THE 25TH MAY 1929.

The third meeting in the Buddha Temple, Lucknow, in honour of Lord Buddha's Jayanti, was presided over by Mr. Shiv Charan Lal, B.A., LL.B., President of the 1st All-India Buddhist Conference held at Calcutta in December 1928. In opening the proceedings the President said that Buddhism had been a world movement for centuries past and quoted Mr. John Fryer, a well-known authority on Mexican History, to prove that Hai Shen a Buddhist Missionary from Kabul had visited

Mexico and the Pacific Coast in 499 A.D. to find that an earlier batch of Buddhist missionaries from Afghanistan had set their feet on the soil of America, for the propagation of Dhamma, in 453 A.D. i.e. at least a thousand years before Columbus.

The President further remarked that the word "Chaacmor" found inscribed on one of the ancient statues of Lord Buddha discovered in that part of the world left no doubt that it was a corruption of the word "Sakhyia muni" one of the numerous designations of the Lord. Proceeding the President said that the ancient Mexican religious order was known as "tlama" after the famous epithet "lama" applied to Tibetan and Chinese Buddhist monks. Buddha, remarked the President was not only the "Light of Asia" but also the "Light of the world" and quoted Mr. Arthur Lillie, R. C. Dutta and other historians of repute to prove his point that "from Buddha came the main elements that changed mosaism into the leading creed of Europe" and that the "loftier ideals of Christianity, its substitution of the principle of forgiveness for that of revenge, its broad catholicity, its missionary energy and even its rites and parabolic legends were due to an earlier religious reformer."

The speaker again called Mr. R. C. Dutt to his support when he quoted from that historian's "Civilisation in Ancient India" that more than half the world was Buddhist between the 5th and the 10th centuries A. D. that even today not much less than half the world either took refuge in Buddha or adored him. Dwelling on the virtues of the Buddhist Dhamma the speaker said that it had no dogmas and represented the conquest of Reason over Blind. Worship and of light over the forces of Darkness. Dr. S. C. Bose, minister of the local Brahmo Samaj read a thoughtful and illuminating essay on "Buddhism as taught by Buddha," and said that Buddha was much misrepresented by latter-day Indian religious circles, to the great misfortune of India. The learned speaker added that he and the entire Brahmo Samaj held Lord Buddha in the greatest esteem.

Babu Ganga Charan Lal, Secretary "Bhartiya Boudh Sangha," Lucknow thanked the audience for their presence at all the three meetings and the increasing interest they seemed to take in the personality of Buddha and Buddhism. He invited the ladies and gentlemen present and the wider public through them to attend some of the Sunday meetings of the Sangha which were open to all sympathisers, without distinction of caste, sex, creed or colour. The speaker added that he also respected other great religious thinkers and servants India had produced and it did good to a man to be liberal in his inclinations and sympathies.

The celebrations concluded with a free distribution of the Dhammapada" and other religious pamphlets and leaflets.

IN DARJEELING.

Mr. R. B. Tamang writes:—It really affords me much pleasure to announce that the local Buddhists of Darjeeling achieved every success in celebrating the Buddha Day (Wesakha Day Ceremony) on the 23rd of May 1929 in the Tamang Buddhist Monastery at Lower Beech Wood Estate. Buddhists of almost every nationality residing in Darjeeling, viz., Tamangs, Newars, Sharpas, Kagatays and Baruas took part in the ceremony; a few Hindu gentlemen and Swami Sachchidanand Saraswati and two others of Arya Samaj were also present on the occasion.

The pujah, which was performed by the local Tamang Lamas, being over, Reverend Ananda Bhikkshu delivered a brief and interesting speech on "Doctrine of the Buddha" in Hindi. Light refreshments were served to the guests.

It may be more than of passing interest for the readers to note that this is the first instance in which all Buddhists of Darjeeling assembled in one place to celebrate the Sacred Day in commemoration of the birth, enlightenment and parinirvana of Lord Gautama Buddha who had some thousands of years back shown to this world in the simplest, purest and most

serene form the way to Nirvana—a path to Eternal Peace and Bliss in this and after life.

Credit goes to all who lent their helping hands in bringing the project of celebrating the Great Buddha Day to a successful issue.

INDIAN BUDDHIST MISSIONARY SOCIETY'S CELEBRATIONS IN LUCKNOW.

Lord Buddha's Jayanti occurred on the 23rd May 1929 and like previous years this year also the Lord was worshipped and Prasad (Sweets) were distributed in connection with the above function. In the evening the Jayanti was celebrated with great rejoicings under the presidentship of Babu Gauri Shankar Pal, M.A., LL. B. in Buddha Vihar, Risaldar Bagh, Lucknow ; founded by Reverened Bodha Nand Mahasthavir of Indian Buddhist Missionary Society. Vidya Bridhi Chandrika Prasad Jigyasu, ably spoke on the 'Rudiments of Buddhism,' The speech was much appreciated and warmly received by the audience. In the end Swami Bodha Nand Mahasthvair briefly explained the great importance of the Baisakha Purnamashi in the history of Buddhism. The Panchshila with Trisharana was preached out to the audience. The meeting dispersed at 11-30 in the midnight after praying for the welfare of the humanity.

IN SIMLA.

The Vaisakhi Purnima, associated with Sri Buddhadeva, was celebrated at the Himalayan Brahma Mandir, Simla, on May 23, 1929. The meeting opened with a hymn followed by a prayer.

Rev. Bhai Promotho Lall Sen said that it would be interesting to know how we have come to be spiritually related to Buddha in the New Dispensation. This faith fired him and the band of fellow-workers, who came to be known as the Missionaries and Apostles of the New Dispensation, to preach it all over India and in other parts of the world.

As regards Buddha we find that fifty years ago, in 1879, Keshub visited Buddha Gaya and invoked the spirit of Buddha in his prayer.

Besides the references in Keshub's utterances and writings we have from Sadhu Aghorenath the two volumes of the Life and Teachings of Buddha entitled (*Sakyamunicharita*). In Bhai Trailokyanath Sanyal's (*Bidhana Bharata*) we have some inspiring pages on Sakya Sinha. Next may be mentioned articles in the fortnightly Bengali Journal (*Dharma Tattwa*) by Bhai Kalishankar Kaviraj on (*Gour and Goutama*). Babu Krishna Behari Sen's articles on 'Buddha Dev' in a Bengali Magazine may be mentioned. Bhai Brojo Gopal Niyogi's *Maha Pari Nirvana*, in Bengali, contains an introductory chapter on Buddha. Lastly Babu Sashi Bhusan Talukdar's (*Sri Sri Hari Lilarasamrita Sindhu*) has a chapter on Buddha and Buddhism. Thus the leaven of Buddha has worked in the life experience of the Minister, the apostles and Missionaries, and has left its impress in the literature of the Nava Vidhan!

Brother J. K. Koar then gave readings from books on Buddhism and delivered a short address on "Buddha's World and Ours".

DHAKURIA BUDDHA-DEV SEVASRAM.

The Birth Anniversary of Lord Buddha was celebrated with great eclat at Dhakuria on 21st April last under the management of Dr. K. L. Mitter, the Secreary of the Dhakuria Buddha-dev Sevasram. There was a distinguished gathering including Swami Sachchidananda and Mr. Sougata Sugata Kanti both of the Mahabodhi Society, Calcutta. A big *shamiana* was erected for the occasion which was very tastefully decorated with the image of the Lord Buddha seated on a throne of freshly plucked lotuses placed on an artificial mountain with fountains winding their course around it. The whole thing set up a very imposing sight. Pictures, depicting various stages and incidents of Buddha's life with garlands and flags hanging everywhere added further grace to the general

outlook of the place. A long programme was pursued which commenced with sacred hymns early in the morning. A Sankirtan party paraded the village chanting the life history of the Lord. Other Sankirtan parties from distant places came to join the celebration. The Puja (worship) was done by Swami Sachchidananda with great solemnity before a large gathering and the spirit of the occasion seemed to inspire every heart with a feeling of profound reverence. Prasad was then distributed freely in the midst of great merriment. Arrangements were made to feed the poor, particularly the helpless widows and orphans of the middle class community whose means of livelihood are so uncertain and whom a sense of dignity prevents from begging like ordinary mendicants although as a result of this, they have had to drag a miserable existence mutely in seclusion with want and privation staring them in the face from every direction. The most gratifying feature of the whole thing was that no distinction of caste or creed was observed and the Brahmin did not object to co-operating with his Sudra brethren in bringing the function to a successful close. In the evening religious discourses were held and Swami Sachchidananda delivered speeches bearing upon the life and message of Lord Buddha for general edification. This was followed by amusements. The local gentry must be thanked for the help they rendered not only with their money but also with their labour and personal supervision. The function was brought to a close late in the evening.

IN DACCA.

The birth-day anniversary of Bhagaban Buddha was celebrated with due solemnity on Thursday, the 23rd May, 1929, in the Dacca Ramakrishna Mission premises at about 5-30 p.m. A portrait of Lord Buddha was tastefully decorated on a dais erected for the occasion, just in front of a palm-grove with flowers and candles. Frank-incense offered, an atmosphere of serenity prevailed over the whole ground and charmed the audience till the close of the day.

A meeting was held under the presidentship of Babu Bhabani Prasad Neogi, M.A. Retired Deputy Magistrate to discuss the life and teachings of Buddha. There was a fairly large attendance of respectable ladies and gentlemen.—*"Bengalee"*.

IN LAHORE.

The Buddha Day was celebrated in Lahore at the Brahmasamaj Mandir with Pandit Sheo Narain in the Chair. There was a distinguished gathering and the occasion was solemnly observed.

LETTERS TO THE EDITOR

MULAGANDHAKUTI VIHARA, SARNATH, BENARES.

Dear Sir,

A long period of about thousand years has passed away since the last Buddhist Bhikkhu had disappeared from India and the great Buddhist Temples ceased to ring the bells summoning the people to assembly halls to sing sacred hymns in praise of Tathāgata Sammāsambuddha.

The long lost relationship of India with Burma and Ceylon were revived when the King of Burma, in consultation with the Government of India, financed the extensive repairs to the Buddha Gaya Temple which was then in ruin, and when the Maha-Bodhi Society was established in 1891 by the Ven Anagarika Dharmapala.

The activities of the Burmese and Sinhalese Buddhists in India have accomplished a great and noble task in making Indians to take more and more interest in Buddhism and to realize its value for the regeneration of modern India. About forty years ago the word "Buddha" was almost foreign to the very people who claim to be the fellow-countrymen of the Lord Buddha. To-day the great teachings of the Lord are spoken of in very many parts of this country. The progress in the cultivation of Buddhist ideals can only be maintained by the establishment of temples, schools and through preaching and publications.

My Society has been doing work in these directions for the last thirty seven years in India. The splendid and spacious Temple attached to the Headquarters in Calcutta has filled

a long felt want. Now the Buddhists of all denominations resident in Calcutta have a place of worship where they can peacefully engage themselves in meditation. This Temple is maintained at considerable expenses for the good of the Buddhist community.

Maha-Bodhi Society is now engaged in constructing a magnificent Temple at Isipatana Migadāya (now Sarnath) near Benares, where the Lord Buddha delivered His first sermon. The architecture of the Vihara is in keeping with the ancient edifices which once adorned the sacred spot. The length of the new Temple is about 100 ft. and the stupa-like spire rises up to a height of 110 ft. The whole structure is to be lined with red granite. The estimated cost of the building is Rs. 1,00,000. The construction work is now in progress and the walls have risen up to the roof level.

We have now reached a financial crisis ; unless a sum of Rs. 40,000 is collected forthwith it will not be possible to continue the building operations.

Sarnath project is full of great future possibilities, and its significance in the advancement of Indian culture is very great. It is our intention to establish at Sarnath a Buddhist Cultural Institute similar to that of Nalanda or the great seats of learning in Burma, Ceylon and Siam. When the building scheme is finished my Society will invite great scholars—both from the clergy and the laity—to take up residence there and to carry on various cultural activities including research work. It will be a modern Nalanda with temples, preaching halls, assembly halls, libraries, lecture halls and residential quarters—self-sufficient and self-containing.

Sarnath has one of the best Archaeological Museums in India. Benares Hindu University is only about 7 miles from it, and the railway station is within one mile. The road leading to Sarnath from Benares is a fine broad one shaded by the thick foliage of fruit trees. The Government is going to spend a huge amount to make it an asphalt road. During eight months of the year Sarnath enjoys very healthy climate, and it has fine water. Sarnath is an ideal place without the dust and the noise of the city. Its modest scenic beauty is in keeping with the religious calmness of the Sacred Site.

We have under consideration a scheme for decorating the interior of the new Vihara with oil paintings depicting the life of the Lord Buddha from the brush of national artists of outstanding ability, each Buddhist country being asked to depute its artist to draw one painting. Great artists of international reputation such as Professor Roerich, will also be invited to

contribute to the art gallery. It will thus be truly universal in its decorative aspect also.

All these require men, money and organization, and the hearty co-operation of every Buddhist and sympathiser. We have great faith in the traditional generosity of the Buddhists, and our appeal shall not be in vain. Mrs. N. D. S. Silva, a Sinhalese lady of Colombo and Miss U. Thwin, a Burmese lady of Rangoon and Mrs. Senda of Benares have each contributed Rs. 1,000 to the Fund. If thirty ladies in the Buddhist world follow the noble example of those Upāsikas Sarnath Temple bells will again ring to the joy and happiness of the countrymen of the Lord whose Dhamma "is for the healing of the nations."

Contributions may be sent to the Hongkong Shanghai Bank, Calcutta, Imperial Bank, Benares or the Treasurer, Maha-Bodhi Society 4A, College Square, Calcutta.

Yours truly,
P. P. SIRIWARDHANA,
Hon. Secretary & Treasurer,
Maha-Bodhi Society.

NOTES AND NEWS

SOME MORE HELPERS RESPOND.

We are asked by the Secretary of the Maha Bodhi Society to convey its grateful thanks to the following ladies and gentlemen for their liberal donations towards the Sarnath Vihara Fund:—

Mrs. Alma Senda	...	...	Rs. 1,000
Mr. & Mrs. U. Thwin	...	...	.. 1,000
Mr. & Mrs. U. Tha Hnyin	...	...	.. 1,000
Mr. & Mrs. U. On Pe	...	...	.. 1,000

We are quite confident that the appeal of the Ven. Anagarika Dharmapala and the Secretary will meet with great success in all countries where the Dhamma is respected. The far off British Isles heard it, and Mr. B. L. Broughton has sent by the last mail a cheque for ten pounds sterling. We hope that Siam will not lag behind in this hour of trial. We might invite the attention of the intellectual world to the appeal published elsewhere, and to support the great scheme which will, one day, be the joy of the whole Buddhist world. We thank our noble helpers again.

* * * *

BHIKKHU SILACARA (MR. J. F. McKECHNIE) FUND.

We are happy to learn from the *British Buddhist* that arrangements are being made to present Mr. McKechnie with a purse in recognition of the noble and great services rendered by him to the Buddha Sāsana during a period of a quarter of a century. If there is anybody in the West who deserves sympathy from the Buddhists it is our noble friend Bhikkhu Silācāra. Physically invalid, he is still a regular contributor to the pages of this journal. We shall be very glad to see that this Fund is liberally supported. The Maha Bodhi Society is sending its contribution. Contributions may be sent to the Manager, Buddhist Mission, 41, Gloucester Road, London, N.W. 1.

* * * *

MR. MARCH DEDICATES HIS LIFE.

Mr. A. C. March, the learned editor of the *Buddhism in England*, announces that he is enabled to give up his employment and devote the whole of his time and energy to the Buddhist movement in Great Britain. This is a very happy sign for the future of Buddhism in that mighty land which influences the whole world. We are delighted to see that another selfless Englishman dedicates his life in the name of the Master and the humanity. It is a well known fact that Buddhist organizations all over the world suffer badly from want of men who gladly sacrifice themselves to the cause of the Dhamma. We trust that many will be inspired by the noble example set by Mr. A. C. March. We wish him all success.

* * * *

A WORLD BUDDHIST MOVEMENT.

His Eminence Tai Hsu writes in the *British Buddhist*:—
 "My Mission, however is to make the Buddhist religion the meeting place for all races, Buddhism is an Universal Religion. It is the only means of bringing the East and the West together. The Buddha Dhamma will make all mankind kin. I have travelled widely in Asia. . . . I would appeal to the Buddhists of China, Japan, Siam, Ceylon, Burma and India to unite and support the movement to spread throughout the world the noble Teachings of the Master."

* * * *

BIRTHDAY OF THE BUDDHA A HOLIDAY.

The following resolution was unanimously passed at the Wesak celebrations in Bombay.

"The public meeting calls upon the Government of Bombay to declare the Buddha Jayanti day as holiday."

We take this opportunity to invite the attention of Government to the several resolutions passed by various associations in many parts of this country to the same effect. This day is held sacred by one third of the world's population. And in India Waisakha purnima is sacred both to the Buddhists and the Hindus. We trust that the Government of India will consider the desirability of declaring it a public holiday.

* * * *

AMERICA HONOURS ROERICH.

A special cable from New York states that the world-famous Artist, Explorer and Thinker, Professor Nicholas Roerich accompanied by his son Mr. George Roerich, the Harvard Orientalist, arrived in New York on the 21st June and were received by the Mayor's Committee on behalf of New York's seven million people and conducted through the city by a special escort. In the City Hall the Professor was accorded a hearty welcome by the Mayor who dwelt at length on the great achievements of Roerich in the fields of art and culture. A very successful reception was also given him at the Master Building. In honouring Professor Roerich American people appreciated the grand efforts of the philosopher-artist whose wonderful paintings breathe new life and joy. It would be interesting for our readers to know that the painter of the "Buddha the Conqueror" is also recommended for the Noble Prize for peace by the International Committee. We heartily congratulate Professor Roerich for the grand success he has so far achieved in creating a real interest in international peace and good will.

* * * *

THE LATE DOCTOR C. A. HEWAVITARNE.

At the last General Meeting of the Planters' Association of Ceylon, before proceeding with the business of the meeting, the Chairman, Mr. E. C. Villiers, said that it was with great regret that he had to refer to the death of Dr. C. A. Hewavitarne, who, although not a member of that Association, was one who was well-known and respected. He was keenly interested in agriculture and he was practically on every Government Committee connected with this subject, Dr.

Hewavitarne had done a great deal of good in the Island, was very progressive and devoted his life for the benefit of others.

* * * *

BUDDHA JAYANTI AT BOMBAY.

The anniversary of the thrice sacred day of the birth, enlightenment and death of the Lord Buddha was celebrated by the Buddha Society on Thursday last under the presidency of Prof. Vaswani of Karachi. The Buddha Society, during the seven years of its existence has done much to stimulate interest in Buddhism and the life of its Great Founder. Among the manifold activities of the Society may be mentioned the fortnightly classes on Buddhism, study classes for the promotion of Pali literature, public lectures and distribution of free leaflets bearing on the Life and teachings of the Lord Buddha. Besides maintaining a well-equipped library of Buddhist literature, the Society conducts a journal and has opened a book-stall. Thanks to the munificence of Dr. Nair, the president of the Society, the Sakyamuni Vihara of Bombay will be soon completed. The Society has issued an appeal for a sum of Rs. 10,000, which is needed for the maintenance of the Vihar. In view of the solid work done by the Society for the revival of Buddhism in this part of India, the public should come forward and accord a liberal support to so worthy a cause.—*The Indian Social Reformer.*

* * * *

THANKS OF THE SOCIETY.

We are asked by the M. B. S. to thank all the volunteer workers who helped the Secretary to make the last Buddha Day celebrations a success. Messrs. D. B. Dharmadasa, Ranasinha, Elkaduwe, Ratnasekhara and Herat, all of them Sinhalese students in Calcutta, rendered excellent help in decorating the Hall and the Vihara. We thank them sincerely for their whole-hearted co-operation.

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HEALTH OF THE ANAGARIKA.

We are glad to announce that the health of the Ven. Dharmapala is improving, but he is too feeble to cross over to India for some time.

FINANCIAL

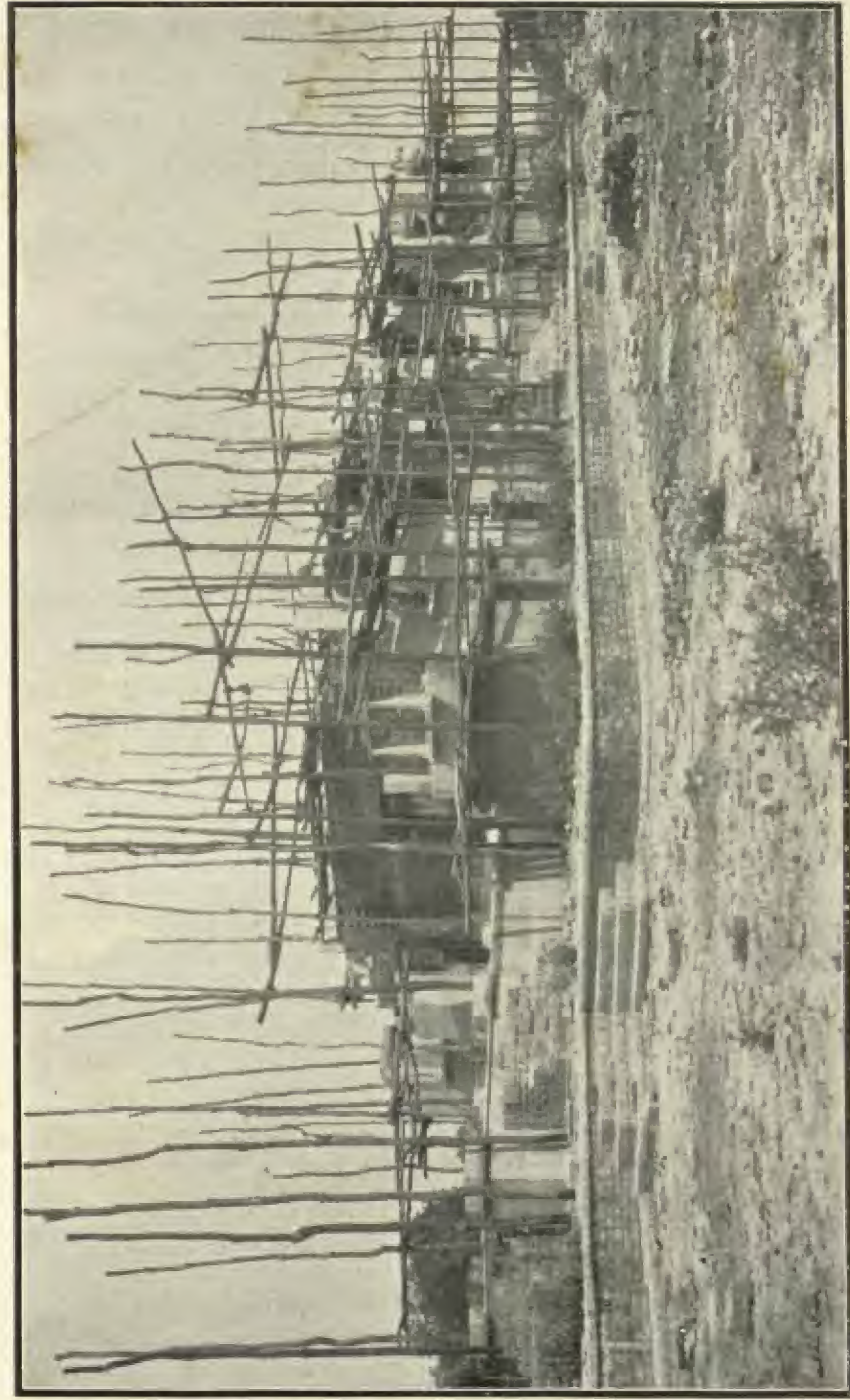
MULAGANDHAKUTI VIHARA.

Previously acknowledged, Rs. 51,882-0-10.

COLLECTED BY MR. KHOO TUN BYAN, PLEADER, TAVOY :—
 Mr. & Mrs. U. Shwe Byan, Rs. 10/- ; U. Ba Maung, Rs. 5/- ;
 Mr. & Mrs. U. Tun Mya, Rs. 10/- ; Mr. & Mrs. U. Po Hmet,
 Rs. 5/- ; Mr. & Mrs. Khoo Tun Byan, Rs. 13/- ; Mr. & Mrs.
 U. Saw Hla Pru, Rs. 5/- ; Mr. E. T. W. Skinner, Rs. 5/- ;
 Mr. Bijur Puker, Rs. 5/- . Total Rs. 58/- . S. N. Barua (May)
 Rs. 5/- ; Pandit Sheo Narain, Lahore, Rs. 15/- ; Yonak Bhikku,
 Rs. 12/- ; Miss U. Thwin, Rs. 1,000/- ; Kazi Phagtsring,
 Rs. 25/- ; Mr. B. C. Mallik, Rs. 101/- ; U. Hla Bu (Contractor),
 Rs. 200/- ; S. N. Barua Esq. (June) Rs. 5/- . Collected by U. Ohn
 Po, Pleader, Zigon U. Saw Lwin, Township Judge, Rs. 2/- ;
 U. Thein Mg., Pleader, Re. 1/- ; U. Shwe, In Retd. S. I. P.,
 Re. 1/- ; U. Paw Tun Bailiff, Re. 1/- ; U. Po. Hman, Clerk,
 As. -/8/- ; U. Thein Mg., As. -/8/- ; U. Ba Gyan, As. -/8/- ;
 U. Po. Kyai, As. -/8/- ; U. Po. Daw, Rs. 1/- ; Small collection,
 Rs. 2/12/- . Total, Rs. 10/12/- less M. O. com., As. -/4/- ;
 Rs. 10/8/- . Mr. & Mrs. U. Thwin, Shwe Dagon Pagoda,
 Trustee, Rangoon, Rs. 1,000/- ; Mr. & Mrs. U. Tha Hnyin,
 Dist. & Session Judge, Thaton, Rs. 1,000/- ; Mr. & Mrs. U. On
 Pe, Moulmein Electric Supply Co., Rs. 1,000/- ; B. L. Broughton
 Rs. 1,000/- . Grand Total, Rs. 57,449-1-10.

WESAK RECEIPTS.

T. R. Singha, Esq., St. Stephenson College, Delhi, Rs. 5/- ;
 S. N. Barua, Rs. 5/- ; P. A. Peries Esq., Lyndhurst Mawila,
 Rs. 10/- ; B. C. Mallik, Calcutta, Rs. 5/- ; Ganny & Co., Gaya,
 Rs. 5/10/- ; H. N. Dutt, Esq., Solicitor, Calcutta, Rs. 2/- ;
 Dr. Chuni Lal Bose, Rs. 2/- ; M. M. Bhagawat, Calcutta,
 Rs. 2/- ; P. V. R. Naidu, Calcutta, Rs. 2/- ; Miss Silavati
 Angunawala, Wattapola, Kadugannawa, Rs. 10/- less Bank
 com. As. -/4/- ; Rs. 9/12/- ; Pandit Sheo Narain, Advocate,
 Lahore, Rs. 25/- ; Quah Ce Sin, Rangoon, Rs. 10/- ; S. C.
 Mookerjee, Calcutta, Rs. 10/- ; Kazi Phagtsring, Darjeeling,
 Rs. 5/- ; K. T. Wimalasekara, P. O. Horana, Rs. 5/- ; Dr. A. L.
 Nair, Bombay, Rs. 20/- . Total Rs. 123-10-0.



Mulagandhakuti Vihara, (Isipatana) Sarnath, Benares, under construction, as it appeared in June 1929.



THE NEW BUILDING OF THE ROERICH MUSEUM.

Where over thousand paintings by Roerich, of which about 500 are dedicated to Asia and Buddhism, will be housed. In a special Hall is being kept the full collection of the Kangyur-Tangyur sent from Tibet by Prof. Roerich as his donation. It is the first collection of these Sacred Books open for use of all students of Buddhism. This Hall is decorated with paintings of Chang-Shambhala and of other holy Buddhist subjects.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

अथ भिक्षुवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अन्त्याय
हिताय सुखाय देवमनुस्मानं । देसेषु भिक्षुवे धम्मं आदि कल्लारं मज्झे कल्लारं
परिवीसान कल्लारं सारं सम्यग्गमं केवलपरिपुष्पं परिमुहं ब्रह्मचरियं पक्कासेषु ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. XXXVII]

AUGUST, B. E. 2473
C. E. 1929

No. 8]

TO COMPLETE Mulagandhakuti Vihara Building AN URGENT APPEAL

We have reached a critical period in the history of this new Vihara which is under construction. When the balance is exhausted after payment for the work done we will be compelled

TO SUSPEND BUILDING OPERATIONS.

It is the desire of the Maha Bodhi Society to complete the Vihara without any suspension because it would involve fresh expenditure on the resumption of work. Besides, delay in completing the Vihara will be

a great hindrance to the future programme of the Society. We require at least Rs. 40,000/- to carry on the work.

I make a final appeal from my sick bed to all the Buddhists and sympathisers to contribute liberally to the Vihara Fund and thus help to make it a place of worship within this year.

Cheques and money orders may be sent to the Treasurer, Maha Bodhi Society, 4A College Square, Calcutta or Hong Kong Bank, Calcutta, or the Imperial Bank, Benares.

ANAGARIKA DHARMAPALA,
General Secretary, M. B. S.

MULAGANDHA KUTI VIHARA ISIPATANA

A STATEMENT BY THE SECRETARY, M. B. S.

Sarnath Vihara work has made steady progress since my last visit. The main hall is now almost complete except the roofing which will be taken up as soon as the supporting-brackets are fixed round the walls. The front colonnade and the passage are nearing completion. The walls of the shrine room will soon be raised to the ceiling level. Rai Sahib Hari Chand, our Hon. Engineer, tells me that the whole building, leaving the upper portion of the Stupa, (rising over the shrine room) will be completed by the end of October provided that the Society is prepared to pay Rs. 27,000/-. We shall be in a position to make the Vihara ready for the pilgrims of the next winter season if the Buddhists realise our situation and generously contribute to the Vihara Fund. We appeal again to the whole Buddhist world to respond to the call of the Dhamma.

20th July, 1929.

THE ABHIDHAMMA

By J. F. McKECHNIE (BHIKKHU SILACARA).

In their efforts to propagate their own particular form of religion the missionaries of an alien faith in Burma and other Buddhist countries have an aimable habit—or an unaimable one, it all depends on the point of view—of going up to innocent, uninformed little schoolboys in these lands and holding out to them an empty closed fist, asking, "Do you want Nibbāna?" and then opening their fist, disclosing its emptiness, saying triumphantly: "There; now you have got Nibbāna!" And the schoolboy, not knowing any better, looks this way and that, abashed, confounded, at the ease and cleverness with which these foreigners have shown up the weakness of the religion of his father and mother. And a seed is sown in his mind of distrust of his parents; he is not so much inclined to honour his father and his mother now as he was before; and the foreign missionary's purpose is partially achieved, by this piece of chicane.

For chicane it is. It is simply ignorance triumphing over ignorance. The Burmese schoolboy has not the years of *bodily* age to have yet learned what Nibbāna is. And his foreign confounder has not reached the mental stature of comprehending what Nibbāna is. But he has sufficient mental cunning to see profit for himself in his particular profession of propagator of an alien religion, by pretending to a little schoolboy that he has comprehended it, and in putting to shame that little boy with this his pretended knowledge.

This sort of thing is happening all the time in the Buddhist countries of the East, and not among schoolboys only, but also among grown-up Buddhists wherever these are of the simple rustic type such as are found in all country

districts remote from towns, in any part of the world, East and West alike. These have not the education to conceive mentally a very clear image of what the goal of their religion is like, and the foreign missionary takes full advantage of this their lack of education, to confuse and confound them, and make them believe that that goal is simply nothing, only a kind of nothingness, like an empty fist.

There is only one way to meet this threat to the Buddhist religion from its opponents, from those who seek to uproot it from its native soil, and that is education,—education in the fundamentals of the religion at its deepest; that is, education, instruction, in the Abhidhamma, in the deeper Dhamma.

Many of the foremost defenders of Buddhism in Burma are beginning to see this, and have, accordingly, started classes for the lay folk, both men and women, in the teaching of the Abhidhamma. And it is cheering to say, with much success. There are in Burma now quite a number of nuns who would simply smile with good-humoured contempt if any foreigner approached them with the "empty-fist" argument against the value of Nibbāna. And what they have done, others also can do and will do. For the classes which have been started for the instruction of men and women are making good headway, and will make it increasingly difficult in future for the alien missionary to confound and confute the Burman villager with seemingly brilliant, but actually shallow and ignorant, arguments against his religion.

And perhaps in the West also, a study of the Abhidhamma might be the best defence against opponents of the Buddhist religion. For, there is no denying it, in its higher reaches, the Buddhist religion requires deep thought and study for its full comprehension, just like any other religion that is worthy the name, not excluding the current religion of the West. And the western adherent of the sublime, far-reaching, deep-going doctrine of the Buddha concerning life and its goal, in order to maintain his ground against those who would decry and be little that doctrine, requires to have in his armoury

some knowledge and understanding of the ultimate bases on which that doctrine and teaching rest.

That knowledge and understanding he can only obtain from a study of the Abhidhamma books ; and he will obtain it (*only*) if he approaches these books with a correct idea of what he is going to find in them. But without this preliminary correct idea, he will, only too probably, be repelled and bewildered by his first approaches to them. For, to the mind approaching them for the first time, they are very much in the mental field what a Hampton Court labyrinth is in the physical world. Thickest hedges, impassable barriers, confusing by-lanes beset the man who finds himself in the labyrinth at Hampton Court for the first time. And there is really no clearing up of that confusion for him, until he can get up on a high perch and, looking down, see the *centre* of the labyrinth, when, for the first time, the confusion will disappear, and he will perceive just how and where each hedged pathway is leading, which before seemed so hopelessly tangled and involved as to be leading nowhither at all.

So it is with the labyrinth of the Abhidhamma books. Until the *centre* is seen whence all the winding and straying paths leads, and to which they all conduct, they must seem to the student approaching them for the first time without any clue as to what and where the centre is, as a mazy tangle without beginning or end, solely designed for the confusion of the unfortunate person who tries to find an intelligible way through them.

What then is the centre of the Abhidhamma labyrinth, which seen, with a little trouble taken in tracing out the routes of thought laid down therein, all becomes clear? It is Anattā, the Anatta-idea. This is the centre of the Abhidhamma teaching, that from which all its paths lead, that to which all its mazy windings return. The Abhidhamma is nothing else but a detailed method, a very much detailed method, such as the East of the Buddha's day and time, with its highly endowed, naturally gifted metaphysical mind delighted in, of demonstrat-

ing that in all the world there is no such thing as positive, solid, lasting entity,—no such thing, neither in the world of matter nor in the world of mind. But principally in the world of mind does the Abhidhamma seek to demonstrate this ; and in the most elaborate and thorough-going fashion. Too elaborate, too thorough-going, some western students of it may say, a little wearied and bored by its constant repetitions. But if they will reflect how deep-rooted is the belief in all of us to the effect that there are substantial entities in the world and that we ourselves are such, they will see at once that a good deal of strict, stern, thorough-going analysis is needed to disprove such a belief, and then, after all, fails to succeed with most of us ! It is a gigantic task to convince the normal thinking mind of the normal thinking man of his lack of enduring substance. Everything in him revolts at such an idea. Hence the persistent, patient, meticulous, step-by-step method of the Abhidhamma in analysing every single constituent of our make-up to show that each has its existence solely in dependence upon some other factor, and that no one factor anywhere in the whole aggregate of mind and matter that is our existence, has an independent, self-existent being of its own.

And what is the end to be arrived at by following up and understanding this ruthless analysis of our own being ? It is release, disburdenment, freedom. It is release from that care for, and anxiety, about, our own selves apart from other selves, which at bottom constitutes the whole *Dukkha* or misery of existence. It is disburdenment of the weight of carrying about a self that has to be looked after and seen to that it suffers no injury but is maintained intact at all costs. It is casting away that burden, and being free for the first time in our lives from all fetters and bonds of confining cares and anxieties and interests on behalf of this self. It is, in short, *Nibbāna* ; for this is what *Nibbāna* is.

And it is not an illusion, not a hallucination, not a dream, not a temporary affection of nerves and brain, this sense of release and disburdenment and freedom, even when only

glimpsed in a rare, chance moment of more than usual keen vision, a far off, by the student of the deeper Dhamma of the Buddha. It is a very real thing, the realest thing that any one in this world can ever encounter ; it is something that once caught sight of, even for the briefest flash of a second, can never again be forgotten or denied. Anything may be forgotten, anything may be denied, but not that. It is too sure and certain and real. This is substance ; and all things else compared with this are unreal, shadowy, without solid basis.

This is the end of all Abhidhamma study, so far as the study of the brain-mind can lead to it, or—more truly said—can lead *in its direction*. For perhaps, after all, the study that is of the ordinary brain's doing, is only the *preparation* for this moment when, in the words of the Pāli, the *cittam pakḥhandati*, the "mind leaps". Leaps whither? Apparently it "leaps" out of its ordinary normal working into another mode of action, of functioning, which brings it into contact with another object than the ones that confront the mind in its ordinary working in the world of the ordinary everyday experience of mankind. That object, we must call Nibbāna.—a Nibbāna that is something positive, seen, known to the mind in that new state, however negative, unseen, unknown—as it needs must be—to the mind in the state of its ordinary, normal working.

Abhidhamma study then,—so far as the student himself is concerned—is the *preparation* for the coming of this supreme moment. This it is in some cases. In others, that flashing moment of clear perception, that leap of the mind into another mode of understanding that is direct vision, may come—no doubt as outcome of the fruit of effort in past lives—without any such study, or at least, with only a little of it. As regards the student himself, this is so. But with reference to his fellows, Abhidhamma study is, or should be, the armouring of his mind against any attempts by others to make him believe that the goal of his religion is a delusion, an *ignis fatuus*, an absolute emptiness, pending the time when he shall

have obtained for himself the assurance, established the certainty, that it is no such thing, but the only veritable reality he or any man can know. Such study also should equip him better to enlighten and lead others who are sufficiently advanced in thought to be able to grasp the implications of Abhidhamma teaching, towards obtaining for themselves this same assurance of which he is in search, so that all together, he and they, may make their way in company towards the same so desirable goal.

PATRONAGE AND SYMPATHY

Madam Alexandra David Neel of France had sent the following to be read on the Buddha Day.

I have no doubt that you will hear a good number of speakers in the present meeting and, so, I shall not detain long your kind attention. I want only to attract it on a point which, to me, appears of capital importance and which, in fact, is really such.

Some amongst you certainly remember the pretty Indian similitude of the tortoise which lives in the ocean. Once, only, after a period of thousands and thousands of years spent at the bottom of the sea, that turtle can lift itself to the surface of the water. Now, floating on the ocean there is an only piece of wood pierced with a hole just large enough to allow the turtle's head to go through.

And the question is for that tortoise to meet that unique piece of wood that is tossed to and fro by the waves and to thrust its head into the hole in the middle of it. Moreover, this must be done during the few minutes while the tortoise is allowed to rise at the surface of the water. If it fails it is to sink down again to the bottom of the ocean and to remain there for an incalculable period of time.

I would like to impress upon your mind that each of you is, presently, that tortoise reaching the surface of the ocean

"and that the piece of wood which you meet is the Buddha's Doctrine. It remains to you to catch that opportunity to thrust your head in the hole, that is to say, to enter the Path that leads to enlightenment and liberation of mind. Failing to do it, you will sink down as the tortoise which has missed its opportunity, and to sink down, must be understood, here, as to be carried away, in this life and in future ones, on a track where you will not hear any more about the Buddha's Dharma.

Number of people, now-a-days—in the East as well as in the West—stand before Buddhism in a strange attitude of mind, a most illogical one and a most harmful to them, indeed. They say: "We are interested in Buddhism." "We are sympathetic to Buddhism." Some even go farther and say: "We will help to spread the Buddhist Doctrine." But for all that they continue to cling to their old superstitions: Hindoo, Christian materialist or whatever they may be. Not only they do not feel inclined to reject them, but they do not even dream of submitting them to a fair test in order to know if they are rational and beneficial or the opposite.

The Buddha and his Doctrine need no sympathisers or patrons. They need not the condescendant praises of those who say perhaps not exactly in words, but in fact—"the Buddhist Doctrine is great and excellent, indeed. I advise you, my brethren to turn your attention towards it and to embrace it, but as for *me*, of course, I do not want it."

You may laugh at hearing the thing put so plainly, but it is exactly what most "sympathisers" express by their behaviour. And allow me to say that such is, very likely, the mental attitude of a number of you who attend this meeting.

But, Ladies and sisters, gentlemen and brethren, remember the tortoise similitude. Where will you be next year, to-morrow or even one hour after the close of this very meeting? Can anyone of you have a complete certainty about the matter?—Death may come, circumstances may change and the blessed opportunity is gone.

The Buddha and his Doctrine, I say again, do not stand

in need of help or praises or sympathy, no more than the sun needs them to be the shining glorious one. It is you, it is me, it is all of us who need the Buddhist method as a perfect guide towards enlightenment and deliverance from sorrow. Our attitude towards Buddhism must be that of respect, as that of a disciple before a *guru*, and not that of a condescending patron.

Buddhists, I may add, if they are more than nominal Buddhists, if they are truly walking in the Buddha's steps need not either helpers or patrons, for they are liberated from desires and have put the three worlds under their feet.

Far from depending on others, they are the great givers: "Givers who give no gifts" as says Nāgārjuna. Their gift to the beings consists in standing on the Path to Buddhahood, free from hatred, greed and delusion, and the psychic energy generated by their liberated minds spreads far and wide, and benefit all those who earnestly aim at goodness and enlightenment.

You are called to become such Bodhisatvas. Does that ideal appeal to you or not? You have the head at the surface of the ocean, the opportunity is there. Will you catch at it or sink down at the bottom of the water, as the tortoise in the similitude?

You may go out of this hall saying to each other: "Nice function indeed, nice people too we have met there" and so on. In that case you would have done as well to go to hear music or a theatrical play.

But will you not rather think: Why if I tried an experiment of the Buddhist method.

I purposely said *method* and not *doctrine* for Buddhism, as defined by the Buddha, is essentially and above all, a *method*. Which method? The method that enables to free oneself from delusion and the sorrow which is the outcome of delusion.

That methods aims at producing *Right views*.

Some well meaning preachers may tell you: "Buddhism

commands you to love your neighbour without measure, to give alms to the extent of throwing yourself into the jaw of an hungry tiger, or they may expound you other lofty teachings. But, in fact, Buddhism only advises you to get *right views* on *all matters*.

All that is good, lofty, beneficial to yourself and your neighbour will follow in the train of right views, and it will follow not as blind obedience to a precept, but as your own enlightened choice of the way which you realise is the best.

And what is the method to get *right views*. First, it is to desire to get enlightened. It may seem absurd to put it under these terms, but verily, very few people crave for enlightenment. To suspect the real nature of one's own loves and hatreds, desires, beliefs, and habits, to begin to understand that they are grounded on false notions, is not pleasant for a half hearted man.

But Buddhism, is not meant for the half hearted ones.

If you feel the desire to reach the truth, whichever it may be, pleasant or unpleasant to your long cherished ways of thinking and ways of doing. If you are resolute to fight against your inherited and acquired tendencies and the ready made beliefs that you have accepted without investigations. If you are willing to take any step that faithfulness to truth may commands. If you want to liberate yourself utterly, then the Buddhist method is for you.

Simple and hard at once is that method. It may be summarised in a few nearly synonymous words :

Continual attentiveness, watching all that happen in one-self and around one self.

Reflection on all facts which one witnesses.

Analysis of one's own physical and mental activities.

Research of the proximate and secondary causes of all phenomena which one perceives.

Meditation.

Needless to say more.

Ways of drilling the mind in order to make it fit to follow

that programme are many and various. Each one may easily find one which suits one's peculiar dispositions.

But the programme itself remains unchanged.

Such is the Buddhist Path. It stretches, to day, before you. It belongs to you to enter it for a fair experiment or to turn away.

Choose!

THE LATE DR C. A. HEWAVITARNE

A PINKAMA IN LONDON.

A large company assembled at the headquarters of the Buddhist Mission in Gloucester Road, Regents Park, last Saturday to do honour to the memory of the late Dr. C. A. Hewavitarne, whose tragic death was mourned by many friends in this country as well as in Ceylon. The commemoration took the form of a Pinkama, held under the auspices of the British Maha Bodhi Society and the Students' Buddhist Association. Among those present were Sir Gregory Foster, Vice-Chancellor of the University of London; Mr. E. B. Alexander, C. M. G. (late Colonial Secretary of Ceylon), Sir and Lady Forsyth, Mr. W. Shakespeare, President of the Ceylon Association in London. Mr. Francis J. Payne, Mr. B. L. Broughton, Mr. Doo Hang, Dr. A. P. de Zoysa, Mr. Frederick Grubb, Dr. E. M. Wijeyerama, Mr. D. M. Gunesekera, Mr. D. R. Jayawardene, Mr. Annesley de Silva, Mr. T. H. D. Abeyagoonewardene, Dr. Seneviratne, B. Don Alaris, Mr. N. E. D. de Silva and Mr. Devapriya Walisinha.

Dāna to the three Bhikkus in the morning was followed in the afternoon by Bana preaching (in Sinhalese) by the Ven. P. Vajiranana, who also conducted the Pinkama ceremony in the Shrine Room. The Venerable Bhikkhu paid a simple tribute in English to the estimable qualities of the late Dr. Hewavitarne, both as a Buddhist and as a Ceylonese leader.

Those present then proceeded to the adjoining room where the chair was taken by Mr. F. J. Payne. Among the letters of regret for absence was one from Sir William Manning, who referred to Dr. Hewavitarne as a man for whom he had the highest regard and as "a most distinguished citizen of Ceylon to whose good work in that country I have always borne testimony."

Dr. A. P. de Zoysa then explained the meaning of Pinkama and what its significance was in relation to their departed friend. They would honour the dead by doing something good in his memory, and the best way they could honour Dr. Hewavitarne was to look at his beautiful character and, as far as possible, to follow his footsteps.

Mr. Payne next asked Sir Gregory Foster to unveil the portrait of Dr. Hewavitarne, which was hung over the mantelpiece. Sir Gregory said he deemed it a great privilege to have been invited to take part in that function. He knew Dr. Hewavitarne well when he was a medical student in London, and came into close contact with him two years ago when he was the representative of University College, Colombo, at the centenary celebrations of London University.

The outstanding characteristic of Hewavitarne was his simple sincerity. It was that which from the outset gave him a place in the College community and enabled him to exercise great influence upon his fellows. He aroused the interest of many men in Buddhism who were not of his faith, and his influence was always for good.

They all watched his later career with much interest, and his friends in this country warmly welcomed his appointment as one of the Commissioners for Ceylon at the British Empire Exhibition—a position for which he was pre-eminently qualified.

Sir Gregory Foster went on to speak of the splendid traits in Dr. Hewavitarne's character which were developed between his student days and the later period of his life. He seemed to have gained, in many ways, a fuller and clearer conception

of the meaning of the British Empire as an aggregation of free peoples than he (the speaker) had found among most of his friends either in this country or abroad. Dr. Hewavitarne saw in this Empire a great organization for the good of mankind, and in that sense he was glad to think of Ceylon as a part of it. He learned, as others of his countrymen had learned, that fuller responsibilities would be their's, and he believed it was their duty to prepare for it.

Another aspect of Dr. Hewavitarne's public work was the keen interest which he took in the movement for a Ceylon University. In that movement he had a leading part, and he realised how much it would mean for the future of Ceylon. Sir Gregory recalled the words which he had spoken on this subject at the Ceylon dinner in London two years ago, reiterating the view that when they had a University of their own in Ceylon there would be less need for so many Ceylonese students to come to London except for postgraduate or research work ; and he believed that was also the view of their departed friend.

The speaker mentioned, in closing that the students of London University had deputed the President of their Union to accompany him on that occasion as they desired to join in this tribute of respect to one whose life had reflected so much credit upon the University to which they were proud to belong. Sir Gregory Foster then unveiled the portrait of Dr. Hewavitarne amid subdued cheers.

Mr. E. B. Alexander said that although he had come unprepared to take part in those proceedings he greatly appreciated the invitation to be present. How pleasant it was to be in an atmosphere so reminiscent of Ceylon and to see so many Ceylonese faces around one, and especially to have the presence of three real priests from Ceylon at that function ! Anyone who had lived in Ceylon would always have an admiration and affection for the Buddhist religion. Those who were only able to practise the Buddha's precepts in England

little knew how different was the atmosphere which prevailed in Ceylon, where all were so happy and contented.

Mr. Alexander went on to say that he had the very great pleasure of knowing Dr. Hewavitarne fairly well. He had several very admirable qualities, the principal of which was that he was a really religious man. His religion was always absolutely in the forefront of his life, and the faith within him was his guide in every action. He was extremely unselfish and disinterested in all his public activities. When he took up his work in connection with the Wembley Exhibition he put his whole heart into it, and as soon as he found that the funds were limited he voluntarily declined the honorarium which was attached to the office. He was unlike some other Ceylonese leaders who talked more than they performed. He was an eminently practical business man, and this was a great asset not only to himself but to his country in whatever he undertook. He was a man who did not court any honours for himself. In fact, he preferred not to receive honours. His country was always the first object in his thoughts, and he lived for her welfare in a way which should serve as an example to the rest of his countrymen.

Mr. Alexander's sentiments were cordially endorsed by Mr. W. Shakespeare, who spoke briefly on behalf of the Ceylon Association in London. He said that although it was not his privilege to know the Doctor very well, he saw a good deal of him during the Wembley Exhibition and was well acquainted with his public record in other respects. Previous speakers had well expressed the estimate which he had himself formed of the man and his character, and he desired to associate himself and the members of the body to which he belonged with the tribute which they were that day paying to the memory of their distinguished countryman.

Mr. P. J. Payne followed with an interesting account of the struggles through which the Buddhist movement in this country had passed during the last 20 years and how Dr. Hewavitarne had come to their assistance with generous

financial aid when otherwise the movement would have languished and died. He mentioned that it was entirely due to the liberality of Dr. Hewavitarne that the late Bhikkhu Ananda Metteyya (Allan Bennett) was not buried in a pauper's grave in London. The Doctor was a worthy successor of those who had made Ceylon famous in the past. He was the embodiment of the national aspirations of the Ceylonese people—a pioneer in the promotion of human happiness. Inasmuch as he helped to plant the seed of Buddhism in Great Britain he had given to the people of this country something infinitely greater than diamonds or gold. Bearing in mind what the Doctor had done in connection with the establishment and maintenance of the Buddhist Mission in this country, he appealed to other Sinhalese to follow his noble example and to take such steps as would preserve that institution from dying out. He knew their Bhikkhus were anxious about it, and it was the duty of all sincere Buddhists to see that this Mission was not allowed to collapse by reason of their neglect.

The Ven. H. Nandasāra followed with a thoughtful address on "The True Nature of the World," with special reference to the life and character of Dr. Hewavitarne, and the proceedings were brought to a close by Mr. B. L. Broughton (President of the British Maha-Bodhi Society), who said that the Buddhist faith offered more comfort to the bereaved than any other religion in the world.—"*Ceylon Daily News*".

DISCERNMENT.

By the late Ananda Metteyya.

From hitherto unpublished Manuscripts

Re-written and Edited by

MR. J. F. McKECHNIE (BHIKKHU SILACARA.)

Will appear in our next issue.

BUDDHA DAY CELEBRATIONS IN GREAT BRITAIN

WESAK 1929.

WESAK AT LONDON.

The Wesak Festival was celebrated in London at the large Essex Hall, on the evening of the 23rd May, and a most successful meeting it proved to be. A record gathering of Buddhists and sympathisers listened with keen interest to the excellent addresses of Mr. Francis Payne, the Ven. Bhikkhu Vajirañāna, Mr. A. H. Perkins, and Mr. Christmas Humphreys.

Mr. Payne, who conducted the meeting, commenced by explaining to his audience that when the Buddha died he left instructions to his disciples that they should take their refuge in the Buddha, the Dhamma and the Sangha ; that they should recite the excellencies of these three, take their refuge in them, and meditate on love to all beings. For nearly 2,500 years his followers had recited this formula in the original Pāli language in which he gave it. For those who were not conversant with it, printed copies were available on every seat, with an English translation, so that all could follow its meaning. For the first time in the history of this country, two disciples of the Buddha, the yellow robed Bhikkhus, were present to lead the recitation of these Precepts, and one of them would afterwards explain the simple teachings of the Master to whom he had dedicated his life.

Pansil was then taken, the audience reciting each sentence after it had been chanted by the Bhikkhus.

Mr. Payne then addressed the meeting on the story of the Enlightenment of the Buddha and the message he gave to the world, and introduced the Venerable Bhikkhu Vijirañāna, who followed him with an outline of the message of the Blessed One.

Mr. A. H. Perkins followed with an address on the Ethical Message of Buddhism to the Western World, and

Mr. Humphreys concluded by giving an outline of the progress of the Buddhist Movement during the last year.

After the recitation of the *Mahā-Mangala-Sutta* by the Bhikkhus, the meeting was closed by a few remarks from the Chair.

We regret that owing to the date of the Full Moon coming this year so close at the end of the month, we could not give a full account of the Wesak Festival in London, without unduly delaying the publication of the June issue. A detailed report will appear next month.

WESAK AT LIVERPOOL.

Under the control of Mr. Geo. H. Yoxon, the Wesak Festival at Liverpool was based more on the lines of a Christian "Service". By the kind permission of the local branch of the Theosophical Society, the proceedings took place at the Rooms of the Society at 18, Colquitt Street.

The programme was as follows:—

1. Hymn No. 4 in *Vade Mecum*.

WESAK-TIDE.

Hail Glorious Day, when o'er the world
 The Light of Truth in splendour rose,
 For mortals lost in error's night
 The Way of Safety to disclose.
 Lord Buddha, Thee our hearts acclaim,
 Thou art the Sun of Righteousness,
 In Thee was Truth in fulness shown
 Man to enlighten and to bless.
 Thy Doctrine is the radiant glow
 Which evermore proceeds from Thee
 And marks the Path that upward leads
 To freedom and felicity.
 O may mankind Thy Light receive,
 From self and error turn aside,
 That all in Peace and Love may share
 The joy divine of Wesak-tide.

2. Pansil. (Mr. Yoxon read the "Precepts" according to the version in Arnold's *Light of Asia*, those present repeating each precept after him.)

3. Reading from second chapter of *Gospel of Buddha*.

4. Meditation on verses 19 to 24 of Chapter LX of *Gospel of Buddha*.

The Buddha said: There are five meditations: The first meditation is the meditation of love, in which you must so adjust your heart that you long for the weal and welfare of all beings, including the happiness of your enemies.

The second meditation is the meditation of pity, in which you think of all beings in distress, vividly representing in your imagination their sorrows and anxieties, so as to arouse a deep compassion for them in your soul.

The third meditation is the meditation of joy, in which you think of the prosperity of others and rejoice with their rejoicings.

The fourth meditation is the meditation on impurity, in which you consider the evil consequences of corruption, the effects of sin and diseases. How trivial often the pleasure of the moment and how fatal its consequences!

The fifth meditation is the meditation on serenity, in which you rise above love and hate, tyranny and oppression, wealth and want, and regard your own fate with impartial calmness and perfect tranquillity.

5. Hymn 62 in *Vade Mecum*.

6. Address by Mr. Geo. H. Yoxon (reported below).

7. Hymn No. 97 in *Vade Mecum*.

8. Blessing (taken from Buddhist Marriage Ceremony).

The Buddha pointed out the Way to Truth. The Brotherhood have followed it. Let those who would be free from Suffering follow in the self-same Way. May Wisdom guide your feet upon that Way; may Beauty bear you company, and at the journey's end may every heart find Peace. In the name of the All-Compassionate One,

PEACE TO ALL BEINGS.

MR. YOXON'S ADDRESS.

Reading: *Dhammapada*, verses 197-200 (incl.)

All over the world, at the time of the Full Moon, in the month of May, Buddhists meet together to commemorate the Birth, Enlightenment and the Passing Away of the Founder of their Religion. Nearly one-third of the population of the world follows the Buddha's teaching, so that, at this small meeting of ours we join with so large a proportion of mankind in expressing reverence for this great man, the Master of Wisdom and Compassion—the Lord Buddha.

He was a man—a superman, one might say—but without any pretence of being supernatural. He made no claim to save us from the consequences of our wrong-doing, but rather impressed upon his followers the necessity for each to work out his or her own salvation. He pointed out the Way which each of us must tread to attain to perfect Peace and perfect happiness.

Nearly two thousand five hundred years ago He wandered through the towns and villages of Northern India proclaiming the Way of Salvation from Suffering, and each year since then, this Wesak Festival has been celebrated in His honour, and every day thousands of Buddhists, guided by His teaching, march onward by the Path He showed, onward to the Goal which He attained.

Two thousand five hundred years is a long time in the history of mankind. Life has changed much since then; especially is our Western civilization different from the life of Northern India in the Buddha's time. The daily life of a modern Westerner has little or nothing in common, at least on the surface, with the lives of those men of ancient times to whom the Buddha propounded his Law of Good. Is His Teaching out of date, then? Unsuitable to our present mode of life, and impracticable for the man of the busy Western world?

He taught a very simple thing. "Just one thing do I

teach," He said, "Suffering, and the Deliverance from Suffering."

Is there less suffering in the world to-day than there was when He taught? I think not! And the Way of Deliverance is the same now as it was then. It is the Path of Self-forgetfulness, the Middle Way between the selfishness of austere self-denial and the selfishness of intemperate self-indulgence. It is a Path which is open to all, at any time, and under any circumstances; a Path which each may tread in the daily round of his life.

Not that the majority of us suffer a great deal in the sense of intense pain, which is the usual meaning given to the word, but the ancient Pāli word, "*Dukkha*," by which the Buddha's meaning is expressed in the Scriptures, has a much wider meaning. It includes all that we understand by pain, ill, disease—physical and mental—including such minor forms as disharmony, irritation or friction, or, in a philosophic sense, the awareness of incompleteness or imperfection. It is dissatisfaction and discontent, the opposite of all that we mentally include in the terms of well-being, wholeness, perfection, bliss. Taking the word in this sense our lives are full of *Dukkha*—suffering.

Most of us live much the same from day to day. We awake and look at the clock and wish it were Sunday, but, with a groan we roll out of bed, as late as we dare. We swallow a hasty meal, wishing generally that we had time for another half-round of marmalade and toast. Then we dash off to the office or shop, or works, and spend the day doing the same work that we have done on many a day before. We wish our holidays were a bit nearer—we are sure we need a change or a rest. We wouldn't even care if someone expressed a little appreciation or gratitude, but all we get is grumbling.

—And so we go on day after day, in the office and in the home, finding every circumstance a trial, and every event a bore.

So here is *Dukkha*, discontent and annoyance, enough.

How does it all arise?

Through "wants" and "wishes" for something for this "individual self" which we think is "us".

This "self" doesn't want to get up, it wants more time ; it doesn't want to work for other people, it wants a change of occupation. It wants a change of food. It wants gratitude. It wants to evade this self-denial business, which it views as a sort of irksome duty. It wants a bit more luxury. It wants to rid itself of other creatures which harass its existence.

And, poor deluded thing, it fondly imagines that *if all these wants are fulfilled* it would be happy and content.

Tanhā, that is, desire for self-satisfaction, is a mighty thirst, which all the drinking and drinking of self-gratification can never assuage. "Verily it is thirst or craving, causing the renewal of existence, accompanied by sensual delight, seeking satisfaction, now here, now there—the craving for the gratification of the passions, for continued existence in the world of sense," said the Buddha.

Then, like a good physician, He diagnosed the complaint and found it to be *Dukkha*—Suffering: then He looked for the Cause, and saw that it was *Tanhā*, Desire for Self. Then He pronounced the remedy, *Anattā*, Selflessness. He didn't even leave it at that, but prescribed the course of treatment, the Noble Eight-fold Path.

Consider the difference that *Anattā*, Selflessness, would make if applied to our daily round of life. The first procedure in the treatment is to try to grasp the great Truth, that all that is, is ONE. That each one of us is but an expression, a facet, as it were, of the great whole of all. Our bodies, sensations, perceptions, thoughts, and even our consciousness itself are in constant change and transition. As a fixed unit they are non-existent. As factors in the sublime Divinity, the One that IS, they are real.

Immediately we get the first faint perception of this Truth our aims and objects must undergo a change.

How can we wish to rid ourselves of other creatures, who annoy us, when we know that those others, as we call them, are really one with us? How can we even feel annoyance against them, when we know that they too Suffer from *Dukkha*, and have, as yet, less chance than us of following out the remedy? How can we feel anything but Love and Compassion? This is Self-love indeed! Yet not the love of the separate illusionary self, but a Love of the Great Real Self, which comprises All.

Thus our aim will be, not self-denial, but Self-Love in its only Pure and True form.

We will have no need to learn, and always hold in our memory, a list of commandments; no need to be in doubt as to whether such and such an action is right or wrong; one test can be applied to every deed—"Will this deed cause suffering to any part of the One True Self—if so, this deed is evil, and must not be done."

Our words, too, we will guard. We will not pull someone else's character to pieces, and emphasize all their faults, because that "someone else," as we call them, is really Ourself.

Will we be working for others all day in our monotonous occupation? Why, of course, we won't! We'll be working for the good of All. Our job will take on quite another aspect. It will be a different thing typing letters, serving customers, keeping some machine going, or even washing up dishes, when we know that these things are present necessities for the ultimate development of the One and All.

So, by keeping our eyes, by constant effort, fixed on the goal of complete understanding, and by carefully controlling our thoughts, which are the great motive power of our progress or retrogression, day by day, we cover a little more of the Path.

There are the intervals of refreshment to be considered,

too, for every good tramper conserves and renews his strength by regular refreshment. These are the moments of Meditation, when we send our thoughts Inward in search of our Real Self, which is the Universal Self; when we send our thoughts Outward to all that have being, and draw them all to us in one common bond of Love and Sympathy.

So, having pondered the Master's Teaching, we gain more strength thereby, and, greatly refreshed, continue on our Way.

Then, some day, we will reach the Goal, and we will come to that great Peace, NIRVANA.

"Our modern Western Civilisation is a much more complicated matter than the humdrum daily round of sleep, work and food," says the sceptic. "There are such things as Politics, Industry, with its great post-war unemployment problem, and International Relationships to be considered."

Do you think these weighty matters would need any consideration if each one of us in this great proud West were to strive to live the Buddha life?

"The Law of God will yet reign King of All, before the Kalpas end," and even now we can see that, almost without knowing it, the West is moving in that direction. Look at the Buddhist Precepts which we repeated together earlier in the evening in the "Pansil" ceremony. Broadly speaking, the first may be defined as inculcating Compassion.

The Humane Movements in the West are more numerous and more powerful now than at any time in the past history of Europe and America. The necessity for such organisations may be a blot on our civilisation, but the fact that thousands of earnest men and women are devoting time, energy and money to the alleviation of the suffering of their fellow-creatures is a splendid sign of the spirit of Compassion active in the West.

The second Precept may be defined as Honesty. Whatever may be our opinion about the League of Nations, the fact remains that we have appointed this big policeman over us to prevent national greed for territory and the use of

force to steal from other nations. I believe that the Empire-building epoch, whose supposed justification was the false aphorism, "might is right", is rapidly waning. The tendency towards concerted action, willing unity and international honesty is taking its place. As an indication of this we have the great Pan-Europe movement.

The third, we may say, is Sincerity. The prevailing efforts to induce advertisers to avoid exaggerations and misleading statements is a sign of the desire to be more truthful in business affairs.

The fourth is Temperance. A determined effort is being made to put down the drug curse. It will rightly be Britain's Karma to undo the evil she helped to create by her encouragement of the Opium Trade in the past. And, whatever may be our views as to the wisdom of "Prohibition," we have to recognise that, for the first time in the history of the West, a great nation has made a supreme effort to abolish alcoholic poisoning from its midst.

The fifth, Purity. We note that the crusade against immorality is growing so strong that the White Slavers called and held an International Congress to discuss ways and means of circumventing Government interference with their nefarious trade.

Here is abundant evidence that the mind of the West is opening to receive a greater Light of Truth than it has yet known.

Confucius, the great statesman-philosopher, said that "the peace of the world depends on the regeneration of the inner life of the individual; the reconstruction of the world means the reconstruction of individuals."

Can you, then, by your imagination, call up a picture in your minds of what our Western Civilisation would be, if the individuals who compose it were earnest followers of the Path of Selflessness?

There would be no more talk of that "next war." Our unemployment problem would speedily solve itself; for, while

that portion of the workless, who are semi-content to subsist on the dole, would eagerly seek some means of working for the common good, the capitalists and leaders of industry would quickly find useful occupation for them, and gladly pay a living wage.

Party politics would be no more ; for politics as they are now generally understood, would not be needed if all men were concerned only with Self-development. Still less would there be need for violent argument.

But it must be remembered that such a state cannot be attained by mere legislation and discussion. It depends on each one of us. Each one must tread the Path for himself. Lord Buddha has pointed out the Way, but neither He, nor anyone else can make our journey for us.

The gateway is open wide for all. It is not reserved for great intellects and mighty minds. It is not a Path which can be traversed by cold reasoning only, but each step must be a step of experience. You must know of yourselves, by the test of your own experience, that this is Truth, before this Truth can become a part of your Life.

Enter the Path, then, and prove its Truth in the daily round and common tasks of your life. Set forth, sowing as you go, the seeds of Kindness and Compassion. Soon you will find that the Path is covered with beautiful flowers—the flowers of Happiness, sprung from the seed you have sown. So densely will these flowers grow that you must tread carefully, enjoying their beauty : for, by a careless step, a thoughtless word or deed, you may tread them underfoot.

There will be bad times and sad times, while we are still on the early stages of the Way. There will be times when there will seem to be very little light ; times when the tears of suffering dim our eyes, so that we cannot clearly see the Path. But we must have patience and wait awhile until our eyes grow stronger ; for the eyes of our minds are still unaccustomed to the dazzling Light of Truth. We must dry our tears and try to see our sorrows in the Light of His Teaching.

Each day's journey will be a day nearer our Goal, and, when we pause in quiet meditation, sometimes we will see, lit up in Golden Sunlight, those snow-clad peaks, where breaks that other world.

Let us live happily, then, in that true Happiness which only comes to those who seek no personal happiness.

Let us live happily, then, for

70 this is Peace,

To conquer love of self and lust of life,

To tear deep-rooted passion from the breast,

To still the inward strife.

71 For Love to clasp Eternal Beauty close ; for glory to be
Lord of self ; for pleasure

To live beyond the gods ; for countless wealth

To lay up lasting treasure.

72 Of perfect service rendered, duties done in charity, soft
speech, and stainless days :

These riches shall not fade away in life,

Nor any death dispraise.

73 Then Sorrow ends, for Life and Death have ceased ;

How should lamps flicker when their oil is spent ?

The old sad count is clear, the new is clean ;

Thus hath a man content,

WESAK AT CHATHAM.

In Chatham, Buddha Day was celebrated on Sunday, May 26th. Rev. Will Hayes gave a special address on a subject which provided ample opportunity for reference to the Lord of Compassion. This subject was "The Man Who Emptied Hell." Mr. Hayes showed how the story of the Man Who Emptied Hell appears in various forms in the Bibles of the World. The Brahman version is one of the gems of Indian poetry. It is the tale of Vipascit in the Markandeya Purana. There is also a reminiscence of the story in the account of the last journey of Yudhishtira, in the Mahābhārata.

But it is in Buddhism that the story is worked out at greatest length. The inscription on an ancient statue of the Buddha reads: "God in the form of mercy." This aspect of the teaching of Gotama found expression in many stories, and particularly in tales of the Bodhisattva Avalokitesvara who figures as the Man Who Emptied Hell. In China, Avalokitesvara became Kwan Yin, the Goddess of Mercy. In this case the Compassionate One is a woman.

In Christian tradition Jesus figures as the Man Who Emptied Hell. The full story is told in the *Gospel of Nicodemus*, one of the apocryphal books of the New Testament. The story also appears in the ancient literature of Ireland where Oisin is the hero.

After giving the story in its different forms, Mr. Hayes emphasised the fact that the fundamental teaching of all versions proved that in all countries there had been men who refused to believe in the dogma of an eternal Hell. These enlightened ones could not tolerate the thought of the suffering involved, and so devised means by which Hell could be emptied by some merciful man or woman. Compassion also was aided by the reason which insisted that justice rules the world and no temporal cause can have an endless effect. Human love at its noblest is all-embracing, and will in the end destroy the belief in Hell.—"*Buddhism in England.*"

THE BLOOD-STAINED.

Of all the blood-stained, tangled heresies which make up doctrinal Christianity and imprison the mind of the western world to-day, not one seems to have been known to the nominal founder of Christianity. Jesus Christ never certainly claimed to be the Messiah; never spoke clearly of the Trinity; was vague upon the scheme of salvation and the significance of his martyrdom.

H. G. WELLS.

BUDDHA DAY IN AMERICA

MEMBERS OF 11 FAITHS HONOR BUDDHA.

A few steps from bustling Times Square representatives of eleven religions, including 150 Americans, met yesterday afternoon at the Ceylon India Inn, 148 West Forty-ninth Street, to celebrate the 2,553rd birthday of Mahatmā Buddha, which falls on the day of the first full moon in May. The meeting was sponsored by K. Y. Kira, the proprietor of the restaurant, who is a leader of the Maha Bodhi Society of America. He provided free of charge a luncheon with Indian dishes to those present, as all business is prohibited to Buddhists on the birthday of the founder of their religion.

In an upper room there was an improvised altar, surrounded by giant elephant tusks and a canapé. From the altar led cords, which passed through the hands of all those present, binding them together in unity, according to Buddhist ceremonial. On the altar table were an image of Buddha, a "Vehera," shrine containing a bone relic, and a brass imitation of one of Buddha's teeth. Candles from a Buddhist temple lighted the altar.

Several women, including some Americans, placed flowers on the altar. Many Indians among the gathering wore their multi-colored Sāri, or native dress.

Andrey Cleveland, dressed in a Chinese costume, opened the ceremony with a Buddhist chant, followed by sacred music on a "Vinā," a guitar like instrument, by Swāmi Juaneswarananda. Kedar Nath Das Gupta, Chairman of the society, opened the Buddhist worship with the original "Pali." Charles Frederick Weller, chairman of the Threefold Movement organizations, then read one of Buddha's sermons. This part of the ceremony concluded with the singing of the new Doxology.

The speakers included :

KEDAR NATH DAS GUPTA.

DR. ROBERT ERNEST HUME of the Union Theological Seminary.

PROFESSOR A. V. WILLIAMS JACKSON, Orientalist of Columbia University.

SYUD HOSSAIN, editor of the New Orient Magazine.

RABBI CHARLES FLEISCHER.

CHARLES FREDERICK WELLER.

SWAMI BODHANANDA of the Vedanta Centre of New York.

DR. FELIX VALYI, editor and founder of The Revue Internationale Politique of Geneva.

R. TSNUODA, director of the Japanese Culture Centre in New York.

DR. ALFRED PINNEO, educator.

The speakers stressed the value of mutual understanding among all religions and emphasized the importance of the contribution of Buddha to the civilization of the world.

The meeting concluded with the singing of the "Anthem of the Universal" to the tune of "America." The religions represented were Buddhist, Christian, Confucian, Hindu, Jain, Jewish, Mohammedan, Shinto, Sikh, Tao and Zroastrian.—*New York Times*.

ABSTRACTS FROM THE DIALOGUES OF THE BUDDHA

By Miss C. H. HAMAN.

There are three sorts of teachers in the world who are worthy of blame. He, who, without having himself attained to it, teaches a doctrine.—(And his pupils do not accept it). He, who, without having attained to it, teaches a doctrine.—(And his pupils accept it). He, who having himself attained it, teaches a doctrine.—(And his pupils do not accept it). There is a teacher not worthy, in the world, of blame. (He repeats all his foregoing teaching).

HOW TO ATTAIN UNION WITH BRAHMA.

(The Buddha has used, among others, the simile of a man who desired to get to the further shore of a river, being tightly bound. Could he get there?)

"Certainly not, Gautama."

"In the same way, Vāsettha, there are five things leading to lust, which are called, in the discipline of the Arahats, a "Chain" and a "Bond". What are the five? Forms perceptible to the eye, desirable, agreeable, attractive forms, that are accompanied by lust and cause delight. Sounds, odors, tastes, substances of the same kind.—And in the same way, there are these Five Hindrances—in the Discipline of the Arahats, which are called "Veils", "Hindrances", "Obstacles," "Entanglements". Which are the Five? The hindrance of worldly lusts, illwill, torpor and sloth of heart and mind, flurry and worry, suspense. (He says that a man may be versed in all religious lore, but if he has not put away the above evil qualities) he is in no state to become united with Brahmā,—such a condition of things can in no wise be. (He further enquires whether Brahmā is in possession of wives and wealth; if his mind is full of anger and malice, or free from anger and malice; if it is tarnished or pure; if he has self-mastery or not. If Brahmā has these desirable qualities then a person who has them not cannot attain union with Brahmā. "Such a thing) can in no wise be. (The real way to attain to union with Brahmā is to follow all the foregoing teaching of the Buddha) And he lets his mind pervade one quarter of the world with thoughts of Love, and Pity, and Sympathy, and Equanimity; and so the second, and so the third and so the fourth. And thus the whole wide world, above, below, around, and everywhere, does he continue to pervade with heart of love, far-reaching, grown great, and beyond measure. Just as a mighty trumpeter makes himself heard—and that without difficulty—in all the four directions—even so, of all things that have shape or life, there

is not one that he passes by or leaves aside, but regards them all with mind set free, and deep-felt love. Verily this is the way to a state of union with Brāhma.

"Now what think you, Vāsettha, will the Bhikkhu who lives thus be in possession of women and wealth, or will he not? Will he be full of anger or free from anger? Will his mind be full of malice or free from malice? Will his mind be tarnished or pure? Will he have self-mastery, or will he not?"

"Surely he will have those good qualities, Gautama."

"And that the Bhikkhu who is free from anger, free from malice, pure in mind, and master of himself should, after death, when the body is dissolved, become united with Brahmā, who is the same, such a condition of things is in every way possible.

MAHA-PARINIBBANA-SUTTA.

So long, O Mendicants, as the brethren meet together in full and frequent assembles, in concord—(and) fall not under the influence of cravings—, so long as they delight in a life of solitude, and so train their minds that good and holy men shall come to them, and those who have come shall dwell at ease—so long as the brethren shall not be—connected with business, nor—indulge in idle talk, slothfulness or society ;— (nor) have—evil desires—, nor become—the intimates of sinners, so long as they shall not come to a stop on their way to Nirvāna because they have attained to any lesser thing— so long may the brethren be expected not to decline, but to prosper. So long as the brethren shall be full of faith, modest in heart, loathing sin, shamelessness, forwardness ; and shall be decent in outward behaviour, full of learning, strong in energy, active in mind, and full of wisdom—so long as they shall exercise themselves in the higher wisdom, that is to say, in mental activity, search after truth, energy, joy, peace, earnest contemplation and equanimity of mind ; in the perception due to earnest thought, that is to say, the perception of impermanency, of non-individuality, of corruption, of the

danger of sin, of sanctification, of purity of heart, of Nirvāṇa : so long as they shall persevere in kindness of action, speech and thought both in public and in private,—so long as they shall divide without partiality, and share in common—all such things as they receive,—(and) shall live in the practice, both in public and in private, of those virtues which, unbroken, intact, unspotted, unblemished, are productive of freedom by delivering from the slavery of craving, and are praised by the wise ; which are untarnished by the desire of future life, or by the belief in the efficacy of outward acts, and which are conducive to high and holy thoughts. So long as the brethren shall live among the saints, cherishing, both in public and in private, that noble and saving faith which leads to the complete destruction of the sorrow of him who acts according to it, so long may the brethren be expected not to decline but to prosper—. And—the Blessed One—held that comprehensive religious talk with the brethren on the nature of upright conduct, and of earnest contemplation and of intelligence. Great is the fruit, great the advantage of earnest contemplation when set around with upright conduct. Great is the fruit, great the advantage of intellect when set around with earnest contemplation. The mind set round with intelligence is freed from the great evils, that is to say, from sensuality, from individuality, from delusion, and from ignorance.

Now the venerable Sāriputta came to the place where the Blessed One was—and said :—"Lord, such faith have I in the Blessed One, that methinks there never has been, nor will there be, nor is there now, any other—who is greater and wiser than the Blessed One, as regards the higher wisdom".

"Grand and bold are the words of thy mouth, Sāriputta : verily, thou hast burst into a song of ecstasy. Of course thou hast known all the Blessed Ones who in the long ages of the past have been Arahāt Buddhas, comprehending their minds with yours, and aware what their conduct was, what their doctrine, what their wisdom, what their mode of life, and what salvation they attained to?"

"Not so, O Lord."

"Of course then thou hast perceived and comprehended all the Blessed Ones who in the long ages of the future who shall be Arahāt Buddhas?"

"Not so, O Lord."

"But at least, O Sāriputta, thou knowest me as the Arahāt Buddha now alive, and hast penetrated my mind in the manner I have mentioned?"

"Not even that, O Lord."

"You see then, Sāriputta, that you know not the hearts of the Arahāt Buddhas of the past and of the future. Why then are your words so grand and bold? Why do you burst forth into such a song of ecstasy?"

"O Lord! I have not the knowledge of the hearts of the Arahāt Buddhas that have been and are to come, and now are. I only know the lineage of the faith.—I know that the Arahāt Buddhas of the past, putting away all lust, ill-will, sloth and pride, and doubt; knowing all those mental faults which make men weak; training their minds in the four kinds of mental activity; thoroughly exercising themselves in the sevenfold higher wisdom, received the full fruition of Enlightenment. And I know that the Arahāt Buddha of the times to come will do the same. And I know that the Blessed One, the Arahāt Buddha of today, has done so now—.

The Blessed One—said—"Fivefold, O Household-ers, is the loss of the wrongdoer through his want of rectitude. In the first place, the wrong-doer, devoid of rectitude, falls into great poverty through sloth; in the next place, his evil repute gets noised abroad; thirdly, whatever society he enters into—he enters shyly and confused; fourthly he is full of anxiety when he dies; and lastly, on the dissolution of the body after death, he is reborn into some unhappy state of suffering and woe—. Fivefold, O Household-ers, is the gain of the well-doer through his practice of rectitude. In the first place, the well-doer, strong in rectitude, acquires great wealth through his industry; in the next place, good reports of him are spread

abroad ; thirdly, whatever society he enters—he enters confident and self-possessed ; fourthly, he dies without anxiety ; and lastly, on the dissolution of the body, after death, he is reborn into some happy state in Heaven—.

It is through not understanding and grasping Four Noble Truths, O Brethren, that we have had to run so long, to wander so long in this weary path of transmigration, both you and I. And what are these four? The Noble Truth about sorrow, the cause of sorrow, the cessation of sorrow, the path that leads to that cessation. But when these Noble Truths are grasped and known, the craving for existence is rooted out, that which leads to renewed existence is destroyed, and then there is no more birth—.

Now there is nothing strange in this, Ananda, that a human being should die—. I will teach you a way of truth, of advantage in this world, passing not away, welcoming all, leading to salvation, and to be attained by the wise, each one for himself—, the righteous, the upright, the just, the law-abiding,—possessed of the virtues beloved by the good, virtues unbroken, intact, unspotted, unblemished, virtues which make men truly free,—which are praised by the wise, which are untarnished by the desire for future life or by the belief in the efficacy of outward acts (rites and ceremonies) and which are conducive to high and holy thought.

Let a brether, O Mendicants, be mindful and thoughtful. (In being mindful, he so regards the body) that he, being strenuous, thoughtful and mindful, may, while in the world, overcome the grief which arises from bodily craving,—while subject to sensations, let him so regard sensations—or as he thinks or reasons or feels, let him overcome the grief which arises from the craving due to sensations, ideas, reasoning or feeling. He becomes thoughtful in that he acts in full presence of mind in whatever he is doing—.

(The Buddha has been ill, and Ananda says)—“The Blessed One would not pass away from existence until at least he had left instructions as touching the Order.”

"What then, Ananda? Does the Order expect that of me? I have preached the truth without making any distinction between exoteric and esoteric doctrine ; for in respect of the truth, Ananda, the Tathāgata has no such thing as the closed fist of a teacher who keeps some things back. Therefore, O Ananda, be ye lamps unto yourselves. Be ye a refuge to yourselves. Betake yourselves to no external refuge. Hold fast to the truth as a lamp. Hold fast as a refuge to the truth. Look not for a refuge to anyone beside yourselves. And whosoever, Ananda, either now, or after I am dead, shall (do this) it is they—who shall reach the very topmost height,—but they must be willing to learn.

Therefore, O Brethren, you to whom the truths I have perceived have been made known by me,—having thoroughly made yourselves master of them, practise them, meditate upon them and spread them abroad,—in order that it may be for the good and happiness of the great multitude, out of pity for the world, to the good and the gain and the weal of all the world.

Which then, O Brethren, are the truths, which, when I had perceived, I made known to you? They are these. The Four Earnest Meditations : that is to say ; Meditation on the body, on the senses, on the ideas, on reason and character. The fourfold great struggle against sin ; the struggle to prevent sinfulness arising ; the struggle to put away sinful states which have arisen ; the struggle to produce goodness not previously existing ; the struggle to increase goodness when it does exist. The four roads to saintship : will, effort, thought, investigation, each united to earnest thought and the struggle against sin ; the will to acquire (saintship) the necessary exertion, the necessary preparation of the heart, and investigation, each one united to earnest meditation and the struggle against sin. The five moral powers, the five organs of spiritual sense ; each one including faith, energy, thought, contemplation, wisdom ; energy, thought, contemplation, investigation (of scripture and of all truth), joy, repose, serenity. The Noble Eight-Fold

Path: Right views, high aims, right speech, upright conduct, a harmless livelihood, perseverance in well-doing, intellectual activity, earnest thought.

All component things must grow old. Work out your salvation with diligence.

It is through not understanding and grasping four truths, O Brethren, that we have had to run so long, to wander so long, in this weary path of transmigration, both you and I. And what are these four? The noble conduct of life, the noble earnestness in meditation, the noble kind of wisdom, and the noble salvation of freedom. But when (all of these are realised and known) then is the craving for existence rooted out, that which leads to renewed existence is destroyed and there is no more rebirth. (There follows a long teaching in parable form, on the desirability of concentration and calm, on not letting anything distract one's attention). A comment is: "How wonderful a thing it is, and how marvellous, that those who have gone forth out of the world should pass their time in a state of mind so calm.")

To him who gives, shall virtue be increased. To him who curbs himself, no anger can arise. The righteous man casts off all sinfulness, and by the rooting out of lust and bitterness and all delusion, reaches to Nirvāṇa.

Now it is not thus (with rites and ceremonies) that the Tathāgata is rightly honored, revered, venerated, held sacred or revered. But the Brother or the Sister, the devout man or the devout woman, who continually fulfils all the greater and the lesser duties, who is correct in life, walking according to the precepts—it is he who rightly honors, reverences, venerates, holds sacred and reveres the Tathāgata with the worthiest homage. Thus should it be taught:—Impermanent, indeed, are all component things. How then is it possible (whereas anything whatever, when born, brought into being, and organised, contains within itself the inherent necessity of dissolution how then is it possible that such a being should not be dissolved? No such condition can exist.)

Hinder not yourselves, Ananda, by honoring the remains of the Tathāgata. Be zealous, I beseech you, on your own behalf. Devote yourselves to your own good. Be earnest, be zealous, be intent on your own good. (Whoever) shall become calm in heart, that shall be to them for a profit and a joy. The hearts of many shall be made calm and happy, and since they have calmed and satisfied their hearts they will be reborn after death, when the body has dissolved, in the happy realms of Heaven.

(Ananda is grieved because the Buddha is about to die). "Alas, I am but a learner, and the Master is about to pass away from me, he who is so kind." ("The Buddha sends for him.) "Enough, Ananda, Do not let yourself be troubled. Do not weep. Have I not already, on former occasions, told you that it is in the very nature of all things most near and dear to us that we must divide ourselves from them, leave them, sever ourselves from them? How then, Ananda, can this be possible whereas anything whatever born, brought into being and organised, contains within itself the inherent necessity of dissolution, how then can this be possible, that such a being should not be dissolved? No such condition can exist.

For a long time, Ananda, have you been very near to me by acts, words and thoughts of love, kind and good, that never varies, and is beyond all measure. You have done well, Ananda. Be earnest in effort, and you too shall soon be free from the great evils, from sensuality, individuality, delusion and ignorance.

(The Buddha is called, 'One whose teaching does not vary.') (Right views, free from superstition. Right Aims, high and worthy of the intelligent and earnest man. Right speech, kindly, open, truthful. Right conduct in all concerns of life. Right livelihood, bringing hurt or danger to no living thing. Right perseverance in all the other seven. Right mindfulness, the active, watchful mind. Right contemplation, the earnest thought on the deep mysteries of life.)

Whatsoever has an origin, in that is also inherent the

necessity of coming to an end. In this system, may the Brethren live the Life that is Right, so that the world be not bereft of Arahats. (A good man, having himself entered the Noble Path, leads his brother into it.) Decay is inherent in all component things. Work out your salvation with diligence.

MODERN RELIGION.

Only one great religious system, the Buddhist, seems to have resisted the temptation to secure for its divinity the honour and title of Creator. Modern religion is like the Buddhism in that respect.

H. G. WELLS.

A NEW TYPE OF MUSEUM

BY V. SARTI.

Amidst new suggestions from America there are not only practical machineries, but there is also represented in the artistic line a new type of Museum.

Until now museums were kept separately from dwelling quarters and because of such a system, museums became quite isolated from everyday's life and even some official and cold atmosphere entered these structures. But museums should, in the contrary, be quite near to the daily life, leading it and setting an example of the genius of Culture.

America has solved this complicated problem in quite an original way by closely combining the idea of a museum with dwelling apartments. The first attempt made in this direction is the Building of Roerich Museum in New-York, now nearing completion.

This Museum is dedicated to the world-famous Master Nicholas Roerich, whose creative genius has enriched many countries and whose by-name in literature has become "apostle of World Unity."

The majestic 24 story skyscraper on Riverside in New-York had been projected by the most eminent architects of the United States Mr. H. W. Corbett and Mr. H. Sugarman. This impressive building will house the Museum, which contains about a thousand paintings by Nicholas Roerich, including the famous "Himalayan Series."

The Museum is under the presidentship of Mr. Louis L. Horch, and on the advisory board are such names as Ignacio Zuloaga, Mestrovic, Dr. Rabindranath Tagore, Sir Jagadis Bose, Armand Dayot, Vittorio Picca, Dr. Edgar Hewett, Charles Crane and many others of equal prominence.

Besides the Museum, the building will house the "Master Institute of United Arts,"—an Art School, where all branches of Art are taught under one roof, the "Corona Mundi" International Art Center, an Art Library, a Theater, a Lecture Auditorium and also about 300 living apartments.

Thus the remarkable Building will hold besides a Museum and an Art School, large dwelling apartments giving to the tenants wide artistic opportunities. This brings about that Art will no longer be separated from Life, but every tenant of this artistic stronghold without leaving the premises, can enjoy different opportunities of Beauty. As a special privilege the tenants may receive from the Art Center some art objects to decorate their rooms. In this way Art is brought to the people, not being any longer the exclusive privilege of the rich.

Thus many things which not long ago seemed to be an utopia enter reality and in this way new channels of culture are suggested.

BUDDHISM : ITS VALUE AS SCIENTIFIC HUMANISM

ADDRESS BY T. L. VASWANI.

[From notes of the address given at the morning meeting of the Buddha Society held in Bombay on the 23rd May, the Buddha Day.]

There is a temple built of flowers. The temple of the heart.

From this temple I bring some flowers of love and reverence, to place them at the Lotus-Feet of the Blessed One.

Beautiful is your flower-ceremony. So we read in some of your ancient books of flowers growing from the ground

upon which walked the Blessed-One. Was not Buddha himself a flower of Humanity?

Your flower-ceremony reminds me of the beautiful flower-festival with which the Buddha Day opens in Buddhist countries like Japan and China. Last year there was a procession of 10 thousand persons carrying flowers on the Buddha Day to place them at the feet of the Master. The Lotus is the flower chosen. The Lotus, not the Rose. In Persian and Italian poetry the rose is a symbol of the Highest. In Hindu and Buddhist art the Lotus is the symbol chosen. The Rose is a flower of passion. The Lotus is a symbol of the Creative Life that transcends the plane of passion. And rightly is the Lotus associated with the Blessed-One whom the scriptures name the *Nirmala*, the Purest One.

Some years ago I spoke of Buddha as a World-healer. He himself on one occasion, said he was the 'Physician' of the soul. They err who say he taught ascetism, Buddha did not despise the body. "The path of health," he said, "is the path of holiness." Equally foolish is to condemn Buddhism as a pessimism. The pessimist recognises the world-sorrow; he may even have pity but it is a pity without hope. Buddha not only saw the world-dukkha; he also, saw the way out of the world-dukkha. Buddha was not a pessimist but a 'Physician' showing the way out of suffering and pain to all castes, all communities, all countries. Buddha preached not an "ism," not a cult, not a creed, but the Law Universal—the Law which none may defy with impunity, the Law which unseen is yet the master-force of all manifestation, all life.

Buddha's emphasis was on the Law, the Dharma. "Strive with earnestness," he said. Buddha preached a Humanism which is not without a value for modern thought and modern life. Humanism is a Doctrine of Self-knowledge. The fundamental character of an epoch is revealed by its conception of self. The epoch which closed on the French Revolution was dominated by individualistic, mechanistic conception of self. The French Revolution preached equality, not realising that

equality is not identity. The new epoch saw the limits of individualism, saw that the individual was not a unit but a member of an organism. But this organism was no other than 'State' or 'Nation'. And the world has suffered, again and again, from exaggerated worship of state or nation. Buddha taught that there was the Beyond-nation, the Beyond-state. Buddha taught Humanism. You are not alone of this country or this nation. You are of Humanity. You belong to the All. Hence the duty of *Sevā*. Service of the poor. Service of the broken, bleeding ones of Humanity. This is Buddha's great doctrine of *maitri*. We have only what we give away. We are what we sacrifice in the service of Love.

A CHRISTIAN MOVE

We have received the following:—

PROGRAM

FOR A

BUDDHIST-CHRISTIAN WORLD-RELIGION

1. Recognize the Universal and Saving Light of the Society of Friends. Every one has within him-her a complete machinery of salvation.

2. This machinery has to be set going by a touch from without—contact with others, especially with the great religions.

3. All religions must submit their Scriptures to historical criticism, and their doctrines and phenomena to the findings of Comparative Religion and Psychical Research.

Publish a digest of the Nikāyas, comparing the Pāli with the Chinese versions of A.D. 398, 413, 650 &c. Publish a scientific edition of Mark, from the MSS., without the Appendix, and also an edition of the oldest Gospel, known as Q.

4. Let Christians accept Buddha's practice of the Love-Thoughts as the planetary Old Testament, the best introduction to Christ. Let Buddhists accept Jesus as a Buddha or at least a Bodhisattva.

CHRISTIANITY RECONSTRUCTED

(formerly called "Catechism for a Young Christian")

PART III, No. 77:

JUNE, 1929.

CHEL TENHAM,

PENNSYLVANIA

LETTERS TO THE EDITOR

CONVERSIONS.

Dear Sir,

I regret my letter in December number in connection with English conversions in England has been a source of displeasure to some of your readers, at least to Professor A. R. Zorn. He wailed over my criticism made in anticipation of possible ritual ceremonies that might be employed by the London Missionary Bhikkhus when admitting converts. It was with sincerity of purpose that I made this criticism. I did not mean to hurt the noble Bhikkhus. I had it in view when writing the letter in question, that the Bhikkhus were after all puthujjanas like you or myself and as such they might be over zealous when seeing so many converts coming in, and in their over zeal, who knows they might not follow what fancy dictated them? My letter was intended to be an attempt at prevention. I very much regret I could not well express my sincerity or rather motive in the letter that no reader of yours might misunderstand me. The professor said "Buddhism would prosper far more if there were less of fault-finding and more brotherly love manifested among us." Does the professor mean to say that my letter finds fault and that it was a manifestation of ill-will on my part towards Buddhism? It should be remembered that Buddhism is a religion of reasons, not of dogmas and is such it welcomes all sorts of criticism which are essential for the establishment of truths. This world would stand still had there been no warfares either of thought or action. My letter was a criticism for the betterment of the Religion and was a constructive one because it urged simplicity in conversion. If the professor was pleased to read praises in the pages of the Maha-Bodhi he should be equally pleased to see criticisms in the same pages, as a follower of the Religion of Reasons.

Yours faithfully,

BA PA PITA.

Mergui, May, 12, 1929.

(Mr. Pita's sincerity was never in question. What Mr. Zorn was delighted at was that we took a liberal view of the matter. It should be borne in mind that the methods of conversion vary in different countries. It would, indeed, be good if the ceremonies be as simple as possible. Ed.)

NOTES AND NEWS

THE HEWAVITARNE MEMORIAL.

At a meeting of the Dr. Hewavitarne Memorial Committee held last month the following proposals were adopted:—

1. Erection of Memorial Hall in Colombo named "Dr. Hewavitarne Memorial Hall" to house the Ceylon Cottage Industries Society's Salesroom, a Museum of Arts and Crafts of Ceylon and a small workshop for artisans and craftsmen.

2. Award of Industrial Scholarships.

3. Erection of Statue.

These proposals were unanimously approved by the meeting and the Sub-Committee was thanked for their work.

It was decided to launch a campaign to collect subscriptions at once to be wound up with a "Dr. Hewavitarne Day" Collection throughout the country on a date to be fixed upon later.

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BUDDHA DAY IN PARIS.

For the first time in the history of the great French Republic the Buddha Day (Wesak) was celebrated under the guidance of Ven. Bhikkhu Nandasara, one of the missionary Bhikkhus attached to the London Buddhist Mission.

Buddhism in England" has the following:—

This was the first Wesak celebrated in Paris. About 60 persons representing 12 nationalities were present, including many distinguished in the intellectual, artistic and social life of Paris. There were French, German, Russian, English, American, Chinese, Siamese Sinhalese, Hindus etc., and a very decided interest in Buddhism has been aroused in Paris through this meeting. It is hoped that the learned French writer on Buddhism, Monsieur J. Marques Riviere will become the Hon. President of the Paris Group.

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BUDDHIST VIHARA IN PARIS.

We are happy to learn that a very influential movement is afoot to erect a Buddhist Temple in Paris at a cost of about 150,000 dollars and that the French Government are contemplating the grant of a beautiful site for the purpose. It is also understood that the present President of the Republic is heading the movement. We hope that the Paris Buddhists will be able to hold the Wesak celebrations of the year 1933 in the new Vihara.

A BUDDHIST SOCIETY IN JAVA.

We have great pleasure to announce that an "Association for the Propagation of Buddhism in Java" has been organised by our esteemed friend and co-worker Mr. W. Jozias van Dienst (Hotel du Pavillon, Weltevreden). The organization wishes to work under the guidance of the India Maha Bodhi Society and has asked its Secretary for his advice. We hope to publish Mr. Dienst's interesting letter in our next issue. In the meantime, those who are interested in the propagation of Buddhism in that Island are kindly requested to communicate with him at the address given above. We trust that this would be the forerunner of a great and a successful movement in a country where Buddhism had its days in the past. We wish the new association all success and a long life of usefulness.

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TWO HELPERS.

The Maha Bodhi Society counts two excellent helpers in the persons of Mr. U. Kya Hla of Burma and Mr. S. N. Barua of the Viceregal Lodge, Simla. Mr. Hla renders very appreciable services by enrolling subscribers to this journal and generally interesting people of Burma in our activities. Mr. Barua, by sending from his monthly salary, a regular contribution of Rs. 5/- towards the Sarnath Vihara Fund shows what each member of the Buddhist community can and should do for the propagation of the Dhamma. We mention these two names with the hope that other brothers will kindly take to heart to do their share.

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AMERICAN MAHA BODHI SOCIETY.

Mr. Kira, the energetic secretary of the M. B. S. New York, in a letter to us, says that the Buddha Day celebrations there were a great success. It appears that the Buddha Dhamma and the Personality of the Master are becoming more and more popular among the Americans. For this reason Mr. Kira has requested the Ven. Anagarika Dharmapala to send one of the learned Bhikkhus now attached to the London Mission to America for the purpose of preaching the Dhamma. Let us hope that soon a Vihara will raise its dome among the giant buildings of New York, and a regular Buddhist Service is held by a Bhikkhu. Perhaps it is the ultimate object of Mr. Kira.

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TRUE SPIRIT OF BUDDHISM.

In opening the magnificent Buddhist Hall erected by the Sri Lanka Bauddha Samitiya of Moratuwa, Ceylon, the

Governor of Ceylon said :—There was no work he knew of, more consonant with the true spirit of the great religion, most of them present there professed, than the work of educating the young. He trusted that the schools which they were about to build would bring light and knowledge to many young souls. He trusted that within those schools might be laid the foundation of character-building which would give to Moratuwa and Ceylon citizens a spirit worthy of the great destiny which lay before this Island.

We understand that the Samitiya is now engaged in building two English schools for boys and girls and a Sinhalese School for mixed classes. This is one of the many instances to show that Buddhist Societies are now more concerned with education of children—a very happy sign. We wish the Samitiya all success.

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TREBITSCH LINCOLN —AN UPASAKA.

According to an interview granted to a *Ceylon Independent* reporter last month, Mr. Lincoln is going to Germany to work with Dr. Grimm in the interest of the Buddhism in Europe. The Upasaka says "If the Island of Lanka and the Sinhalese people have placed the whole world under a debt of gratitude to them for having preserved intact the priceless discourses of the Buddha then Dr. Grimm surely is entitled to the gratitude of all truth seekers by having in his epoch making works on Buddhism presented the pure and original teaching of the Supreme Buddha."

"ADDRESSES AND PAPERS ON BUDDHISM, ETC."*

By Bhikhu Silacara.

Among European espositors of the Dhamma Mr. J. F. McKechnie, better known as Bhikkhu Silacara, occupies a foremost place. For well over a decade his was the experience rare among Europeans, to lead the life of an actual member of the Noble Order in a Buddhist land. Thus had he the good fortune to drink deep from the very fountain head of the pure Teaching, sitting at the feet of Buddhist teachers. In master-

* Pp.1—385. Published by Messrs. W. E. Bastian & Co., Colombo, 1929.

ing the sacred language of Pāli, he brought to bear the great gifts of a brilliant intellect. The learned author of these essays therefore stands pre-eminent as a safe, sound and able exponent of the Dhamma. He is moreover a linguist of a high order. It was Silacara who has rendered into choice pellucid English the several philosophical works of the late Dr. Dahlke, especially his last on "Buddhism and its place in the mental life of mankind," a monumental book, which has set the learned world athinking. One is at a loss which to admire more the marvellous originality of the author or the exquisite facility and literary grace of the translator.

We felicitate the editor Mr. S. W. Wijayatilake and the publishers Messrs. W. E. Bastian & Co. on the present volume of fourteen selected essays, covering 385 pages octavo. The Buddhist public owes them a debt of gratitude for thus preserving these rare gems, which might otherwise have been lost to the world.

Here is an admirable piece of apologetics to be placed in the hands of every earnest student, nay even the severest critic of the Dhamma.

The essays range between deep psychological topics as Anattā and simple moral precepts. The third essay deals with the general aspect of the Four Noble Truths, upon which the author has dwelt at length and in detail, in a separate book-let. The first and twelfth essays treat on the fifth and the third precept. The second and the tenth on "Viriya" and "Duty." The seventh, eighth, ninth and eleventh on some scientific aspects of the Dhamma. The fifth, sixth and thirteenth on Anattā in theory as well as in practice. The fourth on Schopenhauer, the pioneer European Buddhist, and the fourteenth or the last essay is a miniature auto-biography of the author's pilgrimage to Buddhism, which is of entrancing human interest.

Some of these essays have already appeared in one or another of the Buddhist magazines; nevertheless the publishers deserve well of the reading public for giving these essays the present permanent form. Limits of space forbid us from yield-

ing to the temptation of giving even a glimpse of the rich contents of these able theses, which every one who takes an interest in the Dhamma should for himself read, mark, learn and inwardly digest.

As marvels of Buddhist exegesis in English these essays will hardly be excelled, and as models of simple terse and nervous diction they will be highly prized. We heartily commend the book to every English-understanding reader, Buddhist or non-Buddhist.

A. D. JAYASUNDERA.

Galle, 21st June 1929.
(Poson)

FINANCIAL

MULAGANDHA KUTI VIHARA.

MULAGANDHA KUTI VIHARA.

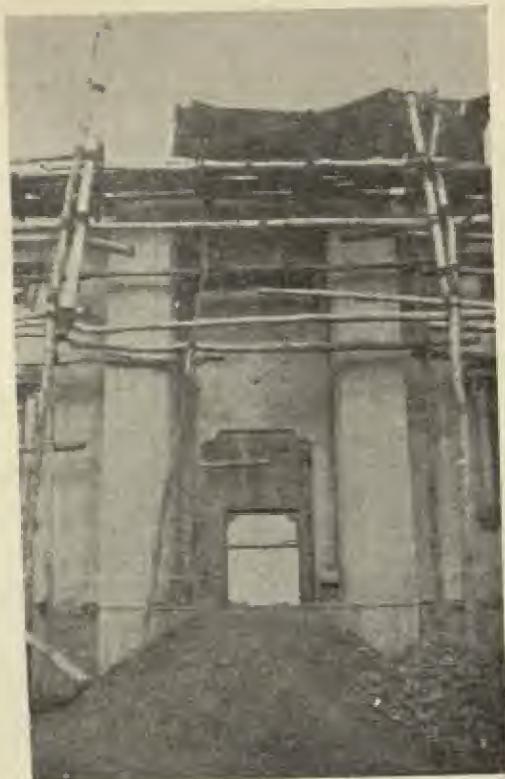
In the statement of receipts published in July issue after B. L. Eroughton, items should be as follows :—B. L. Broughton, Rs. 133/9/- ; M. V. Sambandham, Rs. 2/- ; Mrs. Alma Senda, Rs. 1,000/-. Grand Total, Rs. 57,449-1-10.

Previously acknowledged, Rs. 57,449-1-10. U Pe Daw Pwakin, Moulmein, Rs. 5/- ; Dr. A. C. Mitter, Calcutta, Rs. 2/- ; Dr. N. N. Roy, Calcutta, Rs. 2/- ; S. N. Barua, Viceroy's Camp, Rs. 5/- (July). L. Sein Yan, Thaton, Rs. 4/- ; Victor M. Hewa, Zanzibar, Rs. 2/4/-. Grand Total, Rs. 57,469-5-10.

MAHA BODHI



Mrs. Mary Foster of Honolulu whose 85th birthday will be celebrated on the 21st instant.



The gigantic red-stone Door of the Sarnath Vihara facing the old Dhamekh Stupa. Note the Dhammacakka design above the frame.



Men at work dressing the huge stone pillars which will support the monolithic lintel separating the Shrine Room from the Assembly Hall. Note the bell shape floral designs on the pillars.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिक बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अज्झाय
हिताय सुखाय देवमनुस्सानं । देसेय भिक्खवे धम्मं आदि कज्जात्थं सज्जे कज्जात्थं
परियोसान कज्जात्थं सार्वं सज्जनं केवलपरिपुचं परिसुद्धं ब्रह्मचरियं पक्कासेय ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. XXXVII]

SEPTEMBER, B. E. 2473
C. E. 1929

[No. 9

TO COMPLETE Mulagandhakuti Vihara Building AN URGENT APPEAL

We have reached a critical period in the history of this new Vihara which is under construction. When the balance is exhausted after payment for the work done we will be compelled

TO SUSPEND BUILDING OPERATIONS.

It is the desire of the Maha Bodhi Society to complete the Vihara without any suspension because it would involve fresh expenditure on the resumption of work. Besides, delay in completing the Vihara will be

a great hindrance to the future programme of the Society. We require at least Rs. 40,000/- to carry on the work.

I make a final appeal from my sick bed to all the Buddhists and sympathisers to contribute liberally to the Vihara Fund and thus help to make it a place of worship within this year.

Cheques and money orders may be sent to the Treasurer, Maha Bodhi Society, 4A College Square, Calcutta or Hong Kong Bank, Calcutta, or the Imperial Bank, Benares.

ANAGARIKA DHARMAPALA,
General Secretary, M. B. S.

Mrs. FOSTER DAY CELEBRATIONS

The 85th birthday of our Patroness, Mrs. Mary E. Foster of Honolulu, will be celebrated on the 21st September in all the centres of the Maha Bodhi Society in Ceylon, India, England and America. A detailed programme of our celebrations in Calcutta will be issued in due course.

GEMS FROM THE "ALTAI-HIMALAYA"

"It is a pity that Fa-Hsien did not travel further than Kashgar in what is now Russian Turkistan, because everywhere there and even in Persia are traces of Buddhism not at all discovered yet. And Bokhara is nothing else than Vihāra, the distorted name of a Buddhist Monastery. George successfully discovered this philological transformation in Paris and Pelliot absolutely agreed with him. Pamir, Afghanistan, Persia—everywhere are traces of those flowerings of culture, when as chronicle says: "The art was incomparable, and a work of art and a book were the best gifts" *Nicholas Roerich*,

Vedantists call Buddhists "Nāstika". It means godless people. However, Vedānta also does not concede a personal god but knows only the principle. The formula of initiation of a Buddhist is: "I take refuge in Buddha ; I take refuge in the Teaching ; I take refuge in the Order." Does not this formula leads to endless knowledge—Buddha the man, the great teacher of light, reverencing knowledge and summoning to go fearlessly along the path of general well being. *The entire contemporary evolution was foretold by Buddha—this lion of fearlessness and attainment*" Nicholas Roerich.

DISCERNMENT

(Being an extract, re-written and edited by J. F. McKechnie, from a hitherto unpublished letter written to the Buddhists of England by the late Bhikkhu Ananda Metteyya, during the first Buddhist Mission to England in 1908-9).

PART I.

In the endeavour to obtain a correct notion of many of the leading ideas of the Dhamma, much help may be gained by the use of appropriate similes. Not that these are to be taken as proof of the correctness of the ideas with which they are related ; but they do serve to indicate the direction in which we may profitably look for proof. It is the same here with our present attempt to gain an idea of what is meant by discernment. Let us, then, begin by figuring to ourselves the complex of our own being as a ship driven, not by steam, but by electricity ; but the motive power which drives the ship must not be supposed to reside in any source inside of the ship itself ; we are to suppose it to be obtained direct from the open space through which the vessel moves.

If we conceive the existence of a special sort of stratified atmosphere, the lower layer of which—that in which the vessel itself moves—is absolutely insulating, whilst above this insulating

layer which touches the water, there exists a highly ionised, perfectly conducting layer of air having a very high electrical potential, that is, is highly charged with active electricity, we shall have in our minds a sort of diagram which comes sufficiently near to representing the actual state of affairs. Our ship of life is to be supposed to carry a mast sufficiently high to penetrate the non-conducting layer of the atmosphere immediately round the ship, and to pass out into the levels of atmosphere beyond that are highly charged with electricity. And through this mast, and through all the complex mechanism of the ship, there is a perpetual flow of the power by which the ship moves,—now more of it, and now less, according to the vessel's needs, and according to the extent to which the ship's chief electrician knows his business. Every function of the complex life of our vessel must be supposed ultimately to depend upon this flow of electricity from the higher levels of the atmosphere above it. It is by this electric power that all the interior economies of the ship are effected. By it the passenger's food is cooked and set before them, information is transmitted from every portion of the vessel, and so forth, and so on. But all these minor functions are discharged by *automatic* apparatus. One function only, but this the chiefest of them all, depends upon the direct volition of the intelligence seated on the bridge of the ship, namely, *the movement of the vessel as a whole*.

Each living, reasoning being may be fairly well represented as such an electrically-propelled vessel. But, unhappily, while all the *minor* functions—the cooking and distribution of food, the transmission of intelligence from part to part of the vessel, and so on—are carried out with marvellous precision and perfection by the automatic appliances of the ship so long as the flow of the electric current is maintained without break or diminution, there are now floating on life's wide waters few enough among our human vessels, on the bridge of which walks a captain who fully understands either the source and nature of the power whereby the vessel is kept in life, or that some-

where over the waste of waters lies the haven towards which his ship of life should be directed. Still fewer are those captains of the ships of life who can see with wisdom's eye what the physical sight cannot detect ; the Path Invisible in the midst of those flowing currents of life,—the line whereby the master of the ship must direct his vessel if he and all his company is presently to come in sight of that far-distant Shore. In most, indeed, there can scarcely be said to be any one captain at all ; for in these vessels there is no self-government, and the direction of the course is left, now to one mob of passengers, now to another, and now again to yet another. One time some fairy mirage of a palm-sheltered island dances on the far horizon ; and the group of passengers that sees it are all impatient to turn the vessel's course towards that so desirable-looking isle. The ship moves inward, and, ere the distance between is half covered, the mirage has clean melted into nothingness. And then another group of passengers seizes upon the helm, another course is set, another futile passage towards some fancied object of longing is made ; and always with the same result. Until at last, in the course of time's decay, but oftener by mis-usage of the delicate apparatus, a day comes when the connecting link, the life-giving mast, the channel of the current from the higher levels of life, ceases to operate. And then the other vessels, seeing the sudden stoppage and swift wreckage of that vessel, signal one to the other : "Lo, such an one is dead."

Keeping before our minds this rough diagram of what occurs, we are now in a position to form a fair conception of the meaning of Lao-Tze's phrase, "act non-action." In the case of the ship of life of the worldling, the course is continually being altered, since there is no true captain on its bridge, no proper course set, and no clear mental vision, either of the pathway through the waters, or of the distant shore of Peace.

The case of the Wise Man is quite different. Understanding the real nature of life, the wise man sees that he *cannot*

act, in the strictly accurate sense of these words. He perceives that for him to imagine that any force within himself, any force of his own, might carry his vessel over life's great ocean, were as foolish as it would be if the captain of our imaginary vessel were to run up and down the deck under the impression that it was his running that was driving the ship onward ; or, going a step further, if he were to take it into his head that the one sure way to move the vessel in the course he desired, would be to cast himself into the shark-infested waves and push the vessel from behind. *That* would be folly amounting to madness. And yet, hearing of the Path-amidst-the-waters, not a few, especially among occidentals, imagine that so great an achievement as entering the Path, setting the straight course for the Island of Peace, lies in *their* taking some especial action, resides in a motive power, to be sought *within themselves*. Truly, but in a different sense, the Pathward-moving power *does* lie within oneself. But the idea we are here seeking to convey is that what has to be done consists, first, in finding the central switch-board of the vessel, sitting down before it and studying with the greatest thought and care its diverse apparatus, distinguishing, discerning, between this channel of force and that, and taking careful note of the same. Then, when discernment has done its work, without rushing to and fro and hither and thither, making believe to himself that he is *acting*, the wise captain sits, still as death itself before his apparatus ; for, in the deepest sense of the words, once he penetrates to that central switch-room, he is dealing with the veritable powers of life and death. There sitting, he closes this circuit, throws resistance into that one. Here he enlarges a capacity, there he diminishes another, watching all the time with the keenest scrutiny the moving needles of his indicators on their dials, until at last the whole great fabric of the vessel—outcome as it is of a myriad ages of patient toil and experiment in construction—begins to move clean and true upon the Course ; starts moving along the invisible mental Pathway

through the waters, his vessel's period of aimless wandering ended, its way made straight unto the Unseen Shore.

In this way do we get an idea of what is needed. First, the old mob-ruling of our ship must be abolished. For government by desire, we must substitute control by self-restraint. No longer allowing out mob of passengers, our passions and desires, to usurp our own proper functions, to turn our ship's head first this way, then that, we must assume dominion over all of them. We must keep rule with greater tyranny than ever did any earthly despot. In place of the old method, during mob-rule days, of identifying our "self" with whatsoever group of consciousnesses happened to be in charge, we must, as it were, screen off from the rabble of our minds our captain's quarters; make strict rules that none shall walk the quarter-deck save he; most important of all, we must keep "him" in existence.

This latter point is what in Buddhist practice we call "Sammāsati," Right Recollectedness. The nearest one can get to this in words is to say that we must keep one section of our minds for Pathward-moving, holy thoughts. Even amid the loud tumults, the dire distresses, of the changing world, we must never let pass from us the thought of the Peace which surely reigns beyond, the thought that in our highest moments we have caught some inner glimpse, as from afar, of its white glory. We must ever retain the memory of our determination in those moments so to live that Life may win a little nearer to that Peace. Thus is this *Sammāsati*, as it were, the *making* of the Captain. It means the constant referring back to that ideal so as to build a very potent set of *Sankhāras* of the Pathward-moving kind. And all the time we must be so directing and ordering our lives and minds as to clear away the litter and rubbish that our passengers have recently been piling in front of the switch-room door, so that, once mob-rule is gone and self-control established in its place, this Captain, this Pathward-turning consciousness we are busy building, may find his way made clear for him, and all the

instruments with which he may direct life's forces, cleaned and ready for his use, instead of rusted with ill-usage and neglect.

Here at this point there unhappily lies a danger which, to carry on our metaphor, may be expressed by saying that much of the litter and rubbish with which the passengers under mob-rule were wont to clutter up the gangway leading to the switch-room, has been left so long neglected as to have bred all manner of evil germs. At the first onset when, taking strong hold upon himself, a man gets to work upon the job of trying to clear away this litter, it not infrequently happens that he catches fever from his task. To put it in less metaphorical language: Every evil, self-indulgent, cruel, or wrong-headed thought which we have ever allowed to possess us at any time, leaves behind in our being even after the thought itself has long since died out, a latent germ or seed, a *Sankhāra*—as we call it in Buddhist language—which only needs to have light upon it the stimulus of our common life-current, for it to spring to life once more. Therefore it is that in our literature the aspirant to the Path is so frequently warned that there is no Right *Samādhi* without long preliminary training in *Sīla*, in Virtue. It is very unwise for a man to pass, as it were, straight from the self-indulgent life of the senses to the attempt to practise meditation. If notwithstanding, a man pursues such a course, after a more or less brief period during which he seems to derive moral benefit from his hours of meditation, he will inevitably find a time come when, at each attempt to turn his thoughts within, he will be appalled to experience, in place of the holy calm and upward-tending stream of thought which at first was wont to follow, a foul and turbid current of thought running through his mind which all the force of his will is not sufficient to check and banish. Here again lies in wait a great, and even a terrible, danger. It is very possible that the better part of the man, not yet old enough in this life to maintain a front of opposition against this upsurging of old-time evil,

may give way altogether, allow the reins of government so lately seized, to slip altogether from his hands,—and slip, too, not into the hands of that mediocre majority of his thought-elements which formerly was accustomed to hold them, but into those of the very worst elements of his being, the nether forces of his life, so that, obsessed by every ghost of his past misdoing, the unwise practitioner is likely to go mad. To a certain extent, indeed, and sooner or later in his attempts at practice, such a period comes to every man. We find this symbolised in the story of our Master's life, in the tradition of the Mārasena, the struggle with the minions of Māra beneath the Bodhi-tree. He, the Buddha, triumphed in that fell fight with Māra ; but for each one of us the matter presents a very grave—problem. Should we likewise triumph too?

For the modern Occidental, this question constitutes perhaps the gravest of all problems connected with spiritual progress. The men of the West are, for the most part, so actively disposed, so *motor*, so impatient, so terribly conceited and in love with their own selves, that they are extremely prone to try to run before they have even learned to walk properly. When one or another of them first hears about the Path, first hears about this danger that threatens even sanity itself and, like some dragon in a fairy tale, guards the very threshold of the Way, he is apt to make light of the danger, nay, worst of all, in the folly of his overweening self-aggrandisement, he is quite likely to deem himself so very noble as to have not the slightest apprehension of any by-gone evil of his ever overwhelming him. But the danger is not any the less but only all the greater for this attitude of lofty self-confidence which is characteristic of so many occidentals. And the best advice by far that can be given to any man who has to look back upon a past of self-indulgence is: "Leave aside, Friend, for the present, any attempt at meditation. Elsewhere, in the world around you, lies a safer field of merit for you, a familiar field wherein you may work

for good with assurance of safety to yourself and others. Devote, then, your energies to this more worldly work for good. Practice, not meditation, but love and compassion ; and do good deeds in the every-day world in which you live. So shall you gather strength for the interior conflict when later the time for it arrives. To enter upon that interior struggle now, with the vast bulk of your character-tendencies all tainted with the world's desires, would be sheer folly, even madness,—such madness as would be that of a man who, out of his boastful self-conceit, should advance alone in the face of an army of powerful and well-armed foes."

Therefore the wise aspirant, he who has learned a little of the outer meaning of the wisdom of "non-action", in this above all other matters, exercises strong self-restraint over himself. He indeed determines that by the practice of *Sammāsati* he will build up new, nobler elements of life within him, since this is a practice that all without exception can with safety undertake. He resolves to devote his energies to the spreading of what truth he knows, for the benefit of all his fellows ; he turns his face, indeed, towards the Other Shore. But he will be wise enough, have sufficient, reverence and self-restraint, to make no attempt to penetrate life's sanctuary till his whole being has been uplifted and purified by high, by noble, loving service and right modes of life. Conscious of the value of true humility, he will be willing to wait,—to wait and learn the lesson of the nature of the tremendous task that lies before him. So practising *Sila* and adding to the stores of his little wisdom, his whole being will expand and flourish as a flower when the dawn is come. And then, indeed, when he perceives in all humility that he is, not indeed worthy to enter into life's sanctuary, but a little purer, wiser, better than before,—then, indeed, will he at the last take the definite step of attempting the practice of *Samādhi* ; then will he try to put his hard-won knowledge into action in his own proper life,

THE LATE DR. C. A. HEWAVITARNE

AN APPRECIATION BY AN ENGLISH WOMAN.

I first met Dr. C. A. Hewavitarne on the spring of 1912 when he came to England with his new young wife—a dainty petite specimen of Sinhalese womanhood. Several visits have been since notably one immediately before and again for the opening of the great Exhibition at Wembley, where he occupied the position of Commissioner for the Ceylon Pavilion and Exhibits. Right well he carried out those somewhat onerous duties, winning the esteem and affection of all with whom he came in contact. Dr. C. A. Hewavitarne possessed a wonderful personality, filled with the great and dominating influence of his religion, never obtruded, but always present to be exercised as needed. He was possessed too by a great and pervading modesty in all his doings, never displaying the generosity of the motive which led him to action. He equipped himself thoroughly in the Profession he had chosen and spent himself liberally in doing good according to its teaching. Many of his immediate circle and amongst his numerous workers have come to remember him with gratitude and respect.

It is mysterious that a life so active and useful should suffer an Eclipse so early, but it is said that "He whom the gods love dies young" and there is much consolation on the recollection that he had been able on the short space of a human existence to fill many aching hearts with joy and happiness, as well as assuaging the pains and ills which afflicted the mortal body. It was a great privilege to have known him and to have been able to appreciate his surpassing kindness in word and deed. Would that the world could show more of the gentle loving souls of which our absent friend was so eminent an exponent.

BUDDHA DAY IN HONOLULU

The annual Gotan-e and Wesak Day celebrations were observed jointly this year on May 11 and 12 at the Kona Hongwanji. Large crowds, a great number of which were children, gathered to hear the sermons and participate in the services and fun of the festivals.

After the services were through on Saturday night, the Y. W. B. A. girls presented three well-coached playlets, viz: Sacred Light True Friendship and "Shita-kirt-Suzume." The temple was literally packed full. A number of the audience could not even get inside.

The following day, pupils of four of the Sunday School branches at Holualoa, Keei, Honaunau and Captain Cook arrived on trucks to join in with the students of the main Sunday School to participate in a grand Sunday School service. After the service was through, little dainty girls danced in the Hongwanji yard before hundreds of people.

At two o'clock Sunday, another service was held for adults.

However, the part of the program which was most anticipated by a large number of English-speaking people of the district was set for Sunday evening. Invitations had been sent out to second generation Japanese young men and also to some 50 or 60 white people to come and hear Professor Mitra, eminent anthropologist and lecturer of Calcutta University of India, speak on Buddhism. The Professor came to the islands to engage in research work here. Before coming to Kona, he made a deep study at the Bishop Museum and also delivered a series of lectures at the University of Hawaii.

As we expected, when Professor Mitra appeared on the platform, the temple was just comfortably filled. The choir sang and Mr. I. Adachi read a chapter from the Gospel of Buddha.

In part, the distinguished visitor said: "From time immemorial, India has always recognized great masters and teachers. The problems of the food has continued to be secondary to the question of the great hereafter. India perhaps lives more in ideas, in metaphysical speculations and some phantom dreaming. Through such a national conception of things as a whole, many seemingly unsolvable problems have resulted. But Buddhism was born not only to do away with these old problems but also to establish a new synthesis. Buddhists do not speculate, they do not take any chances whatsoever. They deeply realize that Karma or the Law of Cause and Effect is the one ruling force. It is necessary for any one who wants to attain Nirvanahood to understand the laws which govern the future . . . the laws which will make one join into the stream we call the Oneness of All Life. Full visualization and enlightenment will secure one such a happy result."

Reverend Ernest Hunt also spoke and he explained in detail the meaning of the Eightfold Path.

The service closed with the reading of Thought Waves by all.

A STORY OF THREE PICTURES.

I would like to place before your minds a picture.

Before you lie the green hills of Northern India, covered with trees and bright foliage. At the foot of these hills, we see the tents of a large army. Before the tents, lying on a couch is an aged king, his scarred face proclaims him to have been a great warrior. Now however, the strength has departed from him and he is lying weak and helpless. Yet, his voice has not lost the stern ring of command which for so many years led his people to battle. Assembled before his couch, we see white haired priests and sages, tears streaming down their faces as they realise that their beloved leader must soon leave them. Behind the priests stand the men and the young warriors and at the back the women, maidens and the wondering children,

What is the king saying that makes the people listen so earnestly and thoughtfully?

He is telling them about the life of him we call the Lord Buddha ; telling them of the sacrifice that the Lord Buddha made to find the Road to Truth for all men to follow. He is shewing them the two roads stretched forth before them, one leading to the summit of the mountain, its goal Eternal Life. Immeasurable Light. Boundless Love. . . . Nirvana. The other road leads into the valley, its goal death and misery.

A groan escapes the lips of the people as the king shews them that many of them, in forsaking the religion of their fathers and taking up the religion of the Materialistic Western people are taking a step backward, and in so doing whether for material gain or otherwise, are on the road that leads down into the valley, ungrateful and disdainful of the past, thinking only of themselves and their personal comfort and convenience. Then suddenly, as if filled with supernatural strength, the aged king arises to his feet and with hands outstretched towards them cries, "O children of the Lord Buddha! Choose you today whom you will serve, study carefully the ultimate end of the two roads and solemnly make your choice.

Look at another picture! An earnest youth of nine years, with his face uplifted to the mountain summit, seeking Truth, leaves his home and enters the service of the temple and the Lord Buddha. But, alas! in that temple he found great disappointment and soon perceived that only the letter of the law was being obeyed, that the spirit was dead. Leaving the temple, he went on seeking in another manner and became the disciple of one Honen Shonen and finds in the teachings of this man something that makes the doctrine of Lord Buddha easy to understand. He made his choice and suffering banishment and other privations he never waived in the face of hardship. Keeping his eyes fixed on the Buddha Power within, he spends his life teaching the ordinary, everyday people in the crowded centres, the love of Amida.

We, today, are the living witnesses of Shinran's choice,

Look at yet another picture! This time it is in the Hawaiian islands. We see a number of boys and girls, young men and women approaching young manhood and young womanhood, all born in these islands of Japanese parents, but speaking a different language from their fathers and mothers. By blood Japanese, by birth American. The glamour of the Western civilization beckoning them on the one hand, the Religion, and traditions of their father's country on the other. The characters of many of these young Americans of Japanese parentage are threatened by the glittering picture of Western civilization with its outer show of luxury. Some of them are losing all touch with the East and are even despising it, ignorant of the splendid literature of their past. Fascinated by a younger philosophy, which drew most of its valuable ideas from Eastern sources, and knowing nothing of their own, ashamed of their parentage and Eastern customs, they too are travelling down the road that leads into the valley.

On looking closely we see that the cause is ignorance, for no one who has studied the great religions of the East would dream of despising them.

And so I would say to all those born in these islands of Japanese parents. . . study carefully the two roads and whither they lead, and then, "Choose you today whom you will serve." —Shinkaku. *The Chikara*.

PATISAMBHIDAMAGGA

THE WAY OF ANALYTICAL KNOWLEDGE.

(Translated from the original Pāli by Brahmacāri Devapriya
Walisinha of the London Buddhist Mission.)

1. Thus have I heard. Once the Blessed One was staying at Sāvatti, in Jetavana, the monastery of Anāthapindika.

Addressing the bhikkhus He spoke thus:—Bhikkhus, there are these five spiritual faculties. What are the five?

The spiritual faculty of faith, the spiritual faculty of energy, the spiritual faculty of mindfulness, the spiritual faculty of concentration and the spiritual faculty of wisdom. Verily, bhikkhus, these are the five spiritual faculties.

2. In how many ways are these five spiritual faculties purified? They are purified in fifteen ways.

(First) by abandoning faithless men ; associating, keeping company with and serving men of faith and by reflecting on the suttas conducive to satisfaction (in the doctrine)—in these three ways the spiritual faculty of faith is purified. (Secondly), by abandoning idle men ; associating, keeping company with and serving men of roused up energy and reflecting on right exertion—in these three ways the spiritual faculty of energy is purified. (Thirdly) by abandoning men of forgetfulness ; associating, keeping company with and serving men possessed of presence of mind and reflecting on the seat of mind—in these three ways the spiritual faculty of mindfulness is purified. (Fourthly), by abandoning men not self-composed ; associating, keeping company with and serving men who are self-composed and reflecting on emancipation by musing—in these three ways the spiritual faculty of concentration is purified. (And fifthly), by abandoning men of poor wisdom ; associating, keeping company with and serving men of wisdom and reflecting on the state of deep knowledge—in these three ways the spiritual faculty of wisdom is purified.

Thus by abandoning five kinds of men ; associating and keeping company with and serving five other kinds of men, and by reflecting on the five sections of the suttas—in these fifteen ways—the five spiritual faculties are purified.

3. In how many ways are the five spiritual faculties developed and in how many ways is the development of the five spiritual faculties accomplished?

In ten ways, the five spiritual faculties are developed, and in ten ways their development is accomplished.

By renouncing faithlessness the spiritual faculty of faith is developed and while developing the spiritual faculty of faith,

(one) renounces faithlessness. By renouncing indolence, the spiritual faculty of energy is developed and while developing the spiritual faculty of energy, (one) renounces indolence. By renouncing carelessness, the spiritual faculty of mindfulness is developed and while developing the spiritual faculty of mindfulness, (one) renounces carelessness. By renouncing distraction, the spiritual faculty of concentration is developed and while developing the spiritual faculty of concentration, (one) renounces distraction. By renouncing ignorance, the spiritual faculty of wisdom is developed and while developing the spiritual faculty of wisdom, (one) renounces ignorance.

In these ten ways the five spiritual faculties are developed and in these ten ways their development is accomplished.

ASIATIC UNION

*A Lecture delivered at the Maha Bodhi Society Hall by
Mr. S. C. Mookerji, Bar-at-Law.*

The subject matter of the discourse this evening is a simple and straight forward one. It is as you have seen it announced "Asiatic Union." It means the Establishment of some kind of a bond of friendship or Union amongst the different Races who inhabit the huge continent of Asia. That bare proposal without limitation or qualifying words would no doubt be regarded as far too ambitious and difficult of realisation. One may even sneer at it by calling it a dream of a visionary. I ask you, was it the dream of a visionary when Lord Buddha after his first Sermon at Sarnath ordered his followers thus:—"Go Ye, O Bhikkhus and wander forth for the gain of the many, for the welfare of the many, in compassion for the World, for the good, for the gain, for the welfare of gods and men. Proclaim O Bhikkhus the Doctrine Glorious, preach ye a life of holiness, perfect and pure."

Judge of the Lion heart, Gentlemen, that gave utterance to

such Noble Sentiments. You will admit that Indian Civilisation and culture had something lofty, altruistic and virile in it which dared scale the Himalayas, and to go to Tibet and circumventing that high table land, go to Turkistan Torfan in Central Asia and to far off Siberia, Mongolia, China and Japan on the one hand and cross the dark blue Indian ocean and Colonise the far Eastern Indian Archipelago, Burma and Ceylon on the other. Both by land and Sea India's cultural army went forth to capture the rest of Asia not with Gold and Gunpowder as done by the Civilised Countries of the West to-day but with exuberance of fellow feeling and sympathy and that transcendental teaching of that Great Guru who saw no distinction between his own race and another, between his own kith and kin and a stranger and to whom all humanity transcending the narrow bounds of nationality and country was an undivided whole and that humanity wanted to be shewn the pathway to a purer and holier life. They from India went forth to give out of their exuberance of culture, to pour out their hearts blood for the benefit of others, and not to take away any thing or to open out markets under stress of dire competition for goods and merchandise to sell.

It should be soothing to the racial pride of all Indians to hear of the glorious painstaking efforts of our stalwart ancestors who left foot prints of their Civilising and cultural influence wherever they went and I am not tired or ashamed to repeat them to you. Our history tells us that our race did attain to such height and loftiness of culture as to have done away with arms or armies—a matter the modern cultured Europe and America are trying in vain to solve through the deliberations of the league of Nations during these last 11 years since the armistice. Without going into details it is enough to state that there was cultural decay in India and that We Indians fell into degenerate ways and failed to keep our position in the vanguard of human progress.

The study of our own racial history of our past Exuberance of culture may broaden out our cramped brains and hearts and

may induce us perchance to shake off our cursed lethargy and inertia which keep us tied down to a social system devoid of any lofty ideal of expansiveness or growth leading to the full height of our stature and capacity as human beings. The dreams, aspirations and visions of our boyhood and youth are dried up in the narrow rigidity of our homes which look only to the false safety or sanctity of our kitchens and the forced matrimonial alliances to which most of us have to submit often against our wishes and long before our brains are developed for realising the onerous responsibilities of our undertaking.

Idealistic and ambitious and thoughtful Hindu youths at the very threshold of their manhood find themselves after marriage absolutely weighed down by the weight of the halters round their necks and denuded of all their individuality and aspirations and dreams of their youths. They should be saved from this social tyranny and thralldom and rather encouraged to be Social rebels for the time being so that at a later stage they may be worthy stalwart householders with educated and physically fit wives likely to be mother if children who would not be pigmies or die of infantile livers but grow up to be proper men and women in their turn. Don't be afraid, Gentlemen, of the term "Rebel." It is to the Rebel sons of men that the world is under obligation for lifting it up on a higher level than its clay mould. It is to a Buddha to a Jesus Christ to a Mahomet, to Sri Chaitanya to a Napoleon to a Jiam Jack Roussou to a Ram Mohun Roy, to a Lenin that the world owes much for its present day culture—for its democratic ideas for its craving for liberty and freedom from bondage.

As for our social structure it is doomed to destruction unless a social and religious rebel like Sri Chaitanya or a Ram Mohun Roy is born amongst us. We have entered a new Era of world wide culture and advancement in Science in this 20th Century. Don't you see it and feel it, gentlemen, in the beatings of your pulse that the world is on its wing-flying flying we dont know where. Man has learned to fly better

than birds by means of aeroplanes. Man can swim better than the fishes by means of his submarines. Man has learned the art of destroying prosperous cities in a moment by poisonous gases.

But our Alma Mater opposite is still counting her ancient beads, teaching students Anglo-Saxon and Sanskrit and Spencer and Shakespeare. It is not turning out young men to cope with the needs and necessities of Bengal let alone the needs and necessities of India or of Asia or of the World. It is turning out old women. If our young men are at all useful and efficient it is all due to their own private exertion and endeavour and not to the teaching of the University. Whenever a young man goes to any English or European University he has to learn a-new every thing, all his days of learning in the Calcutta University being regarded as an awful waste of time. I bet you 50/- gentlemen, that in the course of 50 hours you will not succeed in finding out 3 men from amongst the under-graduates who would be able to tell you correctly the geographical changes that have taken place in Europe, Asia and Africa in consequence of the Treaty at Varseilles after the Great World War.

In Europe within a radius of only 500 miles you get five distinct races confronting each other and strongly competing with one another in every department of human arts and sciences. There the keenness and zest for life, the struggle for existence is a hundred times more acute and sharp both for young men and young women who have to equip themselves for the hard battle of life before them under pressure of dire unrelenting Economic laws. These the students in London and Paris know what the students in Berlin and Brussels are doing and *vice versa*. Exchange of visits take place amongst them through the help of their respective Universities and thus the whole student movement is on a much healthier, sounder plane than what you get here. There is frequent interchange of ideas which has been helpful in the growth of internationalism. Comparatively speaking Indian

Universities are isolated and that therefore the Students that they turn out are less fit, less sturdy, more dwarfed in their outlook. It is a grave misfortune notwithstanding the fact that there are (here) Ministers of Education and of Nation Building Departments. There can not be two opinions that this state of things which I have above described should be somehow remedied by the infusion of new ideas and by comparing our condition with the other Asiatic Races. It has very forcibly struck me that one of the best means is for our men to mix freely with Asiatic foreigners socially on a footing of equality and friendship and to have free and unfettered interchange of ideas from which they had been deprived of through circumstances over which they had no control.

Our Maha Bodhi Society has a social side and it is from its social platform and not from its Religious platform that I am addressing you this evening and I tell you that the Maha Bodhi Society in its social side would help us in creating a Social club for uniting in one bond of friendship such groups of Asiatic Citizens as may be available in a cosmopolitan town like Calcutta. Since this new Social club is going to be called "Asiatic Union" we shall not be able to exclude any body who is an Asiatic. The membership must be irrespective of nationality or caste creed or sex. Turkish or Iranian or Persian merchants and travellers would be just as much eligible to the membership of our club as the Ex-King and Queen of Afghanistan side by side with Zoroastrian Parsies, Armenian Christians, Palestinian Jews and such groups of Buddhists from Tibet, Burma, Ceylon, China, Japan, Siam the Far East as we may be fortunate in getting. All foreign consular staff appertaining to free Asiatic Countries would also be made members.

Standing under the Shrine of Lord Buddha I feel I am but giving utterance to what he would have liked me to submit to the Sangha which you our friends assembled this evening represent, I humbly submit my proposal for your opinion on the question of the formation of this New Club for achieving

Asiatic Union under the present day circumstances in British India. The details of the new club could be worked out by a committee appointed for the purpose. Its expenses shall have to be met by subscription but considering the good that such an institution is likely to achieve in the end the amount of money thrown away to make the project a dazzling success can not be regarded as waste.

Good will and toleration towards all will be the motto of the new club. It will have a literary side, a debating side as well as all inter-dining side for I do believe that no social intercourse gets properly matured without inter dining. It will not be a bridge playing or whisky drinking club. In that respect it will run dry. It will have no political axe to grind though every political topic may be discussed thread-bare. The literary and debating sides may meet in this hall once every fortnight but the interdining side to which I attach the greatest importance must meet at least once a month—and to be above criticism the dinners should be vegetarian scientifically prepared with such energising and vitamined sauces as may be tempting to the Gods. And now that I have been able to put my main proposition to you as regards the usefulness of starting such a club as the "Asiatic Union" I beg to invite you to express your opinion on the project.

ORIENTAL ART SHOW IN LONDON

CEYLON'S CONTRIBUTION TO CLASSICAL ART.

Dr. Andreas Nell the well known connoisseur of Ceylon, in an essay on Sinhalese paintings exhibited in the recent Oriental Art Show in London, says that "there was a vigorous response in Ceylon to the literature, painting and sculpture of the Gupta era in India. The Sigiri frescoes are obviously allied to those at Ajanta and Bagh, and they have the interest of remaining unfinished—as if the work had been interrupted—

so that they throw light upon technical procedure. From certain alterations in the position of hands it is suggested that the medium was "buon' fesco"—painting on the wet plaster. Though they are dated as of the fifth century A.D., the Ceylon frescoes probably carry the classic style farther on in time, thus narrowing the interval before Indian painting comes to light again in the Rajput and Moghal miniatures of the 17th century.

In this exhibition the gap is further filled by a panel of Buddhist missionary paintings from Khotan and China, showing Indian characteristics in a Chinese context, and one of Mongol illuminations. Persian illuminations follow, introducing the work of the Moghal Court painters and the more poetical, and musical, Rajput paintings, with asides into Jain and Sikh examples, and so the tale is continued down to the present day, with examples of living Kangra artists and the productions of the Calcutta school."—*Statesman*.

CEYLON GOVERNMENT AND TEMPLE LANDS

OBLIGATION THAT IS NOT DISCHARGED.

"Buddhist Temporalities in Ceylon" was the subject of an interesting lecture by Mr. A. Godamune at the Central Y.M. B.A. In the absence of Mr. D. B. Jayatilaka, the chair was taken by Mr. H. Sri Nissanka.

The problem of Buddhist Temporalities, said the lecturer, had been engaging the attention of a great many people for some years, but its solution depended on a proper understanding of the Sangha and its connection with the temporalities of what was known as the vihāra and what was known as the dévala and the lands attached thereto. He did not think that it was very commonly known among the administrators of the country that the Sangha was a corporate body and that it could hold property as such. Such property was known as Sangika property and was distinct from private property belonging to

the Buddhist priests. Sangika property was property connected with the vihāra and was under the management and control of the Sangha as a whole.

Tracing the history of the Temporalities in British times, Mr. Godamune related how in 1844, the Secretary of State wrote to the Governor that the British Government must disassociate itself from the protection of "idolatrous observations" and immediately afterwards Sir Colin Campbell, the Governor, announced the decision to the chiefs and priests, and the protection of the Buddhist religion was handed over to the two chief priests of Malwatta and Asgiriya and the Diyawadana Nilame. The Tooth Relic too was handed over to them. In 1849 the Temporalities were taken charge of again by the Government but only till 1853 when the Tooth Relic was handed back to the two Mahā Nāyakas and the Diyawadana Nilame and priests who were paid an allowance were given Crown lands in commutation of payment and Government left things "jolly well alone." The result was that the whole of the Buddhist Temporalities went to rack and ruin.

If the Government was not willing to take up its obligations and run the Buddhist religion in Ceylon as the State religion in the country, said the speaker, let it give it up altogether and give back the lands that had been taken over under the Ordinance of 1856 and give back the lands that they had been deprived of.

What really happened was that many thousands of acres of temple lands which had been neglected had been taken over by Government under the Waste Lands Ordinance. The extent of land at Kataragama was over three hundred thousand acres, but now there was a paltry 150,000 acres. This was only one instance of many elsewhere. In Kandy the whole of Katukelle, Deyannevela, and Huduhumpola and Ampitiya belonged to the temples but now 67 acres of Deyannevela and a few acres at Huduhumpola and a few at Ampitiya only remained. Under the circumstances it was almost impossible to work the Buddhist Temporalities in any satisfactory

way. It was during the period 1853 to 1888 that most of the temple properties went astray or were given on long lease by irresponsible persons. It was during this period that Government came in as the biggest land-grabber.

In conclusion, the lecturer said: "Our forefathers took the precaution of putting down in black and white the obligations of the British Government to Ceylon. What we say is, perform those obligations undertaken by honest men in the name of the British Empire, and let us say with a clean conscience that Britain stands for the security of her pledge and the sacredness of her bond."

BUDDHISM IN INDO-CHINA

(Continued from the December issue)

The poor coolie of the temple heard how that formerly, at the command of the Buddha, the proud Sâkyas had bowed their heads at the feet of Upâli the Barber; that a sweeper of Srâvastî, pursued from street to street by the persistent goodness of the Master, had been introduced by himself into the Order, and had become a great saint honoured and served by the gods. He loved probably to picture to himself the peaceful, gentle, and fraternal Buddhist City, where the chief places were assigned to the most virtuous, so different from the hard and oppressive society of the Brahmans, which was based on the privilege of birth. How could he not have been attracted, nay conquered, by this beautiful dream?

The attraction was the stronger in proportion as the dream was sometimes realised in a certain degree. About the end of the twelfth century a philanthropic king, Jayavarman the Seventh, had the idea of founding hospitals in the different provinces of his empire. Eight of these foundation charters have been preserved. Now all these charitable institutions are placed under the invocation of the "Master of Remedies," the

Buddha Bhaisajyaguru, whose sanctuary (Sugatâlaya) is invariably attached to the hospital (ârogyasâlâ), properly so called. Herein is a proof that works of social alleviation were conceived under Buddhist inspiration. The royal edict begins in these terms :—

"Homage to the Buddha, who has the forms of Transformation, the Law, and Felicity, who, having passed the duality of being and non-being, has for a soul non-duality, being at the same time without soul.

"I salute the Jina Bhaisajyaguru Vaidûryaprabharâja, by whom peace and health are obtained, simply by hearing his name.

"May Sîrî Sûryavairocana, this Sun, and Sîrî Candravairocana, this Moon, which remove darkness and sickness from creatures, triumph on the sides of this Meru of Saints."

A eulogy of the king follows ; then the text continues :—

"He erected the Buddha Bhaisajya, with a hospital near by, and the two Bodhisattvas for the perpetual relief of the maladies of his subjects.

"He established here this hospital, with a temple of the Sugata and the Sugata Bhaisajya in 1108 saka.

"He established likewise here these two healers of the sick, the venerable Sûryavairocana and Candravairocana sons of the Jina.

"The four castes may be cared for here."

This last regulation bears unmistakably the mark of Buddhism, and the peasants to whom were opened wide the doors of these refuges, who found themselves freely cared for, fed, and clothed therein, doubtless did not fail to make their reflexions on the comparative merits of the two religions, and to repeat, that if the Great Merciful One had not preached kindness without distinction to all beings, their care would probably have been left to the good offices of their families, or to the action of Nature.

It is especially in these different ideals that the two Churches were distinguished. The organisation of the religious

establishments (*âsrama*) was almost the same. We possess the regulations issued by the same king, Jayavarman the Seventh, for two *âsramas* in his capital, one Brahmanical, the other Buddhist (*Saugatâsrama*): they are almost identical. The *âsrama* was exempt from taxation, and enjoyed the right of sanctuary; in return it was bound down to a liberal practice of hospitality. This obligation is regulated by an exact protocol. The host pre-eminently is the king, master of the land. If he comes to the *âsrama* with his wives, he must be honoured as a god. He has also, in the precincts of the monastery, quarters specially reserved for him (*râjakuti*), and committed to two guardians. After the king come the "Brahmans," no doubt the royal chaplains. They take rank according to their conduct, natural qualities, and knowledge. A little below the Brahman learned in the Veda, come the *âcâryas* versed in Buddhist doctrine or in grammar. He who possesses both these qualities is naturally more esteemed, and still more so is he who teaches them. Side by side with this ecclesiastical hierarchy is placed the lay hierarchy; the royal prince, the minister, the commander-in-chief, and the man of rank. They are honoured according to their military courage, the ordinary citizen according to his instruction; for Manu said, "Of all acquired qualities the highest is knowledge."

Besides its hosts, the monastery has its dependants—children, old men, forsaken persons the poor, the sick; its duty was to provide them with food, medicine, and other necessities.

Finally, as residents it has not only its monks, but also *yati* or ascetics, who are placed on the same footing as the *bhiksus*, and take part in the daily distribution.

The domestic duties of the monastery are carried out by serfs, who take turn each fortnight; by scribes, keepers of manuscripts, purveyors of betel, water-carriers, palm-leaf workers, cooks, gardeners, etc. The Buddhism professed in this monastery is not very pure, for food is regularly offered to

the shades of the dead, and homage is rendered to a red cow (kapilâ).²¹

Thus the inscriptions lead us up to the thirteenth century, without indicating any extensive transformation in the religious condition of the Cambodian people. Then silence reigns for three centuries. When the stones begin to speak again in the sixteenth century, all is changed. The Cambodian kings have abandoned their capital before the victorious Siamese; the Mahâyâna has yielded to the Theravâda of Ceylon; the sacred language is no longer Sanskrit, but Pâli. In a word, Cambodia is already what it is still to-day.

How and when was this revolution effected? We may imagine that it took place in the fourteenth century, as a result of the political hegemony obtained by Siam, and of the repeated defeats that she inflicted on Cambodia.

At the end of the thirteenth century, at the very moment when this break-up of the Cambodian Empire was beginning, a Chinese envoy visited the capital Yasodharapura, near the Great Lake. He noticed that three religions prevailed, whose priests were called Panditas, Pâsupatas, and *Tch'ou kou*. The last, according to the description which he gives of them, are undoubtedly Buddhist monks.²² He says:—

"The *Tch'ou kou* shave their heads, wear yellow robes, and leave the right shoulder bare; as for the lower part of the body, they fasten round them a skirt of yellow cloth and walk bare-footed. Their monasteries may be covered with tiles. The inside only contains an image, very similar to the Buddha Sâkyamuni, and called by them Prah. It is clothed in red. Made of clay, it is adorned with vermilion and blue; it is the only image in the temples; . . . all the monks eat fish and meat, but drink no wine. In their offerings to the Buddha they

²¹ G. Coedès, *La Stèle de Tep Pranam*, *Jour. As.*, March—April, 1908. Cf. *Inscriptions sanscrites du Cambodge*, No. LVI.

²² *Mémoire sur les coutumes du Cambodge*, trad. par P. Pelliot. *Bulln. Ec. Fr. Extr. Or.*, II., 148.

also use fish and meat. They take one meal a day, prepared by the family of a host, for there is no kitchen in the temples. The texts recited by them are very numerous; all are written on palm leaves piled up very regularly. . . . Certain monks have also the right to own gold or silver palanquin shafts, and parasol handles; the prince consults them in grave matters. There are no Buddhist nuns."

The name of these monks is in itself an indication of its source; *tch'ou kou* is nothing but the Siamese *chau khru*, the name by which they are still known to-day. It is, therefore, certain that the Theravâda came to Cambodia from Siam.

What we know of the history of Buddhism in Siam agrees with this conclusion. Although the valley of the Menam, for a long time under Cambodian sovereignty, officially professed the same beliefs as its masters, it was nevertheless, from its geographical position, much more accessible to the influence of Pegu and even of Ceylon. It is therefore not surprising to find a royal edict of 1022 A.D., concerning Lopburi, mentioning side by side the Sthavira and the Mahâyâna Bhiksus.²³

At the end of the thirteenth century, when Tcheou ta-kouay affirmed the existence of the "three religions" in Cambodia, Sukhodaya the capital of Siam, was a city entirely and officially Buddhist. Monasteries and hermitages arose everywhere. In the western part of the town was the principal monastery, the *Prah Vihâra Araññika*, the temple of which contained a Buddha eighteen cubits high. There the *Samgharâja* resided, a learned monk, the successor of *Srî Dharmarâja* (Ligor), who possessed a complete knowledge of the Tripitaka. Each fortnight, on the days of the new and the full moon, the king came with great pomp, seated on his white elephant, in order to honour the Buddha. The people piously observed Vassa and Kathina, venerated the reliques, and listened with respect to the preaching of the *Theras*.²⁴

²³ Aymonier, *Le Cambodge*, II., 81.

²⁴ An inscription of king Râma Khamheng. Cf. C. B. Bradley, The oldest known writing in Siamese. *Jour. Siam Society*, March, 1909.

All the features of this description, so picturesque and life-like in the original, prove that at this time Siam had completely embraced the Buddhism of the South, which it had received either from Pegu or from Ceylon. It is, therefore, quite natural that her victories over Cambodia should bring about in the latter country the fall of the old Brahmanic worship, and the triumph of the religion officially professed by the conqueror.

The new clergy found in Cambodia a large number of temples, some of which were monuments of enormous proportions, and of incomparable beauty. It seems that the *chau khru* had at first proposed to take possession of these edifices, in order to celebrate therein their own worship. In this way the great Brahmanic temple built in the twelfth century outside the capital, and called to-day the Angkor Vat, was, in the sixteenth and seventeenth centuries, a revered Buddhist sanctuary, as numerous statues, and donations engraved on the pillars testify. It is stated elsewhere that the Brahmanical figures were taken away and re-cut, to give place to Buddhist figures, and a new application of the buildings clearly indicates this.²⁵ The new-comers, however, did not for long make use of the old sanctuaries. They adopted the ancient form of the religion, of which the chief exterior manifestation is the worship of the Stûpa, that is a public worship celebrated in the open air. Hindu rites are on the other hand secret and hidden; they take place in a narrow cell hermetically closed, and lighted only by lamps. One of these Indo-Chinese temples is still used by the last devotees of the ancient religion; it is at Phanrang, the old capital of Pânduranga, in South Annam. The god of the temple is a *Mukhaling*,²⁶ and nothing is more dismal than the plastered face of this idol, in the thick gloom

²⁵ L. de Lajonquière. *Inventaire descriptif des monuments du Cambodge*, I., 125, 243.

²⁶ A *mukhalinga* is a linga on which a face is carved, usually that of the royal founder, who thus symbolically identifies himself with the essence of Mahesvara.

of the little sanctuary. If, in imagination, we set this sinister nook side by side with a great Buddhist Stûpa, the Shwè Dagon for instance, whose magnificent terrace, bathed in the sunlight, shining with gold and adorned with gorgeous flowers, is a feast for the eyes, we shall easily understand the aversion that the apostles of the new faith entertained for the obscure caves with which the Cambodian Brahmans were satisfied. The Brahmans, and also the Mahâyâna bhiksus, for the Mahâyâna had almost the same outward physiognomy as Hinduism, and so great a monastery is it—that of Lakshmîndra Lokesvara in Annam—that the images and inscriptions alone indicate that it is a Sivaite temple. The Theras therefore abandoned the prāsāda of stone to the bats, and without moving very far away—for it is a well-known rule that a new religion inherits the holy places of the old—they erected in the neighbourhood their modest wooden huts. They succumbed, however, to the influence of the old habits, and the image-worship of the Mahâyâna was forced upon them with the strength of an ineradicable custom. The image needs a temple, consequently the centre of Buddhist worship is not the *stûpa*, but the *vihâra*. The *vihâra* is no longer what was primitively understood by the word, namely, a monastic house, but a temple which corresponds with the ancient Sugatalâya, which rises in the centre of the monastery on a sacred spot planned out by the *simâ* (the ceremonial limits). But its architecture is completely transformed; instead of the little square and vaulted cell with a statue in the centre, we have a large oblong hall, lighted by many windows, and at the end the altar (*pallanka*) or throne, with the gilded statue of the Buddha. This is only found in rich monasteries; the poor country monasteries are satisfied with a simple *Mandapa*, a hall constructed of wood, and open on all sides, in which the statue of the Master, seated on its humble *pallanka* of brick, smiles with the first rays of the day-dawn.

The *stûpa* survived only as little *cetiyas* shaped like a bell, and sheltering the ashes of great persons and monks. They

are more important in Siam and still more so in the Laos States, where, under Burmese influence, a great stûpa, known as the That Luong, has been raised in the vicinity of the capital Vieng Chan.

Cambodian Buddhism is practically the same as the Siamese. Each monastery (*vat*) is governed by an abbot (*mê vat*=head of the monastery), nominated by the Samgharâja, who resides at the monastery Unalom (=ûrnâloma) at Phnom Penh, the capital of Cambodia. All the monasteries under the authority of the Samgharâja constitute the Mahâ-nikâya, as distinguished from the Dhammayutta-nikâya. The latter sect (if we may use a term somewhat unsuitable) was introduced into Cambodia in 1864 by the second religious head of the clergy,²⁷ the Brah Sugandha, who had studied in Siam at a monastery of this school. It differs only from the Mahâ-nikâya in certain details of discipline, notably in the manner of wearing the pâtra. It is however, in point of fact, advantageously distinguished, as the Dhammayutta monks are considered to be more studious and learned than the others. Their founder had the reputation of being the best scholar in Cambodia, and he encouraged with all his power the study of the sacred texts in the monasteries subject to his sway. This tradition has partially been preserved in the few monasteries ruled by his disciples. It must, however, be admitted that religious instruction, and especially the knowledge of Pâli, has fallen in Cambodia to an extremely low level, and that the monks who are capable of understanding the canonical texts are but few. The general government proposes, it appears, to remedy this state of affairs, and to found a kind of seminary in which the monks will be able to acquire a genuine knowledge of Pâli. We can only hope that so laudable a project will be carried to a successful issue.

LOUIS FINOT.

BURMA AND CEYLON

"If you strike a balance between what Burma owed to Ceylon and what Ceylon owed to Burma it will be very difficult to say which country owed more to the other" concluded Dr. Andreas Nell, who delivered an intensely interesting lec-

²⁷ The ecclesiastical hierarchy, copied from the lay hierarchy, admits, like the latter, of dignitaries of the right and of the left. The Samgharâja is the pontiff of the right, and the Brah Sugandha of the left. The latter, who resided at the monastery of Padumavati at Phnom Penh, died in 1894, and no successor has been appointed.

ture at the Y. M. B. A. Colombo on "Buddhist exchanges between Burma and Ceylon."

The Hon. Mr. D. B. Jayatilaka presided.

The lecturer said he would confine himself to the Buddhist Missions to Burma from Lanka and from Lanka to Burma during eight centuries. There were two sources from which Burma derived Buddhism—the North East India from which Asoka's Mission came and later on from Indian traders who took with them a large element of Mahayana Buddhism, mostly from Bengal and Orissa. It was in this way that India contributed to Burma a great deal of Mahayana and Tantric beliefs and practices of which they found distinct traces. Another certain source was from South India which was a great strong hold at that time of Theravāda Buddhism.

That teaching was strengthened by constant sea intercourse between South India and parts of Southern Burma. Konjeevaram, or Canchipura as it was then known was a very great and renowned centre of Pali Buddhism and amongst the marks was the great commentator Dharmapala who wrote a commentary on the Visuddhi Magga of Buddhagosha. From the 11th century Burma and Lanka had many interchanges. Early Burmese chronicles showed a knowledge of Lanka and a familiarity with the condition of Lanka.

About the year 1044, Anawaratha or Anuruddha established the Pagan dynasty. At the time there were four religious creeds in Burma. In Pagan there was Pali Buddhism as he would like to call it; in the North coast there was a certain amount of Hinduism; in Pagan itself the prevailing creed was a form of Mahayana Buddhism and a more powerful and influential creed called the Arya. It was either a degraded form of Mahayana Buddhism and Hindu teaching or it was some crude indigenous creed of savagery which had got over-laid with degraded practices borrowed from what had been observed in Mahayana and Hindu practice. Later, Burma had become such a strong Buddhist country that it went so far as to say that the Aryas were not Buddhists at all. At the time King Anawaratha came to the throne the Aryas were the most powerful party in the State. A Buddhist recluse called Arahanta converted King Anawaratha who freed the country of the Aryas. Arahanta persuaded the King to send a mission to Pagan to get a loan of the Pali *pitakas* and some relics. The King of Pagan treated the request with contempt, believing it to have come from the Aryas. This cost him his kingdom. About this time Vijaya Bāhu who was sub-King in Lanka sent a mission to Burma

asking for military and Anawaratha had sent monks and the *thripitakas* as well.

Burma seemed to have had a peculiar fascination for the Tooth Relic or any replicas of it. On that occasion the Burmese who came to Ceylon were given a model of the Tooth Relic which had been touched by the Tooth Relic and the Burmese envoys treated it with great honour and removed it in a jewelled casket. On the arrival of the ship which bore them at the Irawadi river, the Burmese King waded in the water to the ship and received the relic with great ceremony. The famous Shwedagon Pagoda was the place where it was enshrined. The next Burmese King was a very zealous Buddhist and he repaired the Buddha Gaya temple. He sent a mission to Lanka to obtain some relics and received nine relics which he enshrined at the Mimshanta Pagoda. The fifth King's reign was characterized by the death of Arahanta who had become the Primate of Burma. He had got over a thousand monasteries built. There were friendly feelings between the two countries with a very unfortunate interruption—that was when King Parakrama Bāhu sent a military expedition about 1168 or 1169. That was about the time of King Narathu who ascended to the throne by poisoning his brother on the day of his coronation.

The breach between the countries was bridged soon after and the Narathu's successor voluntarily came to Ceylon and stayed here for some years studying and observing the regulations and doctrines of the monasteries. He was entitled in Burmese history as the first pilgrim to Lanka. The next mention was a mission or at any rate a letter from Lanka to Burma in Pali written by Vijaya Bāhu II. In the 13th century two monks of Mataba came to Lanka and were ordained at the Mahāvihāra. They returned to Burma and established two more schools. That was about the time when the Pagan dynasty was succeeded by other dynasties. The largest religious mission from Burma to Ceylon took place about the fifteenth century under particular circumstances. King Dharmasēdi who reigned in 1472 thought it very desirable to promote some sort of the unity between the various schools. He sent a mission of 26 monks who unfortunately got ship-wrecked on the coast of Madras. They ultimately reached Lanka underwent ordination on the banks of the Kelani River and instructions in the methods of ordination etc. All the monks of the lower order were reordained in Burma after that. Then the Siamese monks also came in voluntarily and in three years 15,660 monks were ordained. The six schools having

been united, they came to be known as the Mahāvihāra fraternity.

The Tooth Relic had such a fascination for the Burmese, that a Shan King and Queen got their hair made into a broom with a jewelled handle and sent it to Lanka for sweeping the floor of the temple of the Tooth Relic. A very distinguished King of Pagu about the middle of the sixteenth century sent skilled craftsmen to work out the decorations of the new shrine of the Tooth Relic. He also made a broom of his hair and that of the Queen and sent it for the purpose of sweeping the shineroom. When the relic fell into the hands of the Portuguese, the Burmese King offered eight lakhs of rupees and at any time unlimited supplies of rice whenever the Portuguese required it for provisioning Malacca. This King thought that according to his horoscope he was to wed a Princess of Lanka and accordingly he sent a message to the King of Kotte. The King had no daughter and he provided a substitute in the daughter of the Chamberlain. He also sent a replica of the Tooth Relic which was enshrined in the Mahaseni Dageba. When the King of Kandy, Kawnaliyadde Banda, heard of the story he sent a message to the Burmese King to say that he had a genuine Tooth Relic and a genuine daughter—(Laughter)—which he would give for a consideration! The Burmese King sent two ships laden with rich gifts—one for the King of Kotte and the other for the King of Kandy. The one for the King of Kandy, however, got ship-wrecked and they heard nothing more of the story.

King Wimaladharma Suriya sent another mission to Burma and forty priests came over. King Vijaya Rajasingha sent a mission to Siam.

OBITUARY

THE LATE SAMANA PUNNANANDA.

Dr. Bimala Charan Law, Ph.D., M.A., B.L., writes:—

The readers of the Mahābodhi Journal are no doubt aware of the death of Samana Punnānanda, an erudite Pāli scholar. Born in a village in the district of Chittagong, he received sound education, and he studied well Pāli-Buddhist literature in all its branches. It was through his efforts that the undergraduate Pāli classes of the University of Calcutta were brought into existence and it was he who spared no pains in encourag-

ing young men to read Pāli thoroughly. He had a thorough grasp of the Nikāyas, Jātakas, the Abhidhamma, the Vinaya and the later Pāli literature. Pāli grammar and Rhetoric were ably studied by him. He knew Sinhalese and Burmese. The Commentarial literature was not unknown to him. Although he was a bhikkhu trained in ancient lore, he had a spirit for research. It is surprising to find that a bhikkhu succeeded in studying the subject so critically and from the standpoint of modern research. It is difficult now-a-days to find such a rare specimen. That he knew Bengali well is evident from the publication of two Bengalee Magazines under his careful editorship. Nothing is more regrettable than recording this fact that he is no more on earth.

STONE AGE IN CEYLON

The Archæological Commissioner, Ceylon, has issued the following notice :—

Archæologists have long been puzzled by the absence from Ceylon of any remains of the late stone age, such as dolmens, menhirs, and other such structure of which Stonehenge is one of the finest and best known examples. Dolmens exist in India. Why have none been found in Ceylon ! Buddhaghosa was acquainted with "a stone platform made by raising a flat stone on four other stones". That sounds very much like a delmen. Buddhaghosa connects it with Yaksha or devil worship and that suggests that these platforms are pre-Buddhistic.

Mr. Paranavitana, the Epigraphical Assistant to the Archæological Commissioner, has recently discovered a group of structures which answer to Buddhaghosa's description. Unfortunately of the whole group, all but one have been cast down by elephants and that one is not perfect, two stones having fallen down and the top slab having been removed to a temple.

What with elephants and treasure hunters it is hard to find good specimens in Ceylon. I would like to appeal therefore to those of your readers who travel much in the jungle to keep their eyes open for platforms made by laying a flat stone or four others so as to form a kind of stone chest or table.

Such structures are seldom noticed or reported owing to their lack of artistic value. There is an unfortunate impression in Ceylon that only works of art interest the archaeologist,

and that he does not want to be bothered with plain stones. Thus last year my own staff reported there was nothing on the top of a certain rock. I persisted in going to see and found stones so arranged as to suggest either a stone enclosure or a platform such as Buddhaghosa describes only more elaborate. Unfortunately, a surveyor had been there and being under the impression such rude stones have no value he had erected a stone cains in the middle of it using some of the stones and thus learning nothing more than a puzzle where there may have been an interesting piece of information about pre-Buddhistic Ceylon.

The public can render no greater service to the archaeologist than by firstly leaving things where they are, secondly reporting them to the Archaeological Commissioner with sketches however rude.

CHURCH HEADS HURL INSULTS AT BUDDHISTS

*Bishop Alencastre, Head of Catholics, Declares He Hates
Buddhists. Dean Ault, Leader of the Anglican Church,
Joins in Wanton Affront.*

The lobby of the Young Hotel at noon yesterday was the scene of a public denunciation of Buddhists voiced with every indication of profound anger by Bishop Stephen Alencastre, head of the Roman Catholic Church in Hawaii. His expressions were endorsed by Dean Ault, head of the Anglican church, who joined the Catholic bishop in a refusal to sit at a luncheon to which a Buddhist had been invited.

The occasion was a luncheon gathering of the leaders of all the religious denominations, called by Rev. Henry P. Judd, of the Hawaiian Board of Missions, for the purpose of discussing certain community problems involving education of the youth along moral, ethical and cultural lines from a non-sectarian standpoint. Other leaders of Christian denominations had been invited, in addition to the Catholic and Anglican churchmen, and the Mormons and Seventh Day Adventists were also represented. As a matter of courtesy, and in view of the fact that the meeting was called to consider matters outside of any creed or sect, Mr. Judd had invited Rev. Ernest Hunt, of the Hongwanji Temple, as a representative of the

CORRECTION:—In our July number, p. 325, line 5 from bottom, for "faith" please read "fate".

Buddhists, who comprise the largest religious group in the territory and who number over 80,000 young American citizens among their members.

Upon his arrival in the lobby of the Young Hotel Rev. Hunt was introduced to some of those who were present, and was cordially received. Then Bishop Stephen Alencastre appeared on the scene and upon being presented to Rev. Hunt displayed deep anger, raising his voice and almost shouting,—

"I love Protestants, but I HATE THE BUDDHISTS! If he is a guest here I will leave. I refuse to eat at the same table with Mr. Hunt!"

The gentlemen who were present were aghast at the public insult hurled at the members of the largest religious group in Hawaii by the head of the Catholic Church, and spectators of this demonstration who stood about the lobby could hardly credit their senses.

Then Dean Ault stepped up beside Bishop Alencastre and publicly endorsed his stand, declaring that he hated an apostate and would leave if Rev. Hunt was to remain. He took Alencastre's arm and they started for the door.

Rev. Ernst Hunt, the Buddhist priest who had been thus publicly insulted, quietly called to them to wait and stepped up to them, saying,—

"Do not go, please, Bishop Alencastre and Dean Ault are of greater importance at this meeting than I am, I am the one who will leave." He then assured Mr. Judd that he was not offended.

The Buddhist leader quietly left the hotel and Bishop Stephen Alencastre and Dean Ault returned to partake of their lunch without the disturbing presence of a representative of that religion whose followers they have publicly announced that they hate.—"*Hawaii Hochi*".

**THE BUDDHIST ANNUAL
OF CEYLON FOR 1929**

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MAHA BODHI BOOK AGENCY.

CORRESPONDENCE

SARNATH VIHARA PARK.

CAMP SIMLA, 14TH JUNE, 1929.

THE SECRETARY,

MAHABODHI SOCIETY, CALCUTTA.

SIR,

I have the honour to enclose, herewith, a list of trees held sacred by the Buddhists and shall be grateful if you could kindly correct their botanical names where necessary and supply them where missing to enable me to discuss about them with officers of Horticultural department of the United Provinces in connection with the proposed lay out of the park around your Vihāra under construction at Sarnath. I shall also be obliged if you could add to the list of trees giving the botanical names of the new additions side by side.

The favour of a very early reply is requested.

I have the honour etc.,

(Sgd.) MADHO SARUP VATS.

Offg. Superintendent.

MAHA BODHI SOCIETY,
CALCUTTA, 13TH JULY 2473—1929.

THE SUPERINTENDENT OF ARCHAEOLOGICAL SURVEY,

Hindu and Buddhist Monuments.

SIR,

I have the honour to enclose, herein, an amended list of trees sacred to the Buddhists with their botanical names. These names are mentioned in the Jātakattha Kathā.

The list of trees received with your letter No. 199/271/C of 14th June is also returned.

I regret the delay in sending a reply, which is due to the illness of the General Secretary.

I shall be glad if you will kindly supply me with a plan of the proposed park around the new Vihāra.

I have the honour etc.,

(Sgd.) P. P. SIRIWARDHANA,

Secretary, M. B. S.

LIST REFERRED TO

<i>Pāli Names.</i>	<i>Botanical names.</i>
1. Pipp'hali	Ficus infectoria
2. Sālākalyāni	Artocarpus Locucha
3. Nāga	Mesua Roxburghii
4. Ajjuna	Fernandina Arjuna
5. Sona	Lagerstrœmia Flos-Reginœ (hythaceœ)
6. Salala	Pinus Longifolia
7. Mahā Nīpa	Naciclea Cadamba
8. Mahā Venu	Shorea Robusta
9. Piyangu	Panicum Italicum
10. Campaka	Michelia Champaka
11. Rattakuravaka	Phyllanthus Indicus
12. Kanikāra	Pterospermum Acetifolium
13. Asana	Pentaptera Tomentosa
14. Amalaka	Emblia Myrobalan
15. Pātali	Bignonia Suaveolens
16. Pundarika	Artemisia Indica
17. Sāla	Vatica Robusta
18. Mahā Sirisa	Acacia Sirisa
19. Udumbara	Ficus Glomerata
20. Nigrodha	Ficus Indica
21. Assattha	Ficus Religiosa.

ASSOCIATION FOR THE PROPAGATION OF BUDDHISM
IN JAVA.Hotel du Pavillon
Weltevreden, Java.Maha Bodhi Society,
4A, College Square, Calcutta.

Gentlemen,

Herewith I beg to inform you that we have founded an association for the propagation of Buddhism in Java.

You remember what I wrote some months ago about the need of sending a Bhikkhu to this island, being, as to my opinion, the heart of the people here longing for something better and more unselfish than which is brought by the Christian missionaries. I saw that you have taken over several lines of that letter in the Maha Bodhi Journal of July 1928, and I was answered in the September issue by a certain Mr. Kwee Siem Kiang, also in Java. However from the Maha Bodhi Journal I could not learn this gentleman's address, and I do earnestly hope that you will give me same, if known by your good selves.

I placed some advertisements in Dutch and Japanese

newspapers, and am intending to do the same in one or two Malay ones, according to the following:—

Those who are interested in the propagation of the Teachings of the Lord Buddha in this island, are kindly requested to communicate with the address stated below.

However as I should earnestly like to work under the auspices of the Maha Bodhi Society, I should like very much to have the representation for that organisation for the Dutch East Indies. I have been a Buddhist for already six years over, having studied both the Northern and the Southern Buddhism, and may say that I understand its teachings, and that the Dharma has been the greatest Power in my life, even in those great difficulties which I had to meet during this year, as I informed you already before.

It is therefore that I should like to ask you whether we may use the name of the Maha Bodhi Society as being represented by the Association just founded by us, and use your seal with the inscription: "Buddha-Dhamma-Sangha," with or without the addition: "The Maha Bodhi Society."

We have been able to form a circle of about ten people of different nationalities to start with, and I am convinced that in the near future we will be able to do a good and great work for the propagation of the Dharma in this island.

As to expenses, all the expenses which will be made, will be paid by my chief helper, a certain Mr. Fonseka, a Ceylonese gentleman and by myself. However I am sure that within a couple of months we can make the Association support itself, notwithstanding we are glad and happy to be able to do something for the Good Law.

In the course of next month we shall have a public meeting here, for which a big advertising will be made, and we intend to send you reports of our work once a month. If possible we should like it very much if you would mention our work to the Maha Bodhi Journal.

Meanwhile, if possible, we should like to receive a lot of pamphlets and other circulars, which could be distributed here gradually, especially amongst these Chinese and Japanese people who understand English. I can make the translation in Dutch, German, Javanese and Malay, if necessary. Enclosed please find a copy of a pamphlet I made, which will be printed and distributed within a couple of days.

Hoping to learn from your return of mail, I remain, gentlemen,

Yours in the service of the Lord,
W. JOSIAS VAN DIENST.

Ven. ANAGARIKA DHARMAPALA ELECTED Hon. PRESIDENT

BUDDHA SOCIETY,
Bombay, 14th August, 1929.

TO THE EDITOR, "MAHABODHI".

Dear Sir,

Please publish the following in the next Number of the Mahabodhi Journal :

(1) That the Buddha Society, Bombay has in a meeting of the General Body, unanimously elected the Anagarika Dharmapala as the Hon. President of the Society.

(2) That the Society passed a condolence resolution touching the accidental death of the late Dr. C. A. Hevavitarne.

With thanks, I remain,

Yours faithfully,
(Sgd.)
Hon. Secretary.

THE SACRED BODHI TREE AT ANURADHAPURA**THE OLDEST AND MOST SACRED HISTORICAL TREE DESECRATED.**

A very painful incident to the whole Buddhist world occurred at the old capital of Ceylon, Anurādhapura, on the 30th July last when a man, now under observation, seriously injured the Sacred Bodhi Tree by cutting the principal branch to a depth of about 6 inches. The news spread like wild fire all throughout Ceylon.

It appears that the Maha Nayaka Thero of Kandy, Hon. D. B. Jayatilaka Mr. P. B. Nugawela and Hon. E. W. Perera at once went up to Anurādhapura and got the Tree carefully bandaged by the officials of the Agricultural Department. We learn with great satisfaction that the injured branch is surviving the injury.

In an interview to the Press Hon. D. B. Jayatilaka has told the story of the desecration as follows :—

On the morning of the 30th July at about 7-30 a.m. a man called "James" was detected cutting the Tree by an Upāsikā who had gone there to offer flowers. The Bhikkhu in charge of the Mahā Bodhi Vihāra had gone through the usual morning ceremony and retired at about 7 a.m. So the culprit had taken the opportunity of the absence of any guardian and done this act. He was immediately arrested and handed over to the Police who produced him before the Magistrate. The accused is now under medical observation.

We understand that a full judicial enquiry is now being held and the decision is awaited with interest. It appears that the Buddhists are not satisfied with the present enquiry and they demand a public enquiry by a judge of the Supreme Court, for, they suspect that the desecration is committed under the instigation of certain Christians. Several public meetings have been held in Colombo and Kandy to consider what steps should be taken to ensure the safety of the Sacred Tree.

The Ceylon Maha Bodhi Society has passed the following resolution :—

"That this meeting resolves that the matter of the mutilation of the Sacred Bo-Tree should form the subject of an enquiry by a Committee appointed by Government and composed of the Up-country and Low-country Buddhists presided over by a Judge of the Hon. Supreme Court and that this Committee of Enquiry be asked to report on such steps as will prevent a recurrence of a similar desecration to this tree, the object of the greatest veneration by the entire Buddhist world."

The Secretary of the India Maha Bodhi Society has addressed a letter to the Colonial Secretary of Ceylon enquiring about the incident and demanding a correct statement. Correspondence will be published in the next issue of the *Maha Bodhi* if his reply is received in time.

It will be remembered that the present Bodhi Tree was a branch of the original Bodhi under which Prince Gautama Siddhārtha attained Buddhahood, and which is now no more. The branch was brought over to Ceylon by Princess Sanghamittā, the daughter of Asoka, and was planted in the Royal Garden of Mahāmeghavana by King Devānampiyatissa, 307 B. C.—267 B. C.

TWO BURMESE IMAGES

With reference to the two images presented to the Maha Bodhi Society by Captain Krishna Lal of Indore, Mr. C. R. Palaiet, Member for Industries and Commerce, Indore, has written the following note :—

"The two idols, representing Buddha and a disciple were the property of Hugh Gough Esqr. before coming into my possession. They were part of the loot taken on the occasion of the defeat of King Theobue in the Burmese War, and were the property of General Prendergrast who commanded the British Troops on that occasion.

Hugh Gough married General Prendergrasts' daughter and presumably the idols came into his possession in consequence."

NOTES AND NEWS

HEALTH OF THE ANAGARIKA.

The Ven. Anagarika Dharmapala who took suddenly ill and entered the General Hospital, Colombo, about four weeks ago, has left the Hospital and is staying in the Maha Bodhi Mandir, Colombo. It is a matter for regret that his health is far from being satisfactory. We earnestly wish that he be restored to complete health.

DESECRATION OF THE MAHA BODHI.

We express our deepest sympathy with the Buddhists of Ceylon, whose feelings have been painfully wounded by the wilful desecration of the most sacred object of veneration—the Maha Bodhi Tree at Anuradhapura. A short account of this most deplorable incident is published elsewhere. We at once support the Ceylon demand for a fresh public enquiry into the matter and the formation of a very strong committee to act as the lawful guardians of the Bodhi in order to protect it from the hands of the "infidels." We are glad to find that the Calcutta Buddhists too expressed their sympathy at a meeting held last week, and supported the demand made by the Buddhists of Ceylon. Let Ceylon feel that in the hour of their just indignation the whole Buddhist world is by them. We call upon the Government of Ceylon to make a full public enquiry into the incident in order to find out whether this wretched culprit committed the crime under the instigation of some other interested party.

THE BRITISH MAHA-BODHI SOCIETY.

The first anniversary of the establishment of the London Buddhist Mission by the Anagarika Dharmapala was held by the British Maha-Bodhi Society last month. If we are to judge the success of the Mission by the number of people attended its meetings and the literature issued, we can unhesitatingly say that the Mission has justified its existence in England and it has been a great success so far. Our Sinhalese Bhikkhus have been very popular there, and they have been even invited by other associations to lecture on Buddhism. It is a fact that the needs of the British people in the direction of the Dhamma are well met by the Mission, and it, therefore, deserves the support of every Buddhist. But we regret to note that sufficient encouragement has not been received by the Mission from the Buddhist countries. We hope that when the Asiatic Buddhists realise the significance of having a Buddhist organi-

sation with permanent quarters in London they would come forward and help it wholeheartedly. We wish the Mission a brilliant future.

* * * * *

MULAGANDHAKUTÍ VIHARA, SARNATH.

We once again invite the attention of the Buddhists to the statement of accounts with regard to the construction of the Vihara. According to the statement made by the Secretary in the last issue of this journal the management requires Rs. 27,000/- by the end of October. If this sum can be collected at once the main portion of the Vihara will be completed within three months. We appeal to our friends to consider this critical situation and to extend a helping hand to the Society without any delay. The success of the proposed Buddhist Cultural Institute depends upon the speedy completion of the Vihara.

* * * * *

SIAM RESPONDS TO THE CALL.

We are happy to see that many enquiries about ourselves and the Maha Bodhi Society have been made since last month by our Siamese brothers. We thank the Siamese papers which have published the Sarnath appeal and thus enabling the Siamese to learn much about our activities and the great Vihara under construction. Already very encouraging promises have been made by some of the enthusiastic Siamese. There will be no difficulty in accomplishing the task before us if the Royal Houses and the people of Siam make it a duty to render us help in the propagation of the Dhamma in India and the West.

* * * * *

DR. NALINAKKHA DATTA.

We extend a cordial welcome to our esteemed friend and co-worker, Dr. Nalinakha Datta, the well known author of two important books on Buddhism and ancient India. He has had a tour in the continent and also visited the London Buddhist Mission. He comes back to us with greater knowledge and experience. We trust that Dr. Datta will make a successful invasion into the unexplored regions of Buddhist literature and history and enlighten the public on many important points now remaining obscure. We wish him all success.

* * * * *

TWO DEPARTED FRIENDS.

We regret to record the death of the late Mr. Maung Yin Maung of Burma who died in Calcutta last month. He was married to a Burmese Princess who was a close relation of the

last King of Burma, and had settled down in Calcutta. Mr. Maung was a useful member of the Maha Bodhi Society and served for many years as a member of its Governing Body. Our sympathies go out to the widowed Princess and his only daughter. We also learn with regret the sudden death of the Chinese Bhikkhu Bodhidana, who had taken up residence at Buddha Gaya Rest House. He was last seen here enthusiastically talking about his proposed International Buddhist Association to work for the welfare of Buddhism. The call comes when we least expect it. *Sabbe Sankhārā Aniccā.*

* * * *

DISCERNMENT.

We should like to call the attention of our kind readers to the learned article under the above head edited by our dear friend and brother Mr. McKechnie (formerly Bhikkhu Silācāra). This forms the first part of a series of articles to be published in this journal. They were originally written by the late lamented Bhikkhu Ananda Metteyya on the occasion of the Burmese Buddhist Mission to England. Mr. McKechnie has discovered these manuscripts which are rather badly damaged, and are difficult of deciphering. We are grateful to the learned editor of these articles for so kindly arranging them exclusively for the *Maha Bodhi*. We hope to print the article in book form when it is completed.

* * * *

"WE HATE BUDDHISTS."

A story of the doings of Hatred in the world if properly written would afford most interesting reading. Christians were hated by the early Romans and Christianity became a power in their own land. The Buddhists were hated and persecuted by the Christian fanatics of the 16th century, but their religion continue to be a power in the world—nay, in the very lands of the fanatics. To-day, we here of another howling from the far off Honolulu where a Bishop comfortably satisfied himself by denouncing the Buddhists and at the same time *loving* the Protestants. Let us remind these padris that no amount of hatred will harm the cause of the Dhamma in the West and the New World. We should like to recommend Paul's epistle to the Corinthians for his next Sunday sermon. We shall be heard in every part of the world in spite of their hatred. We congratulate Rev. Hunt of the Hongwangi Buddhist Mission for the calm and peaceful attitude he took under the greatest provocation.

* * * *

THE BUDDHISTS AS MLECCHAS.

The 76th birthday of the well-known Sanskritist Dr. Hara Prasad Shastri was celebrated last month. In his reply to the congratulatory speeches made on that occasion the veteran Pandit referred to certain passages in the Vayu Purana in which reference was made to some islands thousand yojanas away from India inhabited by Mlecchas (ordinarily barbarians) and the learned Doctor inferred that these Mlecchas "may be the Buddhists" of Ceylon as Ceylon was one of the islands meant by the authors of Vayu Purana. With all respects to the venerable scholar we must say that this inference should not have been made by him as it did not clear any point—historical or religious. It was ill-conceived and ill-expressed. However, the fact remains that a Greater India was built by the Mlecchas and they are now building up a Greater Asia where all Sanskritists will feel freer than they would have been in the age of the Puranas. We, on behalf of the Buddhists, wish the Bengal's greatest Sanskrit scholar longer life and all happiness in his retirement.

FINANCIAL

MAHA BODHI SOCIETY.

Statement of Receipts and Expenditure for the month of July, 1929.

RECEIPTS.

	Rs.	A.	P.
Donation to Society ...	20	9	0
Rent from meetings ...	12	0	0
House rent ...	110	0	0
Interest a/c ...	208	5	6
Suspension a/c ...	50	0	0

EXPENDITURE.

	Rs.	A.	P.
Postage Stamps ...	11	0	9
Charity ...	9	8	0
Wimalananda (Foster Student) ...	7	13	0
Repairs ...	87	15	6
Wesak a/c ...	7	0	0
Food a/c ...	117	13	0
Electric Supply Corporation ...	16	10	0
Telephone rental ...	7	5	8
Dhammacakka Celebration (at Sarnath) ...	50	0	0
Publication Fund ...	63	6	0
Gaya building a/c ...	37	0	0
Miscellaneous a/c ...	37	6	6
Salaries and allowances:			
Sarnath establishment	78	0	0
Gaya establishment (no servant this month) ...	15	0	0
Calcutta establishment	254	0	0
Rev'd. U. K. Saranankara	12	6	6
James (Bonus) ...	50	0	0

Rs. 400 14 6

Total 862 4 11

MAHA BODHI JOURNAL.

Statement of Receipts and Expenditure for the month of July.

RECEIPTS.			EXPENDITURE.		
	Rs.	A. P.		Rs.	A. P.
Subscriptions ...	277	7 3	Printing charge for June issue ...	150	14 0
			Paper and art paper ...	103	9 0
			Stamps ...	24	11 0
			Cost of typing articles ...	5	1 0
			Petty Expenses (Cooly) ...	0	7 0
	<u>Rs. 277</u>	<u>7 3</u>		<u>Rs. 284</u>	<u>10 0</u>

MULAGANDHAKUTI VIHARA.

Statement of Accounts up to end of July, 1929.

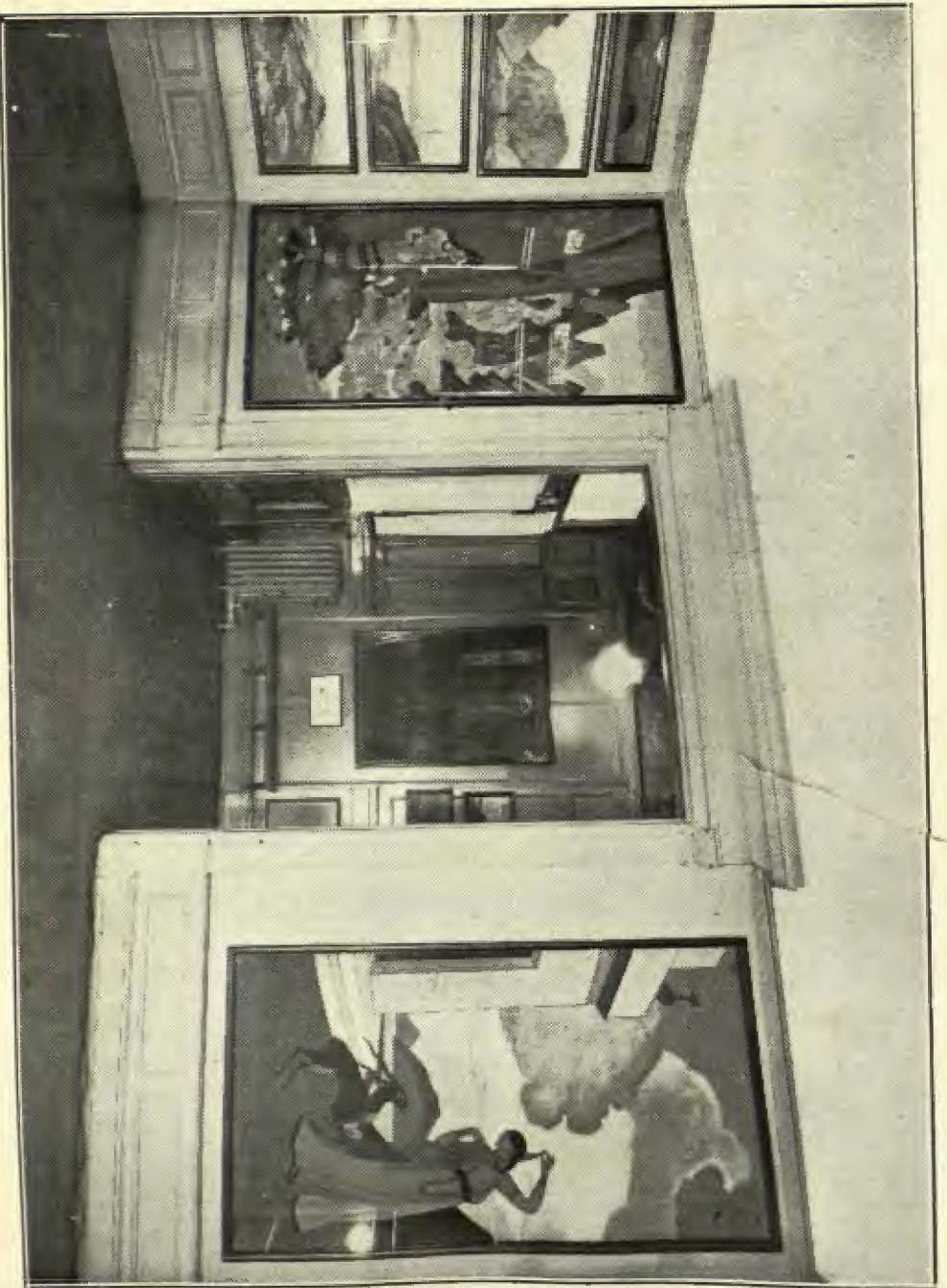
RECEIPTS.			EXPENDITURE.		
	Rs.	A. P.		Rs.	A. P.
Collections through the Maha Bodhi ...	57,485	11 10	Expenditure up to May 1928 ...	16,769	3 6
Collections through the Sinhala Bauddhaya, Colombo ...	10,105	0 0	Paid to Contractor—		
			.. 15-11-28 ...	13,673	0 0
			.. 13-8-28 ...	8,068	0 0
			.. 31-5-29 ...	12,148	0 0
			Secretary's visits ...	175	13 3
			Salary of Draughtsman ...	400	0 0
			Miscellaneous ...	12	5 6
	<u>Rs. 67,590</u>	<u>11 10</u>		<u>Rs. 51,246</u>	<u>6 3</u>

MULAGANDHAKUTI VIHARA FUND.

Previously acknowledged, Rs. 57,469-5-10; M. V. Sambandham, Madras, Rs. 2/-; S. N. Barua, Viceregal Lodge, Simla, Rs. 5/-; Dr. N. N. Roy, Public Health Dept., Calcutta, Rs. 2/-; Collected by Mg Ohn Pe, Pleader, Zigon:—Mg Ohn Pe and family, Re. 1/-; U Po U, Higher Grade Pleader, Re. 1/-; Usan Tun Mya, -/4/-; U Kyaing, -/8/-; U Ngai, -/4/-; U Po Sein, Re. 1/-; Mg Than Pe Bailiff, Rs. 1/-; U Lu Glay, -/4/-; U Po U (2) Pleader, Re. 1/-; Mg Sein Win, -/4/-; U Po Sin, -/8/-; Mg Kyaing, -/4/-; Mg Mya Than, -/4/-; Total, Rs. 7/8 less -/2/- for commission, Rs. 7/6/-. Grand Total, Rs. 57,485-11-10.



Roerich Pictures in Roerich Museum.
His famous painting "Lord Buddha the Conqueror" is seen in the extreme right (upper one).



A view of another room in Koeirich Museum.
Two paintings representing Ajanta and Raiputana Schools.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

वरस भिक्षवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अज्ञाय
हिताय सुखाय देवमनुस्मानं । देसेषु भिक्षवे धर्मं चादि कल्लार्थं मज्झे कल्लार्थं
परिवीसानं कल्लार्थं सार्थं सुखं कल्लं केवलपरिपुषं परिमुहं ब्रह्मचरिणं पक्कासिधं ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. XXXVII]

OCTOBER, B. E. 2473
C. E. 1929

[No. 10

THE GREAT VIHARA AT SARNATH

AN APPEAL FOR FUNDS TO COMPLETE IT.

Dear Brothers and Sisters,

For the last two years I am constantly suffering from various disorders of the body, and several times I was on the verge of death. I am, therefore, unable to visit different parts of the Buddhist world in order to collect funds for the Vihāra. Now I am an invalid, and, must depend upon the good-will of my co-religionists to help the movement of Buddhist Revival.

It is my greatest desire to see that the construction of the Sarnath Vihāra is completed within this year. This will, perhaps, be the last work that I am likely to undertake. I sincerely hope that the Buddhists will rally together to fulfil the last wish of one who is grown old in the service of the Buddha-Sāsana.

Actual construction work of the new Vihāra was started in June, 1928, and very satisfactory progress has been made since then. If we only have the necessary amount of Rs. 40,000/- it is hoped that the work will be finished within this year.

Please help in the name of our Lord.

Colombo.

ANAGARIKA DHARMAPALA.

ANANDA METTEYYA LETTERS

THE GREAT POWER.

(Being a further extract, re-written and edited by J. F. McKechnie, from a hitherto unpublished letter written to the Buddhists of England by the late Bhikkhu Ananda Metteyya, during the first Buddhist Mission to England in 1908-9).

PART II.

When speaking of *Discernment*, of the Right Understanding of life's forces, we defined it as the indispensable forerunner of any attempt at the *Direction* of the higher powers of life. To acquire that Right Discernment, in order presently to come to understand how we can direct life's forces in the direction of life's betterment, we need to know, in the first instance, somewhat of the nature of the Power that—to speak in the language of our simile—flows down from the upper air and supplies us with motive power and life. This Power is the power of the mind itself. And, just as the most outstanding characteristic of our being is its *dual* aspect:—it is always Norm and Form, Nāma and Rupa—so it is for this very reason that is the nature of every power of life. Likewise the simile of the electrically propelled vessel

which we have been using, can be carried so far as a simile. The power which we now call electricity, in its nature is closely akin to the whole group of life-powers in this respect, that it is a *flux*, a *dual* power which cannot exist save as a twofold current, a running forth and a returning. To make that simile a really perfect one, we should have to turn from the realm of the so-called "dead" forces to living matter itself, and to regard our channel of supply not as a mast down which an electric current could flow in one direction only, but as a sort of concentric cable, consisting of an inner and an outer sheath through which the current flows, or can flow, in both directions simultaneously, so that when, say, an upward-moving stimulus is applied to the outer conductor, that stimulus is propagated right up to the store-house of power, to the higher centres above, and is immediately answered by the downflow into our local ganglion of the *complementary* flux of current,—a force elaborated in the higher centres, in some respects of a higher order of intensity (or vibration) than the up-flowing current by which we evoked it from our ganglion. So long, however, as the *dual* nature of the powers of life is borne in mind, the simile answers well enough.

Now, while in a sense every power of life that life in its highest manifestation will ever evolve, may be said to be lying dormant in our Norm-and-Form structure, within us, as we now are, the higher powers of life are absolutely *latent*. There is a sort of fish of the Ray species known to naturalists which possesses, not the fully developed electrical organ of the Torpedo which is capable of discharging shocks of electric power so strong as to paralyse its prey, but only a *rudimentary* organ, one capable of giving shocks strong enough to be detected with our delicate modern apparatus, but far too weak to stun even the smallest fish on which this particular Ray feeds. There is no doubt at all of this fact. That is to say: there is no manner of doubt that the organ in question is *not* the mere vestige of a once-powerful weapon, but is

actually a rudimentary one. It is a weapon which even now, before our eyes, is being *developed* up into an efficient organ, as it were *prophetically* of the future needs and life of what will later become a new species of fish which will kill its prey in the same way that now the Torpedo kills *its* prey. Here, in this anticipatory organ of the Ray—an instrument at present absolutely useless to its possessor—we have an instance of life's slow method of elaboration. The higher powers of the mind, at our present stage of human development, are similarly latent, even if they are slowly being elaborated and developed up. Yet these powers are not without their corresponding rudimentary mental organs which at present lie dormant within the vast majority of the human race,—rudimentary organs which are paralleled by the electrical organ of the species of Ray of which we are speaking. In the process of time, as the very long and slow evolution of our species proceeds on its way, the exercise of these higher powers will doubtless become the common possession of all humanity. What, then, the aspirant to the Path is endeavouring to do is, consciously and of set purpose to *hasten*, to *accelerate* the development of these higher faculties. That endeavour is necessarily one fraught with considerable risks,—risks which arise from mere lack of sufficient knowledge of the powers of life. And further: it is of necessity a very slow and tedious process, one that demands whole lives of effort to complete. To arouse into activity these dormant powers, to galvanise into full life their rudimentary organs, means long-continued and careful training. It means a constant, sustained attempt to stimulate the, at present, rudimentary organs, until at length the sleeping eye opens, the electric organ responds in a flash of awakened electric fire.

Let us try to picture to ourselves the nature of that twofold power, the Flux of Life. Conceive that behind the veil of this living, breathing world we know, there exists, as it were, a great common storehouse or reservoir of the One Element of Being, great, wonderful, all-holy,—a Power slowly

moving forwards, first through self-consciousness and in the end through Non-self-consciousness, towards a goal so great, a purpose so immeasurable, that we who are of it are able to form but the dimmest conception of its utter glory. Conceive that between the great Reservoir of Life and the world of living things that we know in ordinary experience, there exists a wall, a veil. That veil is the veil of the Four Great Phenomena, those four that are so commonly *mistranslated* as Earth, Water, Air, and Fire,—for they are not the gross things which we call by these names, but the *forces* which manifest their presence to our senses through these elements, so-called. Every smallest instant of our time there is going on a twofold process. We have Life streaming forth into the outer darkness through a myriad points upon the surface of this veil, clothed, endued, with the veil-material of the Four Phenomena, like the myriad pseudopodia of some illimitable amoeba, as it were; then we have it standing still a little moment; and then,—the veil being moved just a little further forward for the life of some one creature—we have it disappear back once more behind the veil into the common reservoir. If that Life were visible to our physical sight in the same way that ordinary light is, we should see the universe of living things as a great shivering veil over the surface of which at each infinitesimal instant of our time, numberless myriads of little flames burst forth, endured for an instant, and once more died away, the sum of universal Birth being ever absolutely balanced by the sum of universal Death. We should behold this constant dual flux of life, each element of the whole in itself so little, and yet the entire great Veil being moved forward just a little from the fact of its rise, its manifestation, and its decay, so that the realm of the Darkness before it is ever being decreased, and new, further extension in space being ever added to the Element of Life.

All this, too, is only a diagram for the aiding or understanding. But it is the diagram of a reality we must come to know if we are to understand, if we are to acquire that Dis-

cernment which alone can help us consciously and knowingly to work towards the Goal of Life. To behold these Four Phenomena of the Veil in all that is, to understand the nature of that dual flux of Norm-and-Form from birth, through life, and back through the Veil in death,—this is the first sort of discernment we must win before we can learn how consciously to help on the process. Ebb and flow of Life's great tide ; moonrise and sunrise of the interior world ; flux and reflux in all things,—this is the picture of the idea of life which we must gain.

Such is the picture of the whole of life. It not the less applies to life's greatest, holiest achievement, the awakening of the Path-moving consciousnesses which at present live in the majority of us only as a distant possibility. The *real* nature of the Path-achieving consciousness is far beyond all grasp or words ; it is even beyond the power of most living men to form any adequate idea of it. But there are two ideas which we all can think, which come nearest of all our concepts to the nature of that higher e-flux and re-flux. The Power of the Path, descending, moving from above, may be approximated by what we call *compassion*, by such love and sympathy for life and its blind pain as we conceive must have inspired the *Bodhisatta* in his search for truth. This is the positive aspect of the force, its aspect as flowing down from on high, which the aspirant to the Path has to evoke. And the e-flux whereby it can be evoked, the upward-turning negative force which we have to set moving as a stimulus of our end of the nerve-fibre which binds us to the other side of the veil of the Four Phenomena,—this is approximated by what we term *Devotion*, by the feeling of Life's awful, venerable sanctity. It is produced in us by our forming a true conception of how great, how marvellous, how incomparable Life is.

Thus we see that the means whereby the aspirant has no set about acquiring a right understanding of things, lies, not—as the occidental student especially might expect—in the

carrying out of a particular intellectual process. This latter is indeed necessary ; but it is not by intellection that we can awaken the Pathward-moving Power ; for this transcends intellect further than sunlight overpowers the dim reflection of the paling moon. The word emotion, used in this connection, is very defective. But we possess no proper category in English for these two highest concepts, much less for the consciousness-reality, the *lokuttaraviññānam*, which their right usage can evoke. So, doing the best we can with the words at our disposal, we may say that it is in *the emotion of the Non-self* as expressed in these two aspects that we shall find lurking the secret of the awakening of the Pathward-moving Powers. First, and for people with our sort of minds, needing to be definitely awakened and brought into activity, there is the upward-turning force which the passion of devotion alone can awaken. And when this has been done, then will come down the responsive *positive aspect*, the power which we can only dimly and feebly express by the use of the term, Supreme Compassion.

A THIRD INSTALMENT OF THIS HIGHLY
INTERESTING LETTER WILL BE
PUBLISHED IN OUR NEXT
ISSUE.

THE HOUSE-FATHER

BY THE LATE MISS CORALIE HOWARD HAMAN.

Gautama, Lord, I am an aged man.
Bent down and broken, old, far gone in years ;
Sick am I, Sir, and ailing ; and my tears
Have fallen much since first my life began.
But as a youth I wrestled ; strong, I ran ;
With boys I played ; but now the twilight nears ;

And death comes on apace with all its fears ;
 Its loathsome visage even now I scan,
 Moreover, Master, I am one to whom
 Ever more rarely comes the blessed sight,
 The Tathāgata :—ere I reach the tomb,
 Turning to day my long and lonely night,
 Let now the Buddha cheer my pain, my gloom,—
 My grief gives o'er as darkness to the Light.

THE PITCHER OF MILK

"Strength of body and mind now I must seek ;
 Exhausted, ill, self-tortured ; for I know
 This is not well, not right ; and I shall go
 To break my fast. But am I then too weak ?
 Look ! Nanda Baladhya comes, gentle and meek ;
 In gray and white she wanders to an fro ;
 She brings me milk, and I shall drink it,—so ;
 I am made strong from hunger parched and bleak."
 The girl advanced with joyous heart and look,
 With quickened step, and courteously she bowed ;—
 "I beg you, bring your starving to an end."
 The Buddha sat beside the sparkling brook,—
 Wide-eyed, of noble stature, tall, broad-browed,—
 "My famine now is past,—I thank you, friend".

AJANTA CAVES

"The very name of Ajanta brings to our minds the glorious recollections of ancient India when fine arts or "Kala Vidya" were cultivated with great zeal and when Buddhism was at the height of its grandeur. The importance of Buddhism does not lie in its spiritual eminence or "Nirbāna" but in its unique expressions in art in all directions of human activity." With these remarks Mr. M. C. Dey, Principal,

Government School of Art introduced his beautiful lantern slides of Ajanta Caves (from 400 B. C. to 600 A. D.) before a large and distinguished gathering at the Lecture Theatre of the Indian Museum on Friday evening (August 16).

Cave after cave Mr. Dey described in vivid details with its wonderful wall and ceiling paintings, most charming pictures of kings, queens and princes and their dancing attendants, whole stories of royal conquests pressed into one picture, their majesty and tenderness, the infinite flexibility of the human body shown in them, the special excellent of Indian Arts—All these "Remember at a time" said Mr. Dey "when the whole of Europe was in jungles."

"There is such a realism through out!" said Mr. Dey "All this suggests that the long forgotten artists of the early days possessed a freshness of vision and freedom from convention, and indicate that they were perhaps the most modern of the day."

Situated in the heart of the Vindhya hills the Ajanta village has a curious story about its origin. Among the Indian round about the village of Ajanta, said Mr. Dey, the story went that gods and goddesses were tired of a monotonous heavenly life and wished to come down on earth and so earnest was their entreaty that God out of compassion granted their request on condition, however, that they should return to heaven. But they never returned and remain on earth for ever.

The fact is however, that in the course of 400 B. C. great Buddhist monks had a strong desire to form a Sangha. They searched for a place far from the noise of the world, and ultimately they discovered a romantic abode in Ajanta.

Being rather afraid of possible imminent danger to these ancient repositories of art and architecture the lecturer said "It is impossible to realise how great and solid the paintings are and how wonderful their religious fervour, and yet suffering from many kinds of damage through a thousand years' neglect". British official artists who were engaged in copying

frescoes varnished them with the very cheapest kind of varnish and as a result the paintings were a dead black and were now going day by day almost to the point of ruination. So quickly they were beginning to ruin that we should lose them sooner or later or if an earthquake occurred, sooner still.

"But" said Mr. Dey "the Ajanta Caves even in their present form stand as the symbol of Indian artistic culture which has hardly any parallel in the civilised world."

DESECRATION OF THE BODHI TREE AT ANURADHAPURA

As a result of the deputation of Buddhist leaders led by Mr. R. L. Pereira, K.C., and which waited upon the Governor of Ceylon the following communique has been issued by the Ceylon Government :—

"His Excellency the Governor to-day received at Queen's House a deputation consisting of members of the Atamasthana Committee of Anuradhapura, the Kandyan National Assembly and the Congress of All-Ceylon Buddhist Associations representing the Buddhist communities in the Island. The deputation presented a memorial with regard to the case now before the Anuradhapura Police Court in which a person named Bamunu Achchige Don Hendrick stands charged with having damaged a branch of the sacred Bodhi tree.

"The Deputation represented that the Buddhist community strongly desired the case to be tried before the highest tribunal in the Island rather than by a local Police Court and that such a transfer of the proceedings would allay the very great disturbance of feeling which the outrage had engendered. They urged therefore that the powers conferred by Section 440A of the Criminal Procedure Code should be used to bring the case before three Judges of the Supreme Court.

"After considering these representations His Excellency informed the deputation that he would give directions accordingly."

TRIAL-AT-BAR ON SIXTEENTH SEPTEMBER.

In connexion with the cutting of the sacred Bo-tree at Anuradhapura the warrant under the hand of H. E. the Governor in terms of Section 400 (a) of the Criminal Procedure Code directing a trial at Bar by three Judges of the Supreme Court was filed yesterday, with the information of the Attorney General charging Bamunu Achchige Don Hendrick with having on July 30th last, at Anuradhapura, damaged an object, to wit, a Bo-tree held sacred by a class of persons, to wit, the persons professing the Buddhist religion, with the intention of thereby insulting the said religion or with the knowledge that such class of persons was likely to consider such damage an insult to their religion and thereby committed an offence punishable under section 290 of the Ceylon Penal Code.

Summonses had been issued on the witnesses to appear on September 16th, the date fixed for the trial.

The following is the information filed by the Attorney-General:—

“Be it remembered that the Hon. Mr. Edward St. John Jackson, His Majesty’s Attorney-General for the Island of Ceylon, who, for Our Lord the King, prosecutes in his own proper person, comes here into Court at the Supreme Court of the Island of Ceylon, constituted under Section 440A. of the Criminal Procedure Code, 1889, on the 16th day of September, 1929, and for Our Lord the King gives the Court here to understand and be informed that One Bamunu Achchige Don Hendrick did, on the 30th day of July, 1929, at Anuradhapura, in the Island of Ceylon, damage to an object, to wit, a Bo-tree, held sacred by a class of persons to wit, the persons professing the Buddhist religion, with the intention of thereby insulting the said religion or with the knowledge that such class or persons was likely to consider such damage an insult to their religion, and that the said Bamunu Achchige Don Hendrick did thereby commit an

offence punishable under Section 290 of the Ceylon Penal Code, in contempt of Our said Lord the King in open violence of the laws of the Island and against the peace of Our said Lord the King, his Crown and Dignity.

"Wherefore the said Attorney-General for Our said Lord the King prays the consideration of the Court here in the premises, and that due process of law may be awarded against the said Bamunu Achchige Don Hendrick in this behalf to make him answer to Our said Lord the King touching and concerning the premises aforesaid."

THE TRIAL

The court was uncomfortably crowded when the trial began on the morning of the 16th ult. The Attorney General of Ceylon prosecuted while Mr. R. L. Pereira, K.C., watched the proceedings on behalf of the Buddhists. Before the information was read by the Registrar, the Attorney General brought to the notice of the Judges that there was evidence to the effect that the accused was of unsound mind. The Judges then ordered evidence to be led and three medical men specialised in lunacy were examined at length.

The Judges after hearing the evidence made the following order:

"We are all of opinion that the accused is of unsound mind and incapable of making his defence. He will be detained pending the signification of His Excellency's pleasure."

WESAK IN LONDON

As reported in our last issue, the Wesak Festival held in London was a very successful one, certainly the most successful we have yet held. By the courtesy of the Editor of the "Buddhism in England," we are able to publish a fuller report of the proceedings than we were able to give last month.

The meeting was conducted by Mr. Francis Payne, who introduced the ceremony of taking "Pansil" by a brief account of the origin and significance of the ceremony.

The Invocation, the Refuge Formula and the Five Precepts were then recited by the audience sentence by sentence after being chanted by the two Bhikkhus who were present.

Mr. Payne then said:

I feel bashful in accepting the honour conferred upon me this evening. I presume those who invited me to preside at this meeting did so in recognition of my long connection with Buddhism in this country. This is my 22nd Buddhist Birthday: for two and twenty years I have been privileged to celebrate Buddha Day in London amongst you.

The effect of the Dhamma upon my life has been a great one, so great that I have been content to give up a great deal of my time in order to make its teaching known in England.

I will try to show you the reason for this influence and why I ask you to accept Buddhist teachings and to follow them.

I will prefix my remarks with a brief extract from the Buddhist Scriptures.

"Then in the mind of the Blessed One sitting in contemplation in the solitude there arose the following thought: 'I have pondered this doctrine which is profound, difficult to perceive and to understand, which brings quietude to the heart, which is exalted, unattainable by mere reasoning, abstruse, intelligible only to the wise. This people, on the other hand, are given to desire, are intent upon desire, are held spell-bound by the lust of desire. Therefore the Law of Causality and the Chain of Dependent Origination will be hard for them to understand. Impossible for them to understand will be the extinction of the constituents of being, the getting rid of passion, the acquirement of quietude of heart, the attainment of Nirvāna. If I were to proclaim the Doctrine

they would not understand it, and the result would be but weariness and vexation to me.'

"Thus did the Blessed One ponder in his mind : and so did he incline not to preach the Dhamma to the world.

"Then Brahmā Sahampati, perceiving what was in the mind of the Enlightened One, said, 'Lo, the world is lost ! The Tathāgata, the Supreme Buddha, is disinclined to proclaim the Truth he has found.' Then did Brahmā Sahampati appear to the Blessed One, and raising his hands in supplication to him, entreated him to preach his doctrine ; 'for there are,' he said, 'beings whose mental eyes are scarcely covered with the dust of ignorance, who, if they hear the Doctrine, will understand, and who will attain liberation.'

"And so the Blessed One hearkened to this appeal, and decided to preach. 'For,' said he, 'if only two or three listen and understand, it will be worth while.' "

And so he gave out his message.

The messages all around the Buddha in his day were nothing but endless disputes on philosophical notions, speculations as to the nature of God, the origin of the universe, the destiny of things, the power of the unseen world over humanity ; the weaving of cobwebs of vain dissension that had nothing to do with the problem before humanity. What was that problem ?

The Buddha found that every living thing is subject to old age, disease and death, with the suffering which is their inevitable accompaniment. Up to that time philosophers and pandits had said that this mystery of suffering was the work of a God, was due to the will of God, and that it was useless to seek to end it, for it was in the nature of things, and must be accepted patiently and submitted to quietly and without enquiry or protest. The Buddha—the most courageous being in the history of the world—said : "I will not accept the ideas of the learned men, I will go forth into homelessness and find the origin and source and cure of suffering." And after a long search he attained the goal he sought.

And the discovery the Buddha made and announced to the world was simply that all sorrow is due to egoistic selfishness, to clinging, to craving, to desire: the positive assertion of your wilful will. And sorrow is cured by a denial of the wilful will, by giving up craving and desire, by ceasing to live for self, and by living instead for others. But the Buddha did not merely set forth this theory. He did not merely state this fact, he gave us also the *practical* part of his teaching, namely the Way to elimination of this selfish craving,—the Eightfold Path. The Path of Right Views, Right Aims, Right Speech, Right Conduct, Right Livelihood, Right Exertion, Right Mindfulness, Right Meditation.

Of this Path, Rhys Davids once said to me:

"I have examined every one of the great religious systems of the world, and in none of them have I found anything to surpass in beauty and comprehensiveness the Noble Eightfold Path of the Buddha. I am content to shape my life according to that Path."

So the Buddha taught suffering and the way to get rid of suffering; the way out of suffering to happiness and peace. He taught the great Law of Causation—you reap as you sow. Do good, be kindly, be merciful, and happiness is bound to follow as the night of the day.

Some people say religion is not necessary. Well, to them I say, "Go on in that frame of mind until a great war breaks out; then you begin to get down to the elemental passions of life and you realize that some chart for the stormy seas of life is necessary in order to direct our lives aright and lead us to the haven of happiness. Do not listen to those who say, 'I need no guide in life.'"

Do not believe anything on hearsay, test for yourself. Lead a good life simply and solely for the extinction of sorrow. Let your criterion for every act be: Does it increase or decrease suffering to the world? If it will reduce suffering then I will devote my energies to it. Why? Because the Law

of Causation rules in the universe. We reap what we sow. That is the religion we have to pursue and to follow.

We have been through dreadful times. Something we have done brought that great disaster upon us. Perhaps it was neglect of the Buddha's teaching. But we are a little nearer recognizing that teaching to-day than we were only a few years ago. I can look back on this Buddhist movement through the last 22 years and to-day I can rejoice to see East and West joining hands in the acceptance of the Buddha's teaching. "East is East and West is West," but both have met in the acceptance of the teaching of the Blessed Buddha. To-day we have met to show our reverence for the wisest, most kindly, most gentle and compassionate of men; the finest flower of the human race. We of the West unite with our brothers of the East in doing homage and saying.

Namo Tassa Bhagavato Arahato Sammāsbuddhassa.

The senior Bhikkhu, the Venerable Parawahera Vajiranāna, will give you an address on the teaching of the Buddha.

The Venerable Bhikkhu Vajiranāna:

We are assembled here to-day, the Full Moon Day of the Month of May, to commemorate the Birth, the Enlightenment and the Passing Away of the Great Blessed Sākyamuni, the Teacher of the World, and the Founder of the ethical-philosophy which is known to Europe by the name of Buddhism, and which is followed and practiced by more than five hundred million people in every part of the globe.

To-day the whole Buddhist world turns with happiness and heartfelt veneration to do homage to the completely enlightened teacher, who, with universal wisdom and compassion, showed us the Way to liberation from the sorrows of life, and the attainment of the Peace of Nirvāna.

In monastery and temple, before the shrines of the Buddha, flowers are laid, and the inspiring story of his wonderful and beautiful life is told and heard with joy and contentment.

I will tell you something of the life of the Buddha, our great Master.

In the remote past, India, the motherland of religions, had a great variety of doctrines, but the people, depressed by the misery of the burden of life, found no peace from the teachings of the many philosophers of the time ; teachers who were themselves only groping in the valley of ignorance.

Blood sacrifices and self-mortification and other equally useless ritual formed the religion of the time, when 2,553 years ago the first Wesak day dawned upon the world. On this day the Prince Siddhārtha was born in the flower garden of Lumbini, near Kapilavastu, on the borders of what is now known as Nepal. He belonged to the Sākya dynasty, his father was King Suddhodana and his mother Queen Māyā. He was brought up in luxury and was educated according to the customs of the Sākya race. At the age of 20 he married his cousin, the Princess Yashodharā.

From his birth he was contemplative and thoughtful, and when he discovered the suffering prevailing in the world, suffering due to birth, old age, death and re-birth, he wished to find a way to relieve humanity from its burden and so earnest was his search, and so sure was he that a Way was to be found, that he at last renounced his home, wealth, power and kingdom to lead the life of a homeless recluse seeking for the light. After six years of fruitless search studying the teachings of the most renowned teachers of his time and practising the most extreme forms of asceticism, he yet found no peace, and so he put aside these ways, went alone into the forest, and there in deepest meditation at the foot of a great peepul tree, the light came to him. In the dawn of the Full Moon of May he attained Supreme Enlightenment and freedom from all the passions and illusions of the mind. He realized the tremendous truth of the law of causation and its implications, and in the ecstasy of his enlightenment gave forth this stanza :—

"Long have I endured the cycles of rebirth, seeking in vain the architect of this house of life: But now I have found the builder, and never again shall he build. The beams are broken, the pinnacle destroyed. Now to Nibbāna has my mind attained, and in me all craving is destroyed."

He, who was then the Buddha, the Enlightened One, passed 49 days near Gaya enjoying the happiness and tranquillity of mind consequent on enlightenment, and then he arose and went to Benares where he proclaimed his teaching and started his long life of ministry.

Here, in his First Sermon, he expounded, the Four Noble Truths: the Truth of Suffering, the Cause of Suffering, the Ceasing of Suffering, and the Way to the Ceasing of Suffering.

This was the whole of the Dhamma he taught. He preached to the people to abandon the extremes of asceticism or indulgence in sensuality, and to walk the Middle Path, the way to happiness. He taught that salvation depends on oneself. He taught that happiness depends on oneself. The more good one does the more one diminishes the suffering and misery of the world, the more one does evil, the more one increases the misery and suffering of the world. He founded the Kingdom of Righteousness, and laid down the law of universal compassion and love, breaking down the barriers of caste and creed.

For 45 years he taught the people these truths, and at the age of 80, again on the Wesak Full Moon day, he died, the great Master of men and devās, and his last words were: "Hearken, O Bhikkhus, all compounded things are subject to decay, work out your salvation with diligence."

For nearly 2,500 years this teaching has enlightened this world, spreading throughout it by its spirit of tolerance and love. Friends, follow this teaching of reason and love and you will reap happiness and peace.

May great Blessing be to all of you.

Mr. A. H. Perkins.

Friends and Brothers in the Dhamma,—

To-day, as you all know, the whole Buddhist World, Ceylon, Burma, Siam, China, and Japan, in company with many thousands in Europe and America, in the Icy North, and in the midst of the Sunny Southern Seas, have once more met together to celebrate in fitting manner the Birth, Enlightenment and passing of the greatest of the Sons of Men—the Blessed Buddha.

It is indeed satisfactory to note that the glorious Trinity, so dear to the hearts of us Buddhists, *The Buddha*, *The Dhamma*, and *The Sangha*, has become a great reality in the Western World to-day: let each one of us in the coming year recognize that it is our duty to help spread our Religion of Love, Compassion, and Brotherhood amongst the thousands here in England who are waiting to be taught a philosophy that will satisfy both the critical minds of those who have thrown over the crude superstitions of the so-called "Christian" Church, and are lost in the mist of a materialistic world of thought, and those of a devotional nature who need a personal ideal of the very highest to adore.

Of Him who attained to the highest pinnacle of Wisdom and Enlightenment, my colleague, Mr. Payne, has just spoken, and he has given you a resumé of the unselfish and wonderful ministry the Blessed One carried out in ancient India those long centuries ago.

Of the work done by the Sangha, and its endeavour to carry out the command of the Enlightened One, when he said:

"Go ye, Bhikkhus, and wander forth for the gain of the many, in compassion for the world: for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure," this is well demonstrated by the presence in our midst of the Venerable *Bhikkhus*, who have come from far-off Ceylon to carry out their Master's Message. Their presence is a

practical demonstration that the Noble Brotherhood is still strong and determined in its effort to help the World.

But it is especially of the Buddha *Dhamma* that I want to say a few words to-night :—the *Dhamma* from its Ethical aspect.

It is admitted, even by the opponents of Buddhism, that it is impossible to conceive a higher standard of ethics than that insisted on in the Noble Eightfold Path which is the very Foundation of our Lord's Teaching: and why? Because Ethics and Morality are part and parcel of that conception of life that makes Buddhism unique in religious history.

Buddhism takes its stand on the absolute Unity and Brotherhood of all sentient life, and it therefore follows that any injury inflicted on any unit, or series of units, which in the aggregate make up the stupendous whole, will produce a repercussion that will be felt by the whole Organism; hence a perfect system of ethics is not only necessary, but is the basis of a philosophy, which though given to the world some twenty-five centuries ago, has proved itself so true, that to-day it is becoming more and more recognized by modern scientific analysis and research. Even the recent discoveries in Psychology have proved that mental processes were correctly diagnosed and explained by the primitive School of Buddhist philosophy.

Now there are three possibilities or hypotheses, which may be offered to explain any phenomena.

Firstly: That they simply happen by blind chance.

Secondly: That they are caused by the Command of an outside being, a God, who acts in a more or less arbitrary manner.

Thirdly: That they are the result of Universal Law, in which action and reaction result in a chain of cause and Effect.

From the Buddhist point of view this latter statement is undoubtedly the correct one, for it can be verified by scientific investigation, while our whole experience goes to show that the Law of Causation reigns supreme in the whole Universe.

Taking the materialistic idea that nothing but chance has produced the phenomenal world, this certainly contradicts the very facts upon which all observation is based, and is a confession of ignorance about that very sequence of Cause and Effect which has resulted in the mighty Stellar Universes that can be seen in process of evolution in the nebulæ of Orion, Andromeda, and many others that modern astronomy has discovered, or in that chain of causes we call Evolution that has produced the multitudinous forms of sentient life. These processes reveal an ordered Universe, not a chaos due to or governed by the caprice of any personal God who can be placated by prayer, or ritual, or sacrifice. The contrary conception will not bear investigation at all.

The whole of Buddhist Philosophy that is offered as the explanation of life is called the Dhamma, that is the Law, or Norm, as it is sometimes termed, of the Universe, and that universal Law is applicable to both the mental and physical realms of Nature, for everything that happens is the result of a chain of Causation set up in the Mental World in the first place. As we sow, so do we reap. This is only another way of expressing the great Law known to the Buddhist and Hindu Philosopher as the Law of Karma. Sir Edwin Arnold, in the "Light of Asia," states as follows:—

"Ye suffer from yourselves. None else compels,
None other holds you that ye live and die,
And whirl upon the wheel, and hug and kiss
Its spokes of agony.
Its tire of tears, its nave of nothingness.
Behold, I show you truth! Lower than Hell,
Higher than Heaven, outside the utmost Stars,
Farther than Brahm doth dwell,
Before beginning, and without an end
As space eternal and as surety sure,
Is fixed a Power divine which moves to good,
Only its Laws endure."

And while considering the subject of Karma, it will be

interesting to consider, for a moment, the observation of Professor Eddington, Professor of Astronomy at the University of Cambridge, which he made last evening at the Friends' Meeting House, when speaking on the subject: "Science and the Unseen World."

"In comparing," he said, "the certainty of things spiritual and things temporal, let us not forget this;—Mind is the first and most direct thing in our experience; all else is remote inference."

Consider the first verses of the *Dhammapada*, the best known of the Buddhist Scriptures, in the light of this statement by the learned Professor:

"All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with evil thought, pain follows him as the wheel follows the ox that draws the carriage."

"All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him."

These two verses of this ancient script tell us that our deeds are the outcome of our thoughts, and that their results show forth again in fresh lives and create the new conditions fashioned by ourselves under the Law of Karma.

Therefore it follows that we ourselves are responsible for the Past, the Present and the Future, and no act of God, no vicarious atonement can possibly help us to evade the effects of our deeds, for they alone have moulded our character and settled our destiny.

"By oneself is evil done, by oneself one suffers; by oneself evil is left undone, by oneself one is purified. The pure and the impure stand and fall by themselves. No one can purify another."

Men, driven by fear, go to many a refuge, to mountains and forests, to groves and sacred trees:—

"But that is not a safe refuge, that is not the best refuge;

a man is not delivered from all pains after having gone to that refuge.

"He who takes refuge with the Buddha, the Law and the Church ; he who with understanding sees the FOUR NOBLE TRUTHS, viz. : Pain, the origin of Pain, the destruction of Pain, and the Noble Eightfold Path that leads to the quieting of Pain :—

"That is the safe refuge, that is the best refuge ; having gone to that refuge, a man is delivered from all Pain."

Thus we can see in the beautiful words of the Dhammapada, that the whole code of Buddhist Ethics, so wonderful in their conception and so far-reaching in their application, is simply another way of expressing one or the other of those Golden Steps, which form the Noble Eightfold Path, which was the very basis and foundation of the teaching of the Blessed One. Characterised by brevity, instinct with wisdom, volumes of commentaries have been written on their teaching, but they contain in themselves the whole Law of Life, and the whole rule of conduct necessary to raise man from the errors and illusions based on ignorance. They free him from all fear, all doubt and confusion of thought, and will eventually lead him through his own self-control to the perfect peace of a well-ordered life, till eventually he knows, and contracts for himself the Great Reality, which is synonymous with the Truth that never dies, and he attains the state which is beyond the realms of Birth and Death, Nirvana's Deathless Peace.

Let us consider for a few moments this doctrine taught by the Buddha, which he himself summed up on numerous occasions in one short sentence : "One thing only do I teach, now as heretofore;—Suffering, and the cessation of Suffering"; and when he preached his first sermon at Benares after he had attained Enlightenment, he made that simple statement that he had found out that physical Life all tended toward sorrow and suffering. How it was caused ; how it might be cured ; and then the most important of all : The Cure itself.

THE FOUR NOBLE TRUTHS are :—

Firstly, that *Samsara*, that is being or existence, is characterized by three attributes or properties. These are often termed the Three Signata and are as follows:—ANICCA, or impermanence ; all life is in a continual state of flux, continually becoming, and passing away, nothing in heaven or earth is permanent.

The second principle of existence is *DUKKHA*, that is disharmony, which is the producer of the suffering and sorrow bound up with existence in any form.

The Third Principle of the First Noble Truth is that everything is lacking a permanent Self or Entity. In other words, we are not isolated units but part of one great Unity of life, and therefore the idea of a separate self is an illusion. This is termed *Anatta*.

These three characteristics produce that suffering which is part of all Life, and which is expressed by the First Noble Truth.

The Second Noble Truth teaches the cause of Suffering is selfish desire arising from ignorance of the three Signata, from which arises the illusion of self, and the craving for things which we hope will give permanent satisfaction. But as nothing is permanent, we can never satisfy that craving or thirst.

The Third Noble Truth is the elimination of self and selfish desire which gives rise to that craving which produces Sorrow.

While the Fourth Noble Truth is the Eightfold Path which leads to the cessation of Suffering. It is composed of Eight Steps as its name signifies ; they are Right Views, Right Aspirations, Right Speech, Right Actions, Right Livelihood, Right Effort, Right Mindfulness, and Right Meditation.

Right Views, or *Knowledge* is the understanding of the Three Signata, that the Universe is governed by unalterable Laws and nothing is permanent

Right Aspirations include the aim to live a life that is consistent with Right Views.

The next three govern our moral outlook on life, and are those on which our individual and collective life should be built.

Right Speech, that is to abstain from lying, scandal-mongering, abusive language and idle chatter. If we are not helping others by wise and courteous conversation it is better to remain silent.

Right Actions are those which are helpful to our fellow beings ; to refrain from killing, stealing and immorality.

Right Livelihood is gaining our living without bringing a fresh crop of suffering to any living thing, therefore we must avoid evil trades which necessitate killing, hunting, or snaring of any being, or which provides the means of enabling others to do so. Therefore the trades of the Soldier, the Butcher or Hunter, the Slave Dealer, the brewing or distilling of intoxicating drinks or the selling of narcotics, these and many others may be closed as unclean, and are not considered by any true Buddhist as means of Right Livelihood.

Right Effort is to live an altruistic and a self-disciplined life which will be of assistance to others.

These steps will eventually lead to a state of mind-control which is termed *Right-Mindedness*, which brings us to the last step, that of *Right Meditation*, in which the mind is gradually evolved until we know for ourselves that the message of the Blessed One is founded on strictly scientific facts, and we are brought to the state of perfect Enlightenment—Nirvāna.

The precepts which we have just taken are all based on a practical application of that Eightfold Path ; in fact the whole of the Buddhist outlook on life can be summed up and applied by considering the results of our deeds on our fellow beings. All deeds that tend to increase Sorrow and Suffering are evil ; those that in any way assist to alleviate Sorrow and to bring happiness, they are indeed praiseworthy.

We Buddhists recognise the Brotherhood of all life, and this attitude should be infinitely more real to us than to the average Christian who talks of the Brotherhood of Man, and

then proceeds to classify his Brothers into warring creeds and castes, to raise social and colour barriers, which in their turn breed mutual distrust and suspicion and which gradually develop into national and international hatred, and usually finish by war.

Let us therefore recognise the Oneness of Life, that the life in one man is no different from the life in another ; and even in the animal the same consciousness is struggling for expression, though in a form more crude. Let us learn to know, to love, and to forgive our fellow creatures, ever striving to keep faith with our Brother Man, oneself, and our younger Brethren, the animals, and to assist them in their upward climb through many lives, and many struggles, till at last the other shore appears, the fetters of *Samsāra* have been broken, no longer are we tied to the ever-revolving wheel of Births and Deaths, but have reached the unutterable Peace of the Great Unity, where difference is not, but where the drop has melted into the great ocean of Nibbāna.

It is this essential recognition of the Unity of all life that is the very keynote of our Lord Buddha's teaching, and provides the vital necessity for the very high standard of ethics that is insisted on, and when we have fully recognised this primary truth we shall have indeed attained to the first step of the Path, that of Right Views.

"All Consciousness is one, There is no break, no gulf
life does not fill.

No single atom self-subsisting, sole Kingdoms of Stone,
Plant, Animal or Man,

All from one origin and fountain spring.

The Boundaries separating each from each are not impass-
able, but mark the steps,

The stages thro' which each and all must pass.

This is the Law, unswerving, none may change nor set
aside, nor rightfully deny ;

The Law by which imperfect forms of life pass to increased
perfection, wider fields of Consciousness and Will.

There is no stage in life's unbroken chain, no single point
At which progression's upward sweep is barred,
Man, still imperfect, holds a mid-way place ; thro' every
stage before him has he passed,
Mounting by imperceptible degrees, slowly through an
unmeasured weight of time and vast experience.
Nor can he stay, nor surcease find from progress toward
those peaks which lie cloud-veiled in ultimate divinity.
Like as steam rises from the vessel's vent, in column,
widening as it soars to heaven in vaporous cloud,
dissolving and re-forming,
O'er leaping boundaries, free and unconfined,
Ever expanding, tenuous, more rare,
Till lost in sunshine and the upper air, it still exists, out-
ranging earthly sight ;
So Consciousness ascends to wider views, endures and
passes, and passing through evolving form, reaches to
formless levels, unconfined as space itself.
For Consciousness is Life, and nought that lives can ever
cease to live.
To know and realise this truth, is to hold the key to
Knowledge of the Law.

PEACE TO ALL BEINGS.

Mr. Christmas Humphreys.

I suppose every living being shares one thing in common, the desire to achieve something which we cannot describe, but which we call Truth, Peace, Perfection. Because life is one the whole universe is slowly progressing and evolving as a whole. But there is an evolution parallel with the outer or physical evolution, an inner or spiritual evolution, which is part and parcel of the other and intertwined with it.

As man is in advance of the animals, so there are amongst men those who are as far advanced in spiritual evolution as man is physically ahead of, say, the beetle. Those "just men made perfect," called by many names, Masters of Wisdom, Mahātmās, Arahats, Perfect Ones, are those who by their own

efforts in innumerable lives have brought themselves to self-perfection. These men, living always, for there is no death, form a guardian wall around the imperishable wisdom, and yet these great ones call the Buddha their Patron and their "Chief."

The Buddha was more than the Enlightened One. He went farther than finding Truth itself, for having seen the suffering of man he renounced the guerdon of a thousand lives to lead humanity along the Path which he himself had trod. That is why the Buddha is called the All-Compassionate One as well as the All-Enlightened One.

Had he been merely enlightened he might have kept his knowledge to himself, but that would have been futile, for the only purpose of attaining enlightenment is to share with others the wisdom you have yourself so labouriously gained.

There is but one Truth, one Wisdom, though it has a thousand forms, and innumerable religions and philosophies have expressed a portion of it. No one of them contains all truth; each contains but a part of it; only the perfected person knows all truth, for only he can understand it.

Therefore all the Buddha could teach was all that the people of his time could understand.

Buddhism, being part of Truth, is not only compatible with Science—it *is* Science, even as it is religion. In the same way it is the finest in all philosophy because it *is* philosophy. It is Truth, a new presentation of truth, a new point of view. It has no dogmas, no creed, nor does it proselitize. It makes no attempt to force its ideas on others, but having the solution to the problems of life the Buddhist believes it his duty to place that truth before his fellow men.

As those principles are studied and applied, we come to *understand*, and as we understand the problems and sufferings of others we learn to love them and so desire to help them. Therefore those who are true Buddhists dedicate themselves not out of emotional enthusiasm or foolish sentiment, but because the driving force of compassion forces them to dedi-

cate their time, and money, and energy to sharing with others that joy and inward peace of mind which comes to those who have found a solution to life's problems.

For two thousand five hundred years Buddhism in its present form has been before the world. Within a few centuries of its inception it had spread all over the East; throughout Ceylon, Burma, Tibet, Siam, Cambodia, China, Japan and Corea: to-day one-third of the human race in one way or another take the Buddha and his Teaching as their refuge and guide: they reverence the Buddha as a man, the man who points the way, the road to Truth; the Path which he himself has trodden and which every one of them may, and must, follow to the self-same goal.

The Buddhist Movement is very much alive to-day. There is a great revival throughout the East, and it has reached the West. In England, and throughout the whole of Europe and America, there are signs which those who know interpret to mean that Buddhism has come to stay. Whether one calls himself a Buddhist or not does not matter; the name is of no importance. What is important is the fact that the West has grasped at the Wisdom of the East to help her in her solution of the innumerable problems with which she is faced. The Buddhist Teachings are becoming part and parcel of the philosophy of the West.

One of the greatest of modern prophets is a Chinese Buddhist Abbott, His Eminence Tai Hsü, who is an example of a real Buddhist working in the world to-day.

Inheriting a fortune of twenty-five thousand pounds, he set forth at the early age of 18 to prepare himself to work for the world, and he found after long search and a study of Eastern and Western religions and philosophies that Buddhism had a message which humanity needs.

Working day and night for the spread of Buddhism, he has done a tremendous work in China, and has now come to the West to hand on the message to those who will listen to it.

One of the first results of his work in this country has been the synthesization of the various Buddhist organisations and elements here into the London Buddhist Joint Committee. This has started its work by arranging a course of four Lectures which will be given in the smaller hall downstairs on four alternate Thursday evenings in June and July.

There are those who walk from lecture hall to lecture hall, listening to this point of view and to that (like the Athenians of old, ever eager for some new thing), but taking in nothing at all of what they hear. If there are any such here I have no message for them. But there are those who glean from such lectures a desire to study more of this presentation of wisdom and so to decide for themselves whether it is able to solve the problems of daily life.

Buddhism is a practical philosophy for everyday life, but very little of its message can be given at a meeting like this in a couple of hours. Therefore I invite you to read more of its message. On our bookstalls here you will find Buddhism expounded from every point of view. I especially recommend the little book, entitled "What is Buddhism?" It is a presentation of Buddhism from the Western point of view, written by a group of Buddhist students in London who took two years to compile it. There are two monthly magazines: the "British Buddhist," and "Buddhism in England," which will enlighten you as to what Buddhism teaches and keep you up-to-date with the Movement month by month.

But it is not enough to attend lectures and read books—one must *live Buddhism*. One must digest its teachings and apply them to life. It is helpful to associate with those working along similar lines to oneself, and so likeminded persons form themselves into groups. The first of the existing Buddhist groups in London was the Buddhist Lodge, London: the Maha Bodhi Society was formed soon after. You will find information of both these societies in the pamphlet on the seats, "Buddhism and The Buddhist Movement To-day." You will find also plain cards on the seats.

If you are not sure that we already have a record of your name and address, write it on the card and leave it on the seat when you leave. You will then be kept advised of any activities arranged in London.

One thing more. This is the only opportunity in the year to get into touch with new friends in the Buddhist movement. Every one here is interested in some way in Buddhism or he would not be here. Talk to one another, discuss Buddhism, arrange to meet one another elsewhere, make new friends.

AT THE BUDDHIST MISSION HOUSE.

On Sunday, the 26th of May, the British Maha Bodhi Society held a Pinkama in celebration of Wesak. The programme of the day included the offering of alms to the Bhikkhus, offering of flowers at the Shrine, a Pirit ceremony, a public meeting and Social. There were about two hundred people present at the public meeting. Mr. B. L. Broughton presided at this meeting and the other speakers included the Venerable Bhikkhu H. Nandasāra, Mr. Francis J. Payne and Dr. A. P. de Zoysa.

DR. DAHLKE'S LAST LECTURE

TRANSLATED BY MRS. P. DE S. KULARATNA FROM "DIE
BROCKENSAMMLUNG" (DOUBLE NUMBER, 1929).

[*The following is a free translation of the text of a lecture which Dr. Dahlke was not able to deliver in person because of illness, but which was read on his behalf to an audience in Berlin on February 22, 1928.*]

Buddhism is the Teaching of the Buddhas, i.e. the Enlightened Ones. There has been not only one but many Buddhas and only the last of the countless series is the one whom we know as an historical personage.

The name of this last historical Buddha, after whom a

countless number of other Buddhas will follow, is Gotama. He was born in Kapilavastu in the extreme North of India and come of a royal family, the Sakyas. At the age of thirty, having married young and being then the father of a little son, he left his father's gorgeous palace and followed Pabbajja (the way of homelessness). He became an ascetic (samana), a religious mendicant, and went with shorn head and beard, his alms-bowl before him, begging for food from house to house.

There was nothing extraordinary in such a course of conduct in India in those days. People of all stations in life used to do the same thing. Holy men, alone or in companies, used to travel all over the country and the people, though not overburdened with wealth, considered it a sacred duty to support these mendicants and supply them with the necessities of life.

The Buddha followed this life until a new view of things dawned upon him, the knowledge which made him call himself the Buddha, the Awakened One. In order to understand what this enlightened view of things was, it is necessary to cast a glance at religious life in India at the time of the Buddha.

India in the time of the Buddha was in a state of transition in religious ideas. Belief in the glittering variety of the polytheistic heaven was giving way to the idea of a single God, the monotheistic belief in Brahma, the One, the Glorious, the Blessed, before whom the different gods and goddesses, who had hitherto filled and satisfied Indian religious thought, would vanish like stars before the sun.

Gotama the Buddha realised the trend of thought and shed the light of his genius upon the problem. A local belief expanded into a universal belief. For the first time in history, from one corner of India a world religion appeared in reply to the question: Is the idea of God essential to a religion?

One can regard the whole of Buddhism as an answer to this question and the answer is:—"Man belongs to himself,

The self is lord of the self. The power which created him is not God but his own doing. No God sits in judgment upon him except his own self, and his existence and destiny depend upon the will of no God who separates the sheep from the goats. They depend on his own actions.

Buddhism is not atheism in the ordinary sense of the word. The ordinary atheist is a man whose atheism is an excuse for licence:—"Nobody above can see me, nobody hears me. I shall do as I like." Buddhism does not deny the idea of God but makes it mean what it really ought to mean. It becomes a higher humanity and thus the individual becomes personally responsible for every moment of his life.

For the Buddhist there is no God who can absolve him from sin. There is no one corresponding to the priest in theistic religions, who will be the intermediary between God and man. For the Buddhist there is only the idea of action and the result of action—the religion of dispassionate, unmitigated personal responsibility and therefore the religion for men who have developed out of the common run and who know that in the realm of reality nothing is given for nothing.

Buddhism teaches, "I do indeed owe my present existence to my parents, but they only gave the vehicle of my body, created by an act of desire by their two bodies. In this material body there are housed for a while infinite potentialities for good and evil and the power is there, latent, to transform these potentialities into actualities."

Thus from the mother's womb there comes forth a being whose bodily characteristics are inherited from his parents and ancestors but whose real self, if one may use the word, comes as the accumulated result of many other existences, released by the death of his last body and recreated in this particular environment because it was suitable for his state of development. Everything material must exist in space, and time and space are essential for the material expression of knowledge, but Karma works not according to physical laws but as Fate which works independently of all laws except its

own. The being released by death is reborn in that environment which is best suited to his development.

Buddhism regards man not as the creation of a God, not as the creation of his parents but as the recreation of his own actions. He is created at birth which is always a rebirth and his parents are not creators but birth-helpers, as it were, the means of helping him to be reborn. The parents are agents and instruments, so to speak : the only real creation is as a result of one's own actions. Good thoughts, words and deeds result in a fortunate rebirth in a good environment : bad thoughts, words and deeds result in an unhappy rebirth in a bad environment.

The Buddha himself says : ".....with all-seeing eyes, perceiving all humanity, I saw human beings in their goodness and wickedness, their beauty and their ugliness, their happiness and unhappiness. I saw how they acted and I saw : Truly, some of these people act wrongly, think wrongly, speak wrongly, belittle noble things, hold wrong beliefs and suffer the effects of it all. When their bodies die, they will surely be born in a less noble state. On the other hand, there are beings who have good motives for all they think, speak and do. They uphold virtue and hold correct views and so will reap the benefit of their good Karma. When their bodies die, they will be reborn in a higher sphere."

"Suppose that there are two houses with two doors. A man who has eyes to see stands between them and watches the crowds come and go, entering and leaving, meeting and parting. I was like that man for I saw all beings coming and going, the good and the bad, the beautiful and the ugly, the fortunate and the unfortunate, and I saw that what they sowed, that they should reap and no other."

The Buddha teaches that there are four kinds of actions : light, that is, good actions with shining results, dark, that is, bad actions with black results ; actions that are half and half, that is, actions partly good and partly bad with results which

are a mixture of both; and lastly actions which are neither and whose result will be the end of all action.

It is by following this last course of action alone that we can get a real view of Buddhism. The doctrine of rebirth expresses the practical side of Buddhism while the transcendental view is expressed in "Act so that there may be an end of all actions", a creed which we can at the present moment only talk about but which we are not fit to follow.

How does this doctrine of Rebirth stand with regard to other religions?

Every thinking man will admit that the fact of existence is not nearly such a problem as the reason for existence, and the question perpetually arises:—"Why do things happen as they do?".....

Why are things as they are? Why do they happen in the way they do? Is everything for the best? Are things controlled by caprice or blind chance? How is it that the good suffer and the wicked flourish? Why is it that one man falls while another man rises? Why is it that one man is strong and healthy and another has a sickly body? How is it that one man has all the talents and brain power while another is as stupid as can be? Either one must be forever confronted with the problem of this inequalities of life or else one must give up thinking altogether. But as thought is natural to man he demands an answer to the problem.

Here the religion of Reality, Buddhism, comes to the rescue. As long as the belief in God and the fear of God hold sway, the problem cannot be solved intellectually and cannot be dealt with in a practical manner. All that happens is in accordance with the inscrutable will of God, and who art thou, O man, to question him? The cries of the poor and oppressed, the hunger of the starving multitude, the sufferings of the sick—all that is in the eyes of God only a chord in the tune of the universe and man for all his questioning can only submit and pray.

So there is nothing to be done about it if you believe in

a personal God. But the belief in a personal God, like everything else in the world, shows signs of weakening. It seems to have lost its hold over most people. Just as in the Middle Ages there was a revival and a kind of flow of the tide of belief, so now for the last two hundred years, a steady ebb has set in, and there are many indications that low water mark is not yet reached.

Thus it is that nowadays the metaphysical interpretation of life no longer suffices, and the tendency is towards pure materialism.....Here Buddhism steps in and sheds light on the question. It teaches that things that happen here in this world are the blossoms and the fruits of a plant whose roots are in another existence. My own thoughts, words and deeds are the womb in which I am conceived. I am the architect of my own destiny. It was in former lives that I fitted myself for this life ; it is in this life that I shall lay the foundation of the next.

Thus the Buddhist feels himself a link in the chain of Karma of which there can be no doubt and no denial. As you sow, so you will reap and that alone. It is the law of Karma, cause and effect. It is this doctrine of individual responsibility, independent of any external power behind phenomena, that makes Buddhism so immeasurably superior to any other religion and renders it worthy of the name of world religion. The answer to the question :—"Why are things as they are and why do inequalities exist?" no longer runs :—"Because it is God's inscrutable will" but "Because of my own actions and those of others in the past." Instead of the fear of God to guide us, there is the fear of our own judgment, on ourselves and as a religion of self-fear, so to speak, Buddhism has a great message to give which is to be found in no other religious or ethical system. Attainable by all who seek, simple to grasp by all who think, the Buddhist religion serenely lights the way to perfection which other religions seek by way of petition to a deity.

These my words are spoken in the name of the Buddha, to whom be all honour! *Buddhist Annual of Ceylon, 1929.*

BHIKKHU SILACARA FUND

BUDDHIST MISSION,

41, GLOUCESTER ROAD, LONDON, N.W. 1.

10th May, 1929.

DEAR SIR OR MADAM,

The Bhikkhu Silācāra (Mr. J. F. McKechnie) who has rendered great service to Buddhism for many years, is in urgent need of help.

His works on the Teaching are well-known and beautiful, and throughout his life he has freely given away the productions of his pen. He has endeavoured to carry out the Religion to the letter, and given up all idea of enriching himself ; but now, as sickness has overtaken him, he is unable to live in a tropical climate and is here amongst us in England.

We are sure that many friends are grateful for his books and would be glad to help him. If only forty people will promise regularly to send one shilling a week to the Buddhist Mission, No. 41, Gloucester Road, Regents Park, London, N.W. 1, all anxiety as to his welfare would cease.

We commend his case to your generous interest and will be glad to hear from you if you feel inclined to help.

If a lump sum is sent it will be banked as the "Silacara Fund" and paid out weekly pro rate on the authority of properly appointed trustees.

The matter is very urgent and it is only on this account that we appeal to you.

B. L. BROUGHTON *Vice-Presidents,*
F. J. PAYNE *British Maha Bodhi Society.*
D. WALISINHA, *Manager, Buddhist Mission.*

BUDDHISM IN ENGLAND
FORMATION OF A NEW ORGANISATION,
THE LONDON Y.M.B.A.

On the full-moon day of July 1929, a few young Buddhist Students formed themselves into a committee and organised a Young Men's Buddhist Association in London, to meet the long felt need of a meeting place for Students and Buddhist young men in England, for Social and Religious gatherings.

The main object of the Association will be to help students with their Educational and Social requirements during the course of their stay in England.

One of the aims is the immediate establishment of a hostel.

The other aims of the Association will be to cultivate Buddhist Friendships and to bring about a better understanding between the East and the West.

The beginning that has been made is small, but we hope that very soon the Association will have its own headquarters with a Library and Reading Room, a Common Room and a Department for Games. We hope that the Buddhists in all parts of the world will sympathise and co-operate with the Association for the good and welfare of the students in England, who have come to further their studies.

The membership is open to Buddhists as well as non-Buddhists. The annual subscription shall be 5/- for ordinary members and a minimum of 2/6 for members residing out of England. Life members shall pay £5

Mr. D. C. Senanayake of Colombo, Ceylon, the well-known Buddhist philanthropist, has very kindly consented to be one of its Patrons.

Will others, who are interested in the movement, please write to Mr. Daya Hewavitarne ; General Secretary, Y.M.B.A. ; BM/FHCJ. : London. W.C. 1.

OPENING OF ROERICH MUSEUM, NEW YORK

We have received the following letter from the President of Roerich Museum:—

DEAR SIRs,

On October 17th, 1929, we are to celebrate the Fortieth Year of activity of Nicholas Roerich, the contemporary master who has carried his great message of art throughout the world. In celebration of this event, at 9:00 P.M. of that day, we are planning to reopen the Roerich Museum in its new twenty-four story home, erected as a Centre of Art and Culture. We then also shall greet the Master on his return to America, in this shrine dedicated to his art, and shall present to him a medal commemorating his forty years of devotion to art.

For forty years, the constantly ascending creative work of Roerich, has brought him to a summit of international understanding. He has reached innumerable hearts in various countries, fulfilling his constant striving for evolution and peace.

On this occasion we wish to be together with those whose good-will has been with us since our foundation, and who are serving the cause of artistic and educational world progress. To you, as one who has been an ardent worker in this cause, we wish to extend our cordial invitation to attend the Roerich Museum and to greet Professor Roerich with us on that evening. We feel that the moment will be the more memorable for us in sharing it with the leaders of culture.

Should you be unable to attend, we would be happy to convey to those who will be present and to the people of America any message from you, as one who has worked for united understanding and brotherhood.

Very sincerely yours,
FRANCES R. GRANT.

A LETTER FROM SIAM

Mr. Phra Burng of Bangkok writes:—

I am in receipt of your letter dated the 15th inst. and the copies of Maha-Bodhi journal etc., for which please accept my hearty thanks. If not for a little trouble of my present financial position, I would have remitted to the Society the subscription towards any fund required for the work of the society. However I hope I will be able to do so ere long. I am only too pleased to act as Siamese Correspondent.

May I ask you in the meantime that you kindly send me 20—25 copies. "*A Wesak Appeal to Buddhist Asia*" by B. L. Broughton, M.A.? I have thought of asking permission to re-print this interesting literature in Bangkok. My aim is to distribute the copies to many young Siamese who now step on the wrong path as well as those who might be in a position to render a help towards the fund of the London Building.

ANNUAL GENERAL MEETING OF THE BRITISH MAHA BODHI SOCIETY

(By AIR MAIL).

The third annual general meeting of the British Maha Bodhi Society was held on Sunday, July 28th, at 41, Gloucester Road, London, N.W. 1. The chair was taken by Mr. B. L. Broughton, Vice-President of the Society. Among those present were: Bhikkhu P. Vajiranāna, Bhikkhu H. Nandasāra, Bhikkhu D. Pannāsāra, Mr. and Mrs. C. F. Clark, Mrs. K. Chrenko, Mr. and Mrs. A. G. Grant, Miss Doris E. Clark, Mr. Alex. Ryan, Miss Doris Hutton, Mr. F. M. F. Peile, Mr. and Mrs. L. H. Mettananda, Mr. G. S. Weerasingha, Mr. Doo Hang Maung Oo, Kyaw, Dr. V. E. P. Seneviratna, Mr.

Devapriya Walisinha, Dr. B. E. Fernando, Dr. E. M. Wijerama, Mr. D. R. Jayawardene, Miss Josephine Leech, Mr. and Mrs. J. Perera, Mr. G. Mendis, Mr. G. H. Cooray.

Dr. E. M. Wijerama, the Honorary General Secretary, read the following Report:—

Venerable Sirs, Mr. Chairman, Ladies and Gentlemen,

With your permission, on behalf of the Committee, I beg to submit to you the third annual report of your Society. Though you have not been successful in converting the whole of Great Britain to Buddhism—as some enthusiasts would wish you to—the record for the year is one of which any Association placed as you are, may be proud. A great impetus to Buddhist work in the West, and much encouragement to your work were given by the arrival in this country of the three Bhikkhus. This historical event took place on the 25th June, 1928.

This year commenced on the 9th July, 1928. From that day onwards up to date we have, without a break, even during the thickest of the winter, conducted our Sunday meetings. It is extremely gratifying to record that the attendance at these ordinary Sunday meetings has been steadily increasing. Where at the beginning of the year we had an attendance of about twelve to fifteen, we now have a meeting of over forty. In addition to the above we have held nine special meetings. At these meetings, which were held in the form of "Socials" to celebrate certain events of importance to Buddhism, the attendance often exceeded one hundred. We have to specially mention the names of the three Bhikkhus—Ven. P. Vajiranāna, Ven. H. Nandasāra and the Ven. D. Pannāsāra—and Messrs. Broughton, Payne, Perkins, McKechie and Dr. de Zoysa, who were mainly responsible for the addresses delivered on these occasions. This year we celebrated the Buddha Day (Wesak) in conjunction with the Buddhist Lodge, and the Students' Buddhist Association. A public meeting under the Chairmanship of Mr. F. J. Payne, one of our Vice Presidents, was held at the Essex Hall, Strand, at which the

attendance was well above four hundred. In addition to the Chairman, Ven. Bhikkhu Vajiranāna and Mr. A. H. Perkins, one of our Committee members, were among the speakers. On the 15th inst., under the auspices of your Association, Sir Hari Singh Gour, the eminent Indian statesman and author, delivered a very instructive lecture on the "Spirit of Buddhism" to a crowded audience at the Essex Hall.

Our activities were not confined to the Buddhist Mission House or to London. Ven. P. Vajiranana addressed the London Council of the Spiritualist National Union on the "Life of a Bhikkhu," and he delivered a sermon at the Buddhist Lodge on the "Five Precepts." Ven. Bh. H. Nandasāra, at the invitation of Madame Loundesbery, visited Paris and conducted the Buddhist Service during the Wesak celebrations there. The same Bhikkhu delivered a lecture on "Principles of Buddhism" at the Essex Hall under the auspices of the Joint Buddhist Committee. Dr. A. P. de Zoysa visited Dublin on our behalf and delivered a series of lectures on "Buddhism" at the invitation of Miss V. Butler Burke, one of our members. During the last Wesak season Miss Burke had a series of twelve lectures on Buddhism delivered at Dublin by the Rev. Will Hayes.

PUBLICATIONS. THE JOURNAL.—During the year under review, "The British Buddhist" has met with greater success than we expected. The character of the Journal and its articles have improved immensely. This improvement is better appreciated by comparing a copy of the journal to-day with what it was a year ago. It has during this period been published with greater regularity than it was ever before. The number of subscribers has been increased by one hundred per cent. during the past six months. For the success of the Journal we are very thankful to Messrs. B. L. Broughton and D. R. Jayawardene, the Editors. I do not feel that I could continue this report without adding a personal note of appreciation of the extremely hard and good work done by Mr. Jayawardene in connection with the Journal. Very few of us

will realise the amount of labour that is involved in turning out a magazine however small it be, with any regularity. Mr. Jayawardene most ungrudgingly took upon himself the task and produced the above mentioned result. We highly appreciate his services. In addition to the Journal we have during the year published :—

- 1,000 copies of "Kamma."
- 2,000 copies of "The Buddhist Service."
- 3,000 copies of "Leaflet on Buddhist Mission."
- 1,000 copies of "Buddhism."

For the compilation of these booklets we have to thank Bhikkhu Silācāra, Messrs. Payne, Walisinha and Jayawardene.

Though the Journal has improved immensely both from a literary and a financial point of view, there is still plenty of room for further betterment. This can only be done with your help. My humble appeal is that those of you who are not already subscribers should become so forthwith, and those who are subscribers already should induce your friends to subscribe. If only each and everyone of us take to heart to support the journal, I am sure that before long this little yellow booklet of ours can be made to be a living force in this country.

LIBRARY AND READING ROOM.—It is very pleasing to note that the Library is becoming more and more used. We have during the year added about twenty more volumes to the already existing three hundred. For these new volumes we are thankful to Mr. M. Deshumbert, and the Hon. Mrs. A. J. Davy.

LONDON VIHARA FUND.—We have been informed by the Committee of the above fund that the collection has now reached £2,500. As another £2,500 are wanted, contributions will be welcome.

BHIKKHU SILACARA FUND.—In the past Buddhist workers of the West had to pay dearly for accepting and propagating what they felt was the truth. Fresh in the minds

of most of you is Ananda Metteyya who died in poverty, a noble martyr in the cause of our religion. It is our earnest desire that no such fate should befall any of the workers in our midst. Hence, having heard of the financial difficulties of Bhikkhu Silācāra, your Committee started the above fund. Messrs. Broughton, Perkins, Walisinha and Wijerama were appointed trustees. A sum of £35 has so far been collected and the Bhikkhu is granted a weekly allowance. As £35 will not last very long, we shall be very pleased to receive further contributions.

PERSONAL ITEMS.—Mrs. Mary Foster whose munificence made a Buddhist Mission in England an accomplished fact, is, I am glad to state, though eighty-five years old enjoying the best of health. It is our fervent hope that she will continue to enjoy good health for many more years. May this noble lady live long enough to see the good results of her splendid munificence in the cause of Buddhism.

I am sorry to state that our patron and benefactor, the Anagārika Dharmapāla, is not enjoying the good health that he well deserves, though to-day he is much better than he was a few months back. Owing to his continued ill health I am afraid that we shall not be able to have him in our midst this year.

His Eminence the Abbot Tai Hsu, of China, favoured us with a visit last November. During his stay in Europe he was responsible for organising many centres of Buddhist activity. In London, in his name, Mr. T. Christmas Humphreys, President of the Buddhist Lodge, organised a Joint Buddhist Committee. Though we sympathised with the aims of the Committee, as we could not see eye to eye with Mr. Humphreys on matters of procedure, we, together with the Students' Buddhist Association, had most reluctantly to disassociate ourselves from the Committee. In spite of the fact that two of the three existing Buddhist Associations in London, are not represented on the Committee, Mr. Humphreys still continues to call it a Joint Committee.

Among other distinguished visitors to the Buddhist Mission House were Sir Hari Singh Gour, of India, Archbishop Kirby, of Japan, Ven. Uchida, of Japan, Ven. Bhikkhu Buddhadatta, of Ceylon, and the Hon. Mr. D. B. Jayatilaka, of Ceylon.

THE LATE DR. C. A. HEWAVITARNE.—It is with great regret that I record the irreparable loss we sustained by the death of Dr. Hewavitarne, the General Secretary of the Maha Bodhi Society of Ceylon. To some of you he was only the brother of the Anagārika, to others he was only the secretary of our parent association in Ceylon, but to a few of us who had the great good fortune of knowing him, he was an indefatigable worker in the cause of Buddhism. His life, which was one of continuous service to his religion and country, was characterised by remarkable simplicity and moral rectitude. The success of the Buddhist movement in Asia, Europe and America owes much to him. From this great loss we shall find relief in the utterance of our Lord "Sabbe Sankhārā Aniccā."

OURSELVES.—The membership of the Association is 64 to-day. During the year your Committee met thirteen times to arrange the work of the Mission. These meetings were generally well attended. Towards the end of October our President Commander H. N. M. Hardy, D.S.O., R.N., resigned as he was leaving England. Since his resignation, the work of the President has been most admirably carried by our three Vice-Presidents. On the 18th November, Dr. A. P. de Zoysa gave up his associate-editorship of our Journal, and Mr. Broughton was elected in his place. The same day Mr. Hewavitarne resigned his Treasurership, and Mr. Walisinha was appointed instead. On the 9th June, Mr. Hewavitarne resigned his Secretaryship as he was leaving for Germany. Dr. E. M. Wijerama was elected Secretary.

OUR APPLICATION.—I have mentioned before the names of most of the gentlemen to whom we are indebted for their services. I cannot help going over the same field again. To the three noble Bhikkhus we are ever thankful for their

constant advice and encouragement. Messrs. Broughton, Payne, Perkins, and Dr. de Zoysa have given their services in the rôle of speakers at our meetings. In addition to the above, every member of the Committee did his bit to make our movement a success. To each and every one of them we offer our thanks. No committee could carry on any work unless it has the support of the members of the Association, and I am proud to say that this support was never denied us. Finally, I must not forget to thank those good ladies and gentlemen who, though they are neither Buddhists nor members of our Association, attended our meetings almost regularly. Last, but not the least I must mention the three gentlemen who bore the brunt of the work during the year—Mr. Jayawardene the Editor of the "British Buddhist," Mr. Hewavitarne, the General Secretary, and Mr. D. Walisinha, the Manager of the Mission. Of Mr. Jayawardena, I have spoken before. Mr. Hewavitarne was personally responsible for a good amount of the progress during the year. We have to thank Mr. Hewavitarne for his good services. Coming to Mr. Walisinha, I can only state that his services are above appreciation and praise. For the success of the Mission and the Society, he worked most devotedly. Whatever the other members did or did not, the Buddhist movement in England would not be what it is to-day had it not been for Mr. Walisinha.

OUR FUTURE PRESIDENT.—I am glad to announce that His Serene Highness Prince Varnavaidya, the Siamese Minister in London, has graciously consented to accept the Presidency of the Society for the next year. As the accredited representative of an ideal Buddhist State, and as a devout Buddhist, who combines the culture of the East with that of the West, His Serene Highness is an asset to our movement. Under his able guidance we hope to be able to present a better record next year.

DR. E. R. ROST.—We welcome into our midst Lieut.-Col. (Dr.) E. R. Rost, one of the founders of the old Buddhist

Society of Great Britain and Ireland, whose successors we are. We shall only be too happy to have within our fold any of the remaining members of the Buddhist Society.

We have not been idle in the past: we hope to be more active in the future. With this in view we have a certain programme drawn up. In the near future we intend enlarging our field of activities by going out into the suburbs to hold some of our meetings, so that the Buddha Dhamma may reach the homes of some of those who are now unable to attend our meetings owing to distance. Soon we hope to enlarge our hall by doing away with the wall that separates it from the Shrine Room. These and some other projects that are before us will be put into effect as soon as we reasonably can. If our progress has not been fast enough it is due to reasons beyond our control. Our funds are not unlimited. Even the little work we have so far done has cost us a good deal. No work, however laudable it be, could progress without financial aid. My concluding appeal to you this evening is for this financial aid.

In conclusion we maintain that we are only human and as such liable to err and open to correction. We shall only be too thankful for criticisms and suggestions.

On the motion of the Chairman, the report was received and adopted.

Mr. D. Walisinha, the Treasurer, then read the balance sheet for the year, as approved by the Committee.

The balance sheet was approved by the meeting.

The meeting then proceeded to elect the office bearers for the ensuing year. The following were unanimously elected:—

Dhammānusāsakas: The Venerable Bhikkhu P. Vajirānā, the Venerable Bhikkhu H. Nandasāra, the Venerable Bhikkhu D. Pannāsāra.

Patrons: Mrs. Mary E. Foster, and the Angārika Dharmapāla.

President: His Serene Highness Prince Varnvaidya, Siamese Minister in London.

Vice-Presidents: Mr. B. L. Broughton, M.A. (Oxon.), Mr. Francis J. Payne, Mr. A. H. Perkins.

Hon. General Secretary: Dr. E. M. Wijerama.

Hon. Treasurer: Mr. Devapriya Walisinha.

Hon. Librarian: Mr. B. L. Broughton, M.A. (Oxon.).

Editorial Committee of "The British Buddhist": Director, the Ven. the Anagārika Dharmapāla; Editor, Mr. D. R. Jayawardene; Manager, Mr. B. L. Broughton.

The Committee: The President, the Vice-Presidents, the Hon. Secretary, the Hon. Treasurer, Mrs. C. F. Clark, Miss Doris E. Clark, Miss V. Butler Burke, Mrs. A. G. Grant, Lt.-Col. (Dr.) E. R. Rost, K.I.H., O.B.E., Mr. A. G. Grant, Mr. C. F. Clark, Mr. D. R. Jayawardene, Mr. G. S. Weerasingha, Mg. Oo. Kyaw, Mr. L. H. Mettananda, Mr. F. M. F. Peile, Dr. B. E. Fernando, Mr. Doo Hang.

The meeting then adjourned.

NOTES AND NEWS

VEN. ANAGARIKA DHARMAPALA.

On the 17th of last month our leader attained his 64th birthday. We rejoice at the fact that his illness has abated a little and that he was able to write few lines to his paper *Sinhala Bauddhaya*. It is the wish of all the Buddhists that the veteran missionary be spared the pain of illness and live long to see the results of his great activities for the last 40 years. We take this opportunity to appeal to the Buddhists of the world to make it a point to take the opening ceremony of the great Vihara at Sarnath and to celebrate the completion of 40 years of missionary life by the Anagarika, on his 65th

birthday next year. To make it a triple celebration we might add to it the fortieth anniversary of the Maha Bodhi Society. According to the programme now with us the Vihara must be finished before the end of the winter season. This, however, depends on the support we get from our friends. We trust that the suggestion we submit now will be seriously considered by the Buddhist world and make the celebration an object of world wide interest.

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FOSTER DAY CELEBRATIONS.

On the 21st of last month the 85th birthday of Mrs. Foster, the gracious Patroness of the Maha Bodhi Society was celebrated in Calcutta, Sarnath and Gaya. In Calcutta the public meeting was presided over by an eminent Indian in the person of Mr. K. P. Jayaswal, M.A., Barrister-at-Law. A special feature of this years' celebration was the presence of a large number of Burmese and Buddhist Nuns from Burma and of Calcutta ladies. The whole Buddhist world is benefited by the princely gifts of Mrs. Foster, and daily the importance of her donations is recognised wherever Buddhist activities are in evidence. It is through her mainly that the Society is enabled to carry on work in three continents. On behalf of the Buddhists we respectfully convey to her their grateful remembrances and best wishes for a long life of happiness. A full report of the celebrations is crowded out of this issue.

* * * *

OFF TO AMERICA.

The Rev. Bhikkhu Vajrañāna attached to the London Buddhist Mission (British Maha Bodhi Society) is sailing for New York at the invitation of Mr. K. Y. Kira, the General Secretary-Treasurer of the American Maha Bodhi Society. This is, perhaps, the first time a member of the Sangha in Ceylon is crossing over to the New World for the purpose of

preaching the Dhamma. We delightfully hope that the glorious message of the Lord Buddha will be ably delivered to the people of America by our esteemed Missionary. This will be the beginning of a successful conquest of America for the Master. We wish him all success in his noble mission.

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SARDA CHILD MARRIAGE BILL.

Lord Bentick won the praise of a grateful India by abolishing Sati—an inhuman practice, cleverly supported by religious sanction imposed upon it by the priesthood—by which unfortunate widows were compelled to perish themselves in the flames which consumed the dead bodies of their husbands. Then also, as it is now, the orthodox die-hards opposed the benevolent action of the Viceroy on the ground of religion which was actually not guilty of such a brutal custom. Mr. Sarada, by successfully piloting his Child Marriage Bill by which girls under fourteen years of age are declared illegible for marriage after 30th April, 1930, has won the universal gratitude of the teeming millions of India. The Bill was passed on the 23rd last month by 67 votes to 14 in the Legislative Assembly. Mr. Sarada had done a lasting and great service to the manhood and womanhood of India by his far-sighted legislation. We congratulate both Mr. Sarada and the Government, for its support, on the passage of the Bill in spite of the tactics of orthodox members who wanted to kill it. We hope that no more attempts will be made to prostitute religion in order to gain their own personal ends. In this connection we cannot pass unnoticed certain remarks made by a Rai Bahadur that child marriage was the outcome of Buddhist weakness and indifference to domestic life. It is very easy now to heap all the blame for India's misfortunes on the Buddhists who form a very negligible portion of the Indian population. Buddhism—as every school boy knows—gave the greatest freedom to woman; and its moral code leaves no room for such degraded and inhuman practices as witnessed in

India to-day. We invite this gentleman to have a glance at the Census reports of Ceylon and Burma and to find out how many widows of 5 years of age are there in those countries which are Buddhistic. It is certain that Hindus can no longer abuse the Musalmans for the evil customs prevalent in India, for they are in power—nay, in majority in certain Provinces. So the next best thing is to play the fool with the Buddhists who have not a single member of their own in the Indian Legislatures (Burma not included). We again congratulate the modern deliverer of Indian womanhood.

* * * *

BURMESE MONK DIES IN JAIL.

A Burmese Buddhist Monk, convicted for political agitations died in the Jail after 163 days of hunger-strike. A censure motion on the Government of India was passed on the 24th of last month in the Legislative Assembly. The Monk went on strike as he was not allowed to wear his usual robe which is an essential part of his religious life. He was not convicted of any ordinary crime, and we are of opinion that he should have been allowed to attend to his religious duties unhampered. We are not here concerned whether or not a Monk is permitted to take part in politics. Our complain is that the Government of Burma, knowing as it does, the practices of the Buddhist Clergy should have acted in this way. While we deeply regret the death of a heroic Monk who sacrificed himself for an ideal, we ask the people of Burma to bring about a radical change in the administration of their jails.

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A LONDON Y. M. B. A.

We should like to direct the attention of our readers and the Buddhist world in general to the notice appearing elsewhere regarding the establishment of a Young Mens' Buddhist Association and a Hostel for Buddhist students in Britain.

We welcome the movement started by our friend Mr. Hewavitarna who possesses necessary qualification for organisation. It is hardly necessary to dwell upon the urgent necessity of a hostel in London. The Ceylon Government, the most backward of all governments in the British Empire, is still *considering* the establishment of one while the students there are crying for a home for them. The Buddhists can do better than the Government if only they respond to the present appeal. We earnestly hope that they will do so.

* * * *

A VISITOR FROM CHINA.

An important visitor to the M. B. S. last month was the venerable S. Tao Kai, the Abbot of Fa Yuan Sze Temple of Peiping, China. He was on pilgrimage to Buddhist sacred places here and is now on his way to Ceylon to meet the venerable Anagarika Dharmapala who is great friend of his. One interesting fact we could gather from him was that Dr. Sun Yut Sen, the first President of the Chinese Republic, was not a Christian as was made out by the Christian propagandists in China. It will be recalled that the dead body of the late Dr. Sen was lying-in-state in a Buddhist Temple before its burial.

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OPENING OF ROERICH MUSEUM.

We publish elsewhere the invitation so kindly extended to the members of the Maha Bodhi Society by the President of the Roerich Museum to attend its opening ceremony on the 17th instant. It is our good fortune to be in touch with a world movement such as the one started by the Museum authorities under the inspiration of their Friend, Guide and Philosopher—Professor Roerich. Professor Roerich, as we understand him, is a heroic man who by his wonderful paintings and writings has given new life to the old truths. His great endeavour has been to bring about proper understand-

ing between the various peoples of the world so that a lasting peace may be built upon surer foundation. We have the greatest pleasure in wishing the ceremony all success and the Institution a resplendent future.

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THE LATE KATHERINE TINGLEY.

We regret to announce the death of Katherine Tingley, the leader of the Theosophical Movement in the world. She was the second successor to Madam Blavatsky and was respected as one who possessed a great and loving heart. She was the editor of the "Theosophical Path" issued from the international head-quarters in Point Loma, California.

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PROFESSOR RADHAKRISHNAN.

A delightful evening party was given by the Secretary of the Maha Bodhi Society on the 19th of last month in honour of Professor Radhakrishnan who has been appointed lecturer in comparative religions in the Oxford University, a post held by such eminent men as the late Dr. Martineau, the famous theologian. Those present at the party were: Miss Lakshmi Ammal, Drs. S. N. Das Gupta, Nalinakkha Datta, B. L. Choudhury, D. R. Bhandarkar, Mr. S. C. Mookerji and Professor Brahmo. Professor Radhakrishnan sailed for England in the last week of September. He carries with him the best wishes of the Maha Bodhi Society.

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INFLUENCE OF CEYLON.

In the course of a very important lecture on "Buddhism in Nepal" delivered by Dr. P. C. Bagchi in our Hall, he touched upon a fact which up to now had escaped the attention of scholars. He said that even Nepal is now considerably influenced by the Buddhists of Ceylon, and it was for the better. The countries in the Himalayan region are beginning to realise that in Ceylon they discover—in the Vinaya and Dhamma—

what can be truly called things in the Buddha Age. It remains to be seen how long this influence will last and to what extent it will destroy the un-Buddhistic elements now mixed with Buddhism in those countries. Let us wait and see.

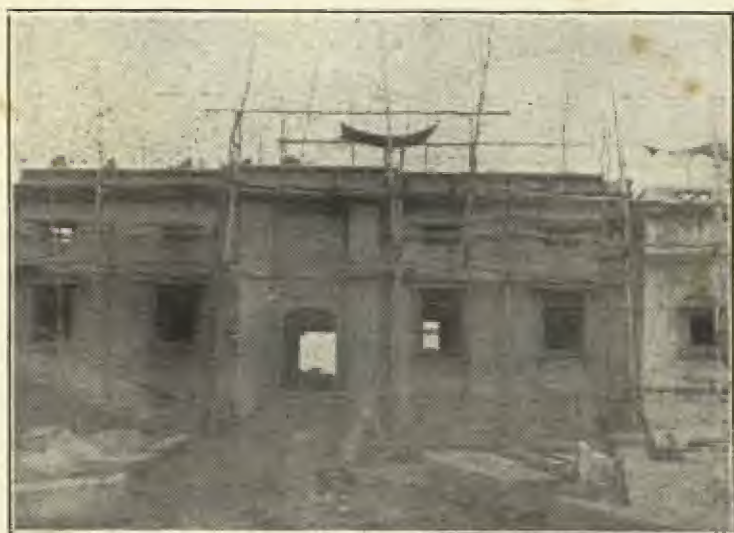
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THE LATE MISS HAMAN.

Death has been busy among our friends and well-wishers. It is with sincere regret that we have to announce the death of Miss C. H. Haman of Baltimore, on the 25th July last. She was a regular contributor to this Journal and was very much appreciated by our readers. She was also the author of a readable book "Buddhist Sonnets" in which great lessons from the life of the Buddha and His doctrine were given in the form of sonnets. Miss Haman was a friend of our movement and was greatly influenced by the Dhamma of the Blessed One. We condole with her mother and relatives on their bereavement. May she attain the final Emancipation.

A BUDDHIST LIBRARY IN DARJEELING

In accordance with the suggestions made by the Rev. D. A. Dharmacharyya, during his visit to this District in July last, and as an outcome of the consequent intense desire of the Buddhists of the Tamang Community to inaugurate a Buddhist Library in this town, with a view to encourage furtherance of literacy among the Himalayan Buddhists and to promote and maintain unity and brotherhood and mutual co-operation amongst the many Buddhists of the District, it was resolved and unanimously carried out at a meeting held by the local Buddhists in the Tamang Buddhist Monastery premises on the 4th of August 1929, that a Buddhist Library be forthwith established under the patronage of Sardar Bahadur S. W. Loden La, I.P., F.R.G.S., A.D.C. and Lama Gokul Munshi Sirdar.



That portion of the Sarnath Vihara occupied by the Main Assembly Hall
(in October 1929).

I visited the Sarnath Vihara under construction on the 19th October. Rai Sahib Hari Chand, our Hon. Architect and Engineer and the contractor were also present. The great Ajanta pillars which were being dressed on my last visit, were now placed in position at the entrance to the Shrine. They look extremely beautiful. Arrangements were being made to construct the roof and the ceiling over the Shrine Room. Front portion of the building, too, had made good progress. As suggested by the "Maha Bodhi" the opening ceremony can be taken in September next if we are helped now to carry on the work without suspending it. We are thankful to the Hon. Engineer for the devoted manner in which he supervises the building. P. P. SIRIWARDHANA, Secretary.



*BUDDHA'S BIRTHDAY CELEBRATION
LESLIE HOSPITAL - MAY 23, 1929.*

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

अथ भिक्षुवे आरिक्कं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय
इत्थाय सुखाय देवमनुस्मानं । देसेव भिक्षुवे वसं आदि कङ्काथं मज्जे कङ्काथं
परियोसान कङ्काथं सार्थं सव्यञ्जनं केवलपरिपुषं परिपुष्टं ब्रह्मचरियं पञ्चासेव ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. XXXVII]	NOVEMBER, B. E. 2473	[No. 11
	C. E. 1929	

THE GREAT VIHARA AT SARNATH

Dear Brothers and Sisters.

For the last two years I am constantly suffering from various disorders of the body, and several times I was on the verge of death. I am, therefore, unable to visit different parts of the Buddhist world in order to collect funds for the Vihāra. Now I am an invalid, and, must depend upon the good-will of my co-religionists to help the movement of Buddhist Revival.

It is my greatest desire to see that the construction of the Sarnath Vihāra is completed within this year. This will, perhaps, be the last work that I am likely to undertake. I sincerely hope that the Buddhists will rally together to fulfil the last wish of one who is grown old in the service of the Buddha-Sāsana,

Actual construction work of the new Vihāra was started in June, 1928, and very satisfactory progress has been made since then. If we only have the necessary amount of Rs. 40,000/- it is hoped that the work will be finished within this year.

Please help in the name of our Lord.

Colombo.

ANAGARIKA DHARMAPALA.

ANANDA METTEYYA LETTERS DEVOTION AND ITS USES.

(Being a further extract, re-written and edited by J. F. McKechnie, from a hitherto unpublished letter written to the Buddhists of England by the late Bhikkhu Ananda Metteyya, during the first Buddhist Mission to England in 1908-9).

PART III.

If we turn to what we may call systematised Buddhism, that is, the Buddhism of the Books, to see how all that we have been saying so far in this series of articles fits in with what is there set forth, we find that the First stage of the Path, considered in order of attainment, is there given as Sotāpanna, and is defined as the breaking-off of the first three fetters of the mind ; the destruction within us of Sakkāyaditthi, the delusion of individual self-hood ; of Vicikicchā, Doubtfulness ; and of Silabbataparamāsa, Reliance upon Ritual Observance. Do we not at once see, as soon as these three Fetters are contemplated, how the one sure means of breaking them must lie in that intense attitude of Devotion which has been set forth as the essential preliminary ? For the First Bondage, the First Fetter imports that we conceive of ourselves as a genuine being, a real entity apart from Life at large. While we are under the domination of that Bondage, we may love, nay

even, if bound tightly enough, venerate and respect our fancied *selfhood*. But Life at large? No; it is *as against* all Life, apart from our own, that we conceive our interests to lie. To live for self alone, to fight for self against all life,—this is the due result and outcome of the First Great Bondage. And so long as we live under its rule, transferring the bondage to the intellectual plane, we may venerate, love, respect, adore our selfhood, or even some other similar fancied selfhood, say, a Self Supreme, conceived as being our ultimate attainment and goal. But Life at large we do not so love or respect or revere, while thus ever bound. For it is if the essence of the self-delusion to be filled with self-love, with self-pride, with self-vanity; and to regard all else as opposed to self-interest. But where devotion, love, veneration, come in,—there very speedily this bondage of the Self is broken. For of a truth, Love is the alkahest, the universal solvent of the iron bonds of the Self.

And Doubt, that twofold state of the Mind where, coming as it were to a division of the Path it has been treading, it finds before it two alternative roads, and hesitates between the two, thinking that first one, and then the other, may be the better to follow, but never able clearly to see which is the better, never able to choose that one of the two which leads to the Better Life. This Doubt is a fetter on the Mind's two feet, as the Self-delusion is a fetter on the Mind's two hands that else might work for Life. This Doubt is doubt of the sure reality of Truth, doubt of the power in life which leads to good, to better, to Best. This Doubt is doubt that the Teacher, that any part of Life whatsoever has really found out the Way to Liberation. This Doubt is also doubt of the Company of the Holy Ones which exists, so to speak, as the memory-cells of mankind's higher levels, to carry on, to keep ever in being, the recollection of the Way the Master has found.

This Holy Path, it must be remembered, is a mental channel of the Higher Life and, save perhaps as some sort

of prophetic germ, it does not exist in the average human being of this day. It has to be *made*. The jungle that dominates in our minds must first be cleared away. This Path is hollowed out just by the flux and reflux of the currents of the Higher Life we have been considering. Looking upon the Path as something yet unbuilt, or at the least, as yet uncleared, we see at once why Doubt should prove so absolute a fetter upon all attempts to make it. For it is a *mental* thing, is this Path. Upon it, as everywhere, in the light of the Higher Wisdom, all that seems *real* to the worldling, is seen to be unreal. It is not the manifold manifestations of the Four Great Elements, under the ceaseless play of the Flux of Life, that are real. These the worldling sees and feels and hears, and so on, and in his ignorance deems them to constitute the one reality, the material universe. But it is Thought that is the sole reality. To the worldling, a real, substantial barrier is a construction of clay or brick or stone,—something material, solid, hard, palpable. But to the higher insight, such a thing is filmiest unreality. While a mere thought, a thing so subtle-seeming, so impalpable to the worldling that he would stigmatise it as a 'fancy,' may form upon that mind-built way so potent a barrier as effectively to bar, till it is removed, all further progress.

Now, at the present stage of occidental mental development, this Vicikicchā, this twofold hesitance, is a Fetter which its very education seems almost deliberately to have taken the greatest pains to forge tightly upon the occidental mind. The man of the West has been taught from his youth upwards, always to criticise, to demand a 'proof' of everything before going further with it. And just because of this fact, Doubt constitutes that particular Fetter which the majority of occidentals find it most difficult to break. Its effective solvent, its alkahest, is once again our passion of Devotion. It can very easily be seen how, once Devotion comes powerfully to life within the heart of a man, mere doubt no longer has power to fetter him.

It may be as well, however, here to add that this special potency of Doubt, in the present state of occidental culture—like all other such matters—is a very necessary thing. In older days when men were mentally and racially less mature, Doubt scarcely entered at all as a factor in their lives. They lived by faith, as the saying goes, just as even now we see the child still lives to-day. But *mere* faith is miles apart from Knowledge. And it was needful, before mankind could pass as a whole from the Age of Faith to the future Age of Insight, of Full Understanding, that it should pass through this intermediary period, during which Understanding is slowly, *very* slowly, putting an end to Faith, and in its place substituting Wisdom, Certainty. We have, then, to break this second Fetter. We have to accelerate for our minds the normal rate of progress through this transition-stage. And it is just in respect of this matter that the Buddhist 'Way of putting it' gives us such an immeasurable advantage. For, with our strongly rivetted Fetter of Doubtfulness, it is becoming more and more impossible for us to arrive at all at the needed spirit of devotion of love. It is becoming well-nigh impossible for us to accept any 'way of putting it' on trust,—more especially when, as is the case with the divers 'ways' now extant in the West, their teaching is mixed up with all sorts of dogmas and statements which our experience and our more developed intellects teach us, cannot be true. It is just because, on the intellectual side of its teachings, Buddhism is so logical a 'way of putting it,' so clear and obvious in all respects where it is within our power to follow it, that it makes possible for us the breaking of our Fetter of Doubt. It has no impossible dogmas. It does not in the least depend on miraculous circumstances which our reason and experience do not allow us to assent to. And the more carefully we examine its premisses and its conclusions with our intellectual faculties, the more do we arrive at just that certainty, that *sure knowledge* of its truth, without which, being nobly true to what we understand of Truth, we cannot assume towards

it that interior spirit of devotion which we have seen is the essential pre-requisite of all Path-building work. In Buddhism, the more we test the 'way of putting it,' the systematic book-lore of it, by the light of Intellect, the more do we gain that interior. Certainty without which all true devotion is impossible. Put in other words, this simply means that, suited as other 'ways of putting it' may have been to minds less intellectually mature, it is only Buddhism, with its perfect logic and its obvious sequence of deduction, which can serve the needs of the man of to-day.

And, just as Devotion, pure and simple, can melt away the Fetter of Delusion, just as Devotion, interacting with the intellectual clarity of Buddhist teaching, can dissolve the Fetter of Dubiety, so—and for us, far more easily—is it able to melt away the Fetter of Reliance upon Ritual. Indeed, this fetter is one which, potent though it was in an earlier stage of mental development, has for us been almost overcome by just that intellectual attitude which has strengthened our Doubtfulness. Few men and women sufficiently advanced at this early stage as to have had the right to learn of the teachings of the Buddha, are at all likely to place any firm reliance on spells and mysteries and charms, and personal petitions to supernal beings. For most cultured minds in the West, the growing conception of Causation has sufficed well-nigh to shatter that Bondage of the mind. Still, however little such minds, for the most part, have reason to fear from this Third Bondage, we can see how for it, also, the one sure solvent lies in Devotion. If one assumes that attitude to life, to the truth one seeks to follow, it appears at once how all lesser methods show pale beside its strong glow. It is not the *true* devotee who expects the object of his adoration to be moved in his favour by aught so mechanical as spell or personal prayer or charm.

Let us pause here for a moment or two upon this word 'prayer,' so as to clear up what might become a bad misunderstanding. It is frequently said in various quarters that prayer holds no part in Buddhist practice. Most students of

Buddhism will have learned that it is one of the manifestations in our hearts of that Third Bondage, Silabbata-parāmāsa, Reliance upon Ritual Observance. This is perfectly true, with a very important proviso, however; a proviso which it was intended to convey in the qualification '*personal*' inserted above before the word 'prayer'. For, as a matter of fact, in our English language—so poor in words implying delicate shades of spiritual states and subtle differences in affairs of religion—this word 'prayer' is commonly employed by the current religion of the West, to cover two mental functionings which are actually as wide asunder as the poles. These two are, first, what has been qualified as *personal* prayer, the definite petitioning of some supernal being to give us this, that, or the other thing which we want, or fancy we want. And of course, along with the belief in the efficacy of personal prayer goes a whole vast group of 'Wrong Views' as to the existence of a Superior Self who is able to hear and answer such petitions, and as to the *possibility* of such interference with the regular course of Causation, with our just meed in life, our Karma, and so on. Then in the second place, there is the mental attitude of interior Devotion, the realisation of a Something grander and greater and holier than the life we commonly know and live, as existing somehow in communion, in integral connection, with us. It is the feeling that, poor and petty though our hearts for the most part may be, there is a life that is great and noble, a something towards which we can aspire, a Goal of Life raised high above our ignorance-bedarkened way, as far as Heaven's heights beyond the mire of earth. These two ideas, so utterly different in all their associated implications, as well as in their immediate meanings, are both of them bound up, for us, in this one English word 'prayer'. been so rare a phenomenon in the history of the rather worldly English mind. Another reason is, that in the foreign and non-Aryan 'way of putting it' which for so long has been the adopted religious heritage of the English race, we have a 'way' propounded for the use of men of a very much lower

stage of mental culture than that wherein the average cultured man of to-day finds himself. It was a religion devised for men of an ultra-materialistic outlook on life, to whom this difference which to the thoughtful mind seems immense, at their stage of mental immaturity would have been hardly recognisable.

Anything, then, that is included within the wide field of this one word 'prayer' which has to do with 'asking' for things, with expecting that any Power or Being can be moved by our petitioning, our rituals of words, of gestures (such as kneeling), or of thoughts,—all that section of 'prayer' is utterly foreign to Buddhism. Indeed, it would be regarded, and rightly regarded by the Buddhist as born of Wrong Views, and as resulting only in the tighter and stronger forging of our Fetter of Reliance upon Ritual. But the *remainder* of the meaning of prayer, the recognition of our oneness with life, our attitude of turning away betimes from the little fragmentary part of it we call ourselves to the One Whole with a sentiment of deepest adoration, love, devotion,—this forms as integral, as essential a portion of practical Buddhist teaching as it does of any other Faith whatever. It is Devotion which, so it has been taught, is the absolute pre-requisite to Right Discernment. It is the 'invoking' aspect, or if any one likes to call it such, the negative aspect of the holy Power by which the Path is made. Thus we must ever discriminate carefully between these two so different aspects of prayer. We must ever keep far from casting aside the one sure means of spiritual progress merely because, in the tongue we at present chance to be using, it is denominated by the selfsame word as that used for a practice, and a set of theories bound up therewith, which it is essential for our progress that we should avoid.

To revert, however, to our main theme: it is by devotion, by formulating the ideal of life, its holiness, its wonder, its universal suffering, its incomparable purpose and its Goal, that we can first awaken the forth-streaming through us of something of the Higher Insight, the Path-creating Light. We

aspire towards that which is supremely *holy*, the Goal of Arahanship, the bringing nearer of the end of Pain. So we must ourselves be holy. To revert to our old simile, we must give up, suppress, the old-time mob-rule of our lives. We must bring into being a wise Captain of our ship of life, nourish this portion of our mental empire every day with fresh discernment. And, consenting no longer to let our course be dictated, to-day by one set of our mental elements, and to-morrow by another, we must altogether leave to his wise hands the steering of our course. Ere we can come to this, ere, as has been shown, it is *wise* to come to this, we must for long have practised that Right Recollectedness, that careful watching over all our rising thoughts, lest at any time the demons of our Nescience, Craving, Hatred, Self-delusion, should creep in and taint them.

And then, as we soon begin to find, our mental atmosphere grows clearer and purer. As, by constant holy thought we have begun to give shape to that captain of our life within, we shall come to a time when it is wise and right for us to seek out the next step on the Path. Sati, Recollectedness, watching over our thoughts, is a practice which we can *always* follow. And it is well, even for the neophyte, if in the days when we are only trying to arouse that Sati, we each day follow through the course of that day's events, going backwards in our lives from thought to thought, looking upon the thus re-created record of our life as one might look upon a play, standing apart from all of it, and only noting for future guidance: 'Here that person did well; there he acted evilly. Here he must endeavour to make a more frequent practice of that good thought, word, act. There he must be more careful in future to restrain that foolishness'. And during the whole process, we must bear in mind what of reality we know, namely, that Life is one, that each of us is but a little wave on Life's great ocean, and nothing at all save as we live in harmony therewith. We have to remind ourselves continually that true wisdom lies in understanding this, in so directing the

forces of life within us as to augment the One-ness, to lessen the suffering that springs from Ignorance, that is, from that which flows from Ignorance,—Craving, Hatred, and the Delusion of the Self.

THE UNITY OF THE DHAMMA

BY FRANCIS J. PAYNE.

"Venerable Nāgasena, tell me, have you ever seen the Buddha? No, O king. Then have your teachers even seen the Buddha? No, Sire. Then, venerable Nāgasena, the Buddha did not exist; there is no clear evidence of a Buddha. O king, have you ever seen the kshatriyas of old? No, Sir. Then there is no clear evidence of them. But, Nāgasena, the royal insignia they used are still to be seen. Just so, O king, can we know that Blessed One and believe in him, for there is a reason for our knowledge and belief in the royal insignia used by him of knowledge and insight, the Arahāt, the Buddha Supreme, they are still to be seen." So discoursed an early saint, Nāgasena, with Milinda his king in Northern India, about 100 years before Jesus was born, and 400 years after the Buddha had passed away. King Milinda doubted; his faith, perhaps through the covert hints of sceptics was weak, and therefore he thought that the best thing to do was to obtain the opinion of one who was well grounded in the Religion. Nāgasena's answer was simple and direct—"The royal insignia of the Buddha are still to be seen." The Religion was in full flower before their very eyes. Strong, logical, holy and complete, stood the Buddha Dhamma, so noble a building must have had a builder.

Today, more than two thousand years later, we still have our doubters, our Milindas, who are ignorant of the perfect form of the Buddha's Teaching, and ascribe one or another

of its features to some previous philosopher, so attempting to deprive the master of his brightest gems.

He was a transcendent genius who saw life steadily and saw it whole. Around him were numerous schools of philosophers and teachers, all differing in their ideas as to the origin, meaning and governance of life. Amid this turmoil, the Buddha saw what small attention was paid to the prime need of mankind, Happiness. Theories of creation and gods merely drew away their minds from real religion into a maze of doubtful and ingenious assertions.

Why, said the Buddha, are all beings subject to suffering, sickness and death? To find the answer he shaved off hair and beard, put on the yellow robe, and went forth from home into homelessness. Thanks to the Pāli scriptures, we know exactly what he found, and we will do well in seeing how strong that system is. First and foremost, the master took his stand upon the Law of Causation. As enlightenment arose, the whole chain of causes and effects from Ignorance to Sorrow huge solidly before his eyes. The Universe, he saw, had three great qualities—Transcendence, Suffering, Soullessness, what was he to do with such a world governed by such a law? His heart was big; he could not leave unheard the universal cry of pain, and so, for forty-five years, never fainting, never faltering, he consistently lived and taught his Religion, adding nothing and taking naught away.

All being are subject to suffering; it arises, not from god, angel or demon, but from our own hearts, filled with desire, with craving and with lust. In so far as we can curb it or even root it out, so do we escape, and the practical way is the Noble Eightfold Path of Right Views, Aims, Speech, Conduct, Business, Effort, Mindfulness and Meditation. Rhys Davids once told me that no creed has anything to excel the Path. It covers action in right speech, conduct and business; opinion in right views and aims; and the pursuit of wisdom in right Effort, Mindfulness and Meditation.

The Dhamma is no mere philosophy, no simple code of ethics, in which paying our way and telling the truth are the goal and aim. It demands good conduct to ensure clearness of mind, for no brain weakened with abuse can grasp so great a scheme. Fresh and clean in body and mind, we are fit for meditation, earnest thought upon the deep things of life, and through meditation we shall reach wisdom, where all fetters fall away and freedom is complete.

Why do we suffer? Simply because all things are transient; nothing remains unchanged for the smallest part of a moment of time. In this our world there is no such thing as being, all is in a state of becoming, and the very instant in which anything arrives at any state sees a change to something else. If we cling to such evanescence or trust such wicked transience, we must indeed suffer, because all our clinging is left empty, with nothing to grasp.

The Buddha allowed no exception. Surely, an objector will say, that within me, my life, my essence, is not transient—it is. Well then, is it not the reflection of a higher and eternal self like that of a god? No, all is transient; the very gods will droop and die.

Never did the Master swerve from this selfless doctrine, it is the very life blood, the pith and marrow of his teaching. All schools of Buddhist thought, Mahāyāna and Hinayāna accept this selfless teaching. It separates Buddhism from all other creeds; he who follows it has the greatest of all motives to lead a selfless life, he squares with truth. Anicca, Dukkha, Anattā—Transience, Suffering, No-soul are firmly interlinked; if one is true, the other two must follow as the night the day. Whosoever pulls out one brick from that majestic building brings destruction hurtling on his head.

Filled with love of self, taking refuge in the theory of a sacred soul and a "higher" self, people pretending to wisdom try to break the power of the Dhamma. In a world of transience and suffering, selflessness, compassion, is the primal virtue, it is great beyond all other virtues, it embraces all.

Not even a godlike self can lead to selflessness. Self, even if it be divine, must be uprooted ; it is the great illusion, the origin of all our woe.

The Master had turned eighty years of age and was faint and weary. As he lay between the Sāla trees he called his disciples to him, and, for the last time, asked them if they had any doubts. Ananda spoke for all—"Lord, not one has any doubt or misgiving as to the Buddha, the Truth, the Path or the Way."

The Grand Being made one last supreme effort, and said two of the most tremendous words ever uttered :—

"*Vayadhammā sankhārā*"—"Perishable are compound things." He was true to the last.

PAINTED CAVES OF BAGH

The beautifully painted Bagh caves in Gwalior State, once the residence of Buddhist monks but now the haunt of tigers, were described by Mr. Mukul Dey, Principal of the Government School of Art, at the Indian Museum on 23rd August.

Mr. Mukul Dey explained that there were nine caves in all, each one a *vihāra*, for, curiously, there were no *chaityas* in this series as at Ajanta. Some of the caves comprised square monastic halls with cells and stupa chapels in the rear, which served both the purposes of *vihāras* and *chaityas*. The whole frontage of the group extended over 750 yards and the excavation took place between the fourth and seventh centuries A.D. Many of them were now in a ruinous condition.

"The best frescoes," said the lecturer, "are to be found in cave 4 ; but unfortunately they are fully exposed to weather of all kinds, as the verandah has broken away. With the help of my coolies I cleared away the huge stones collected before the wall and began to trace the drawings. I then made the

interesting discovery that these paintings, considered so perfect, are not really quite finished.

"There are groups of various kinds telling stories of ancient times, the subjects of which are not exactly known. First, a queen, grieving, is surrounded by her maidens in a palace chamber and two blue pigeons sit cooing on the top of the roof. Towards the right, the king is holding a discussion with *Bhikshus* and monks.

"In the next part is a group of beautiful dancing girls, led by two foreign-looking men, probably Persian guests in the Indian king's court—a very frivolous subject for a Buddhist monastery. Over a garden wall, men on horse-back and others are looking at this dancing party. Elsewhere processions of elephants, rushing through gates and cities, and scenes in an Indian forest-home under the wooded river bank all speak of a bygone civilization.

"I have two theories to account for the unfinished state of these frescoes: first that they were abandoned when it was discovered that these hills, formed as they were of soft sandstone, were unsuitable for a permanent Buddhist monastery; secondly, that during the fifth century A. D. one of the great Hun Kings of Western India, foiled in his ambition to become a Buddhist emperor, destroyed more than 1,600 Buddhist stupas, monuments and monasteries in revenge for being mocked at by the priests.

"This would also explain why such temples as these 'caves,' with their wonderful living quarters, schools and art galleries should have been deserted. In face of frequently invasions, the true worshippers disappeared from the land, but by good fortune the caves escaped destruction from the various invaders for the jungle closed around them.

"It is not thanks to man but thanks to Nature that the traces of this great art remain. Day by day the traces, so wonderfully preserved for over a thousand years are becoming fainter, but there is yet time to place on record a permanent memorial of what still remains. A great album of coloured

collotype reproductions of the treasures in the various caves would be an invaluable gift to the world. It is essentially necessary that true and faithful reproductions of these frescoes, paintings by great living artists, should be made and hung in schools, colleges, museums and public places."—*Statesman*.

THE FOUR NOBLE TRUTHS

BY M. T. KIRBY, ISLAND HERMITAGE, CEYLON.

Sorrow is like the poor, always with us. It surrounds us on all sides. Turn where we will, there it is. To say "Begone" to it is an impossibility unless we know the Dhamma. We scan the pages of philosophy but even there we can find no remedy. True, pages are given up to discussions on what is happiness and its quality and quantity, but only in one-Schopenhauer-do we find the problem faced and learn that Sorrow is but impeded will. This famous pessimist could not see the other side of the problem-non-will, and in it the solution of Sorrow. Science is busily engaged in perfecting environments, making life more luxurious, comfortable, healthy and even increasing the length of our days; but "Sorrow" is left untouched. No nostrum from the laboratory can cure that.

Sorrow is the one common disease, from it all more or less suffer. Being the commonest disease found amongst men it seems rather strange that men have never tried to find its root, its origin. True, many people have tried to evade it and still try to evade it by plunging into enjoyments that appeal to them, but they have only reacted in stronger force and sorrow has proved its impossibility of evasion.

On the other hand, man has been falsely taught that Sorrow is God's will and gift to teach him a lesson sorely needed. He has been taught to endure sorrow, to sustain sorrow, to bear sorrow through out his life as the wish of the deity he believes in and worships. The nobler side of this

teaching has been when the sorrowing one has turned his sorrow into service and devoted his time to help others through their sorrows. But this is not understanding sorrow, it is not the getting rid of sorrow. It is an evasion.

From the tiniest speck of protoplasm known as the amoeba there sorrow expresses itself as irritability, and all along the long chain of evolution, covering hundreds of millions of years, there sorrow was always present. All life suffered in one way or another. Then as form evolved and man began to appear, and as he became more intelligent, more highly conscious, more complex sorrow, indeed, multiplied thousandfold. Even those of us who are numbered among the more refined and cultured of our race do not escape sorrow, indeed, the more refined and cultured one is the more sorrow is felt.

It seems to me that we have never sufficiently analysed sorrow. We have let emotion overtake us and carry us away. Then again we have often thought that our sorrow has been greater than that of our neighbour. Sorrow has in many ways, through our lack of understanding it and controlling it, made us selfish, and in our selfishness increased our stock of sorrow.

Someone has written "Man is born to trouble as the sparks fly upward." True, indeed, are all men born to, trouble, to sorrow!

That sorrow is, no one will deny; but what sorrow consists of may not meet with so ready an answer.

Sorrow or suffering being so common can easily be generalised. It has been so generalised by the Blessed One. Under the heading of the First Noble Truth we find a summary of all that constitutes sorrow:—Birth, Decay, Death, Pain, Grief, Despair; not to get what one desires, in short, the Blessed One points out, the Five Aggregates of Existence—Form, Feeling, Perception, Mental Formations and Consciousness—are suffering.

It is very evident to us that there is not a part of our mind and body that is not subject to suffering and hence sorrow. This suffering is brought about because we cling to body and mind.

We have failed to realise that form, feeling, perception, mental formations and consciousness are absolutely transient, doomed to decay and pass away ; and to cling to all that is transient is to have sorrow, is to suffer. More than once the Blessed One warned His hearers in these solemn words : "All that is, when clung to, fails." We have failed to understand the very constituents of our being, we have failed to observe that their very roots are founded in suffering.

To bring this point right home to his hearers, the Blessed One often and often uttered these words : "All formations are transient ; all formations are subject to suffering ; all things are without an Ego-entity". "What is transient, what is subject to suffering and change" the Blessed One said, "one cannot rightly say of it. This belongs to me ; this am I ; this is my Ego".

There we have it, the cat is out of the bag. We have regarded form, feeling, perception, mental formations and consciousness as ourselves, and in addition, we have thrown in an Ego for good luck. We in the vanity and ignorance of our very constituents have endowed ourselves with attributes that fall on a moment's analysis ; we have clung to things that are doomed to fail us ; we have failed to see that we are subject to suffering by the very fact of transience, our vanity and ignorance have brought us to suffering, have produced only sorrow. This the Blessed One pointed out 2,500 years ago, and it is true to day.

And this suffering has endured throughout the ages. It has brought us to birth and death and birth again ; never ending. Inconceivable is our beginning but, obstructed by ignorance and ensured by craving, all of us are hurrying and hastening through this round of rebirth.

Thus have we for a long time—an inconceivable time—undergone suffering, torment, misfortune, and filled the satisfied with this constant suffering, this constant subject to illness ; surely it is about time that we turned away from them graveyards full. Surely it is about time that we became dis-

all and freed ourselves from them all. But to do so we must consider the origin of this suffering and sorrow.

Misunderstanding ourselves, believing in an "I" ; being falsely taught that suffering and sorrow are sent by a God from on high to test us : "God chasteneth those whom he loveth"—a rather strange expression of love to say the least ; we have craved, we have clung to mind and body and the Jack-in-the box, called the "I". The Blessed One called these constituents of being "Grasping", and truly they are, no more emphatic description could be given them.

This craving or grasping which gives rise to fresh rebirth is bound up with pleasure and lust and is threefold :—sensual craving, the craving for External Existence, i.e., it is connected with the so-called "Eternity Belief," the belief in an absolute and eternal Ego-entity persisting independent of our body ; the third one being the craving for Happiness, i.e., the outcome of the so-called "Annihilation-Belief", the delusive materialistic notion of a more or less real Ego which is annihilated at death and does not stand in any causal relation with the time before birth and the time after death.

Generally speaking, we may say that craving arises and takes root in all we find that is delightful and pleasurable and is clung to ; in forms, sounds, smells, tastes, bodily touches and ideas that are delightful and pleasurable ; in consciousness, sense contact, feelings born of sense contact, perception, will, thinking and reflecting that are delightful and pleasurable and, whatever kind of feeling one approves of and cherishes and clings to it, and while doing so, lust springs up and lust for feelings means "clinging to existence", and on this clinging depends the "Process of Becoming" and on this depends "Birth", and dependent on birth are "Death and Decay", sorrow, lamentation, pain, grief and despair. Thus arises this whole mass of suffering—by craving, by grasping, by clinging : "All that is, when clung to, fails".

We now see a little of the cause that binds us to the earth. We see that it is our craving, our grasping, our clinging to form,

contacts, sensations, perceptions and consciousness plus an imaginary "Ego" that have involved us through untold, inconceivable ages in suffering. Truly we pay heavily for our ignorance!

That which binds to the round of rebirth lies in our deeds. From them we cannot escape. We are pursued by them wherever we go. They are ever present. It is our deeds that form the connecting link between lives. It is that grasping, that craving, that clinging to, that, as a unit of mental energy takes hold of the impregnated ovum at the proper time and, behold! Our deeds become the womb from which we spring; our deeds become the character we express in later life. We are our own heirs, our own arbiters.

Thus no "Ego", no "I", no "Soul", is involved, only our grasping is concerned. "We", "I", have no existence outside the economy and convenience of speech. But deeds have a way of persisting, enduring and of those deeds, be they good be or bad, their fruits will ripen, and the beings who come into existence will earn the fruits of those deeds, be it in this life, or be it in the next life, or be it in any other life.

Cause and effect are in evidence in the physical world and likewise in the mental world. To a reasoning, logical, and scientifically trained mind, the differences between beings must be seen to lie deeper, more fundamental, more basic than environment and traditional training. From environment and tradition many break away and transcend. For such, the cause must have arisen in some past life and brought to fruition in this, otherwise it remains inexplicable. To the thinker, then, who sees life rightly, that is, as cause and effect, as an endless sequence of events, must say, cannot help but say: Thus it is!

Life, when honestly faced, proves itself not the thing we like to delude ourselves with. To play with life as we do in our ignorance of it brings only pain and suffering, and utterly fails us at every point. In clinging to it many have found it to be but a tragedy! Life, then, as grasped, craved

for, clung to, as desired for the sake of existence, discloses itself, in the last analysis, as being absolutely hollow !

In the Third Noble Truth we find the Way to the Ending of Sorrow ; We find the Way to the Noble Life, to the True Life, to the Life which all must live if suffering is to end. Obviously it is the reverse of grasping ; it is the complete fading away and extinction of this craving ; its forsaking and giving up, the liberation and detachment from it.

Before this step can be taken there must first, of all, be an absolute conviction that what is called life, even with all that men call its honours is, empty of all reality. That it fails us more often than supports us, is a common enough experience. The Buddha-Teaching is for the one that realises this unreality, and that, it brings but suffering. That grasping, craving and clinging to what can never satisfy, and that at any moment the fortune or honour we have wrested from such a life, may turn around and be our misfortune, our dishonour. Life, indeed, holds no certainty, but it certainly holds an abundance of uncertainty.

As one, then, brings to an end lust, anger and delusion ; as one's mind loosens its hold on craving, this clinging to existence, the "Process of Becoming" with its accompanying Rebirth, Decay and Death ; sorrow, suffering, grief and despair, gradually become weaker ; and as the final cessation and overcoming of form, feeling, perception, mental formations and consciousness are reached, then the extinction of suffering, the end of disease, the overcoming of old age and death is complete.

Thus freed, the heart dwells at peace. Thus freed, the Peaceful-One has passed beyond birth and decay. Thus freed, he has realised that the first knowledge of pain brought him gladness. Thus freed, he is brought to a realm where there is neither the solid, nor the fluid, neither heat nor motion, neither this world nor any other world, neither sun nor moon.

"This I call neither arising nor passing away, neither standing still, nor being born, nor dying. There is neither foothold, nor development, nor any basis. This is the end of suffering."

"There is an Unborn, Unoriginated, Uncreated, Unformed. If there were not, escape from the world of the born, the originated, the formed could not be possible."

"But since there is an Unborn, Unoriginated, Uncreated, Unformed, therefore is escape possible from the world of the born, the originated, the created, the formed." This is the Immutable.

The Noble Path that Leads to the Extinction of Suffering is the Fourth Noble Truth. It is the Middle Path which makes one both to see and to know which leads to peace, to discernment, to enlightenment, to Nibbāna. It consists of Right Understanding, Right Speech, Right Action, Right Living, Right Effort, Right Attentiveness and Right Concentration.

This Path is free from pain and torture, it is free from groaning and suffering, it is the Perfect Path. This Path is the Path of Inner Culture leading to Wisdom and Nibbāna.

"Give ear, then, for the Immortal is found, I set forth the Truth. As I reveal it to you, so act! And that supreme goal of the Holy Life, for the sake of which sons of good families go forth from home to the homeless state; this you will in no long time, in this very life, make known to yourself, realise and attain it."

The Four Noble Truths when lived and the Dhamma is impossible of being understood outside of experience—lead us to the greatest happiness. It is as well for us to learn from the first that individuality in whatever fashion, sort, condition or state must, if freedom from suffering is to be won, finally and absolutely cease. The Dhamma teaches us to "Let Go," and in "Letting go" we win our final security. The bringing to an end of all clinging does not annihilate Nibbāna, Nibbāna is. It is only that which is defective that is involved in the

"Process of Becoming." Nibbāna, which is The Perfect, Is and Is Not.

I am much indebted to the "Word of the Buddha by Venerable Nānatiloka, Mahā Thera.

ARAHAT MAHINDA'S MISSION TO CEYLON ANNIVERSARY CELEBRATIONS IN LONDON.

The Poson Full Moon Day, the anniversary of Arahat Mahinda's arrival in Ceylon as a Buddhist missionary, was celebrated in London, on Sunday, June 23rd last, by a public meeting at the Headquarters of the Buddhist Mission at 41, Gloucester Road, Regents Park. Mr. B. L. Broughton, M.A. (Oxon.), Vice-President of the British Maha Bodhi Society, presided.

The Chairman opened the proceedings with an interesting address on the significance of the day. He was followed by the Venerable Bhikkhu D. Pannāsāra, who dwelt upon the personality of the great Arahat-Missionary who established the Buddha Sāsana in Ceylon. The Venerable Bhikkhu said that Asoka, the great Buddhist Emperor of India, in dispatching missions to all parts of the then civilized world, selected his own son, Prince Mahinda, who had then attained Arahatship, to head the Mission to Ceylon. Arahat Mahinda arrived in Ceylon on the Full Moon Day of Poson just 2,236 years ago and commenced the conversion of the Sinhalese to Buddhism. Devānam Piya Tissa, the then King of Ceylon, was the first to embrace Buddhism, and in a short time the whole nation accepted the Buddha Dhamma. That was the beginning of the prosperity and glory of the Sinhalese nation. It is difficult to imagine what might have been the lot of the Sinhalese people if Buddhism did not reach them at that early stage. We only know that during the periods of intense reli-

gious enthusiasm and activity, contentment, peace and prosperity reigned throughout the land.

It was in the palmy days of Buddhism that Ceylon saw her golden age. Ceylon is now offering to the peoples of the West her greatest treasure—the Buddha Dhamma—a treasure that a nation has protected against all comers through the centuries past.

Mr. Francis J. Payne, the veteran Buddhist worker and vice-President of the British Maha Bodhi Society, in an impressive address, paid a glowing tribute to the Sinhalese race, for preserving in its original purity the incomparable Dhamma of the Buddha. He appealed to his countrymen and women to take advantage of the opportunity of learning this glorious teaching.

Sir Hari Singh Gour, the eminent Indian statesman and author, who is on an official visit to England, was present at the function. Being invited to speak, Sir Hari Singh Gour said:—

Venerable Bhikkhus, Mr. Chairman, ladies and gentlemen,—I have come here to show my interest in the British Buddhist movement and I have listened with pleasure to the discourse which has fallen from the lips of the chairman, giving the history of the introduction of the Buddhism into the Island of Ceylon.

Buddhism as a religion and as a practical doctrine has pulsated the life contemporary with Buddha; civilizations that have come and gone; civilizations that have yet to come. It is that essential thought in Buddhism that marks it out as the world religion and the torch bearer of the world.

After the Great War and the change of human ideals, we have gone back, I shall say, not hundreds, but thousands of years in our ideals of what man ought to be, of what our relations to our fellow beings ought to be; how we shall conduct ourselves, and how we shall conduct our lives.

Have you not seen the rise and fall of many Empires? Take the history of Russia. You have here the great northern

Colossus, the movement of whose little finger created terpidation and terror in the Empires of Europe. You have got there what is called a modern form of Communism. A new state has been developed and a new religion is now wanted there, and if I have read the psychology of that nation, I think the only religion that will serve them in that vast Continent will be Buddhism, and no other can possibly penetrate into their new social order.

Take the instance of neighbouring republic created by the Kaiser. Here again Buddhism is slowly penetrating into the minds of the people.

I find in the study I have made of this oldest of all religions, and the truest of them all, the religion which for the first time taught man that the duty of man was to study all men and to make his fellow men happy, and to control and nullify his selfish instinct, to fly to the succour and to the relief of his fellow beings—that is the great truth which the Buddha taught.

The great philosophy which was propagated by Hellenic philosophers defined the Ego, the Soul and God, but did not say one word as to what should be the relations of man to man. That was for the first time taught by the Buddha. Till then religion was understood to be the relation between man and God. They went no further, and the Buddha was the first one to see that the first thing man has to do is to make his fellow men happy, the first thing that a man has to strive for is to control his own instincts and subdue his feelings of selfishness and to relieve suffering and pain in his fellow men.

No country has preserved the pure and undefiled teaching of the Buddha as that small Island to the south of India has done, and is it to the glory of Ceylon that we are to-day able to understand what was the original doctrine of the Buddha as taught by its founder. They are the torch bearers and pioneers, the preservers and custodians of the true teaching of Gautama Buddha, and the whole world is indebted to

Ceylon for preserving this record enshrining the grand truth the Buddha preached and promulgated, so that suffering human nature might benefit.

The one country which stands to-day in the front of the Buddhist movement and which will be commemorated in the time to come is Ceylon. I have never visited Ceylon, though I have been to other countries where Buddhism flourishes, and I find that Ceylon must take the pride of place. Therefore it gives me pleasure to take part in the celebration of the introduction of Buddhism into that Island. Ceylon has kept unsullied and unchanged for 2,500 years, the teachings of the Buddha; and we are to-day able to study the records of what Gautama Buddha taught, of what he preached, and of what he asked his disciples to scatter and preach to the utmost corners of the globe.

Now the great truth of Buddhism which makes it stand in front of all other religions, is the truth that human life is transitory, that human life is full of suffering and it should be the first obligation of all men to mitigate if we cannot eliminate suffering. Life is full of suffering. Who can deny it? Doctor Johnson once convened a meeting in a public house. There was Garrick, Reynolds and a brilliant galaxy of men there. Doctor Johnson asked one of those assembled there:

"Can you answer me one question, sir?"

"What is the question?"

"The question is this: Are you prepared to live your life again? Remember to-day you are a very distinguished man. But you must take the good with the bad, the ups and downs of your life; you have to live that life over again. Are you prepared to do so?"

The great Boswell has recorded: "Every one of these distinguished men has said he would not like to live his life over again."

With all the suffering, anguish and disappointment, it seems perfectly certain that the answer you would give to-day,

if asked this question, is the answer you would have given if Dr. Johnson had asked you.

The answer is, that human life is full of sufferings, whatever you may call yourself. You may go outside and find a man carrying a huge basket whistling all the time.

"Why do you whistle?" you ask.

"I do not know why, but I have to do it if I am to carry this load."

He is deceiving himself into the belief that he amuses himself by whistling, and so it is in other walks of life. Human life, therefore, cannot be described as anything but suffering. There are purple patches in every man's life. If you were to look back upon the past, you would always find that your moments of unhappiness and disappointment are more than your moments of happiness.

How are you going to eliminate from your life these moments of suffering and attain happiness?

That is the first social service the Buddha did for mankind.

It was the Buddha who established fellowship, charitableness, and humanity, not only to man, but to beasts.

It was Buddha that gave to women 2,500 years ago, the supreme right of equal status with men, that we have not got here yet in spite of the so-called flapper vote.

It was the Buddha that gave free and equal right of station to rich and poor alike. It was the Buddha that taught that human suffering can be alleviated by fellow men going to the rescue even at the risk of their own lives, and it was that that Jesus Christ taught, and it is that which to-day is being re-taught in the Empires and republics, after the great dissolution that the late war created and where old ideas went into the melting pot and new ideas emerge, very big and dominant factors in the lives of men.

BUDDHISM—A RULE OF LIFE

BY ALICE LEIGHTON CLEATHER.

At certain times in the year, throughout Buddhist lands, the Buddhist layman is enjoined to re-affirm his belief in and his resolution to abide by what are known as "The Five Precepts." These he repeats either in the presence of a priest or in the privacy of his own home. Briefly summarized they are: (1) *Take no life*; (2) *Steal not*; (3) *Live chastely*; (4) *Speak truth*; (5) *Abstain from intoxicating liquors*. These Five Precepts are called "The layman's Elementary Guide." For the priests there are ten, one being celibacy.

It will at once be seen that the fifth precept is identical in spirit with what is known as Prohibition. The great American effort to cope with the terrible drink evil is therefore essentially Buddhist in character, and must, as such, receive the immense moral support of the vast multitudes of Asiatic Buddhists. The magnitude of the bootlegging traffic is but the measure of the formidable menace of the animal nature in man when thwarted in its desires. It serves to emphasise the necessity for effective control of man's lower nature, *if he is to evolve morally and spiritually*.

Twenty-five centuries ago an Indian prince whose heart was moved by deep compassion for his suffering fellow-men, renounced his high estate and set forth alone, as a wandering mendicant, with the resolve never to rest until he had solved the great mystery of human existence—its Whence, Why, and Whither. Long years did he wander, enduring privation of every kind and meeting with countless obstacles both mental and moral. At last, after so many fruitless endeavours, he finally reached full Enlightenment in deepest meditation beneath the Bodhi Tree, at a spot since called Buddha Gaya.

With the clairvoyant Eye of Wisdom the Buddha (lit. the Enlightened), as he thereafter came to be known, had pierced

the veil of Illusion with which the world of the senses envelopes the mind of man. Penetrating to the cause of the omnipresent pain of the world, he saw that, although the basic and undeniable *fact* of human life is suffering, yet that its cause lay, not in the malignant will of some furious demon, nor in the wrath of an offended deity, but simply and solely in the deeds and thoughts of *man himself*. Everywhere he saw *Action*, enormous in its potency owing to causes set up in the past, making themselves visible in the conditions which, from moment to moment, man is ceaselessly bringing about—the whole mass of causes that have ever existed, present here and now, at every instant of time.

Man, finding himself continually pursued by misery and suffering—pursued, too, in no uncertain manner, but with a positive and unbroken pertinacity—strives by every possible means and in every direction (save the right one) to escape from what are in reality the results of his own actions. Ignorant of the existence of the hidden world of causes ceaselessly operating through the visible material world about him, he turns helplessly hither and thither in his efforts to escape the inescapable. To this blind race of mortals comes one who, through his own efforts, has gained clear light upon all that in life is dark to us—an "Enlightened One," rightly so called. Buddha, filled with compassionate love for the sufferer, seeing clearly the causes of his sufferings, entered upon his life-work—that of bringing Enlightenment, showing the path which leads to Deliverance to his fellowmen.* To this end, and seeing that *Action* is inevitable, he formulated the "Five Principles of *Right Action*," which I have given above. They are embodied in an ancient Pāli formula used to this day by all Buddhists.

It must, I think, have often occurred to every thoughtful man that the only rational explanation of the conditions of our

* See Sir Edwin Arnold's "Light of Asia" for full details of the story of the Buddha.

present existence—looked at from almost any point of view—is that we must all have lived many times on earth before. This idea, as yet comparatively new to the West, is commonly accepted without question throughout Eastern lands (save only by those professing Mohammedanism). If we accept it merely as a working hypothesis, it obviously explains much that is otherwise inexplicable. This idea is one of the cardinal tenets of Buddhism. Its companion doctrine, through the action of which it works out the destinies of men, is *Karma* (a Sanskrit word meaning, literally, "Action") and postulates that the good and bad events of each man's present life are the direct results of good and bad deeds in previous lives. "As a man sows, so shall he also reap," in this and future existences on earth.

Body and brain both perish at death: Thought-forms only, survive. It has been said that "Thoughts are things"; they are the creations of men, and must inevitably re-appear in one form or another as "effects." For the body and its material surrounding conditions are but the field in which the Law of Karmic justice—or re-adjustment—operates.

Dr. Bigelow, in the course of a most able lecture on "Buddhism and Immortality,"* declared that:—"Consciousness is continuous. That means you cannot, so to speak, pick up a single idea alone any more than you can pick up a single knot in the middle of a fish-net. You pick up any knot you like, but you will get at the same time what is tied to it. And if, at any point of the summoned-up consciousness of a man's life, there is tied the record of an injury done to another man, that record will infallibly remain tied; and when, in a later life, in disentangling the threads of his own existence in terms of time and space, he comes again to that particular point, that injury will return against him with the accuracy of a spring which expends when released the exact energy required

* *Buddhism and Immortality*, by William Sturgis Bigelow, 1908 (New York: Houghton Mifflin Co.).

to compress it, and the blow he receives will be just as hard as the blow he gave: Action and reaction are equal and opposite."

Spinoza once wrote:—"Men believe a thing when they behave as if it were true. There is no other test." And the only way of discovering the truth of any theory or precept is by putting it into practice, thus gaining experience, which is the real teacher. These "Five Precepts of Right Action" were framed by the Buddha to that end; for he knew that the practice of them, even if only in a small degree, would clear the *mind*, in which all impulse towards action arises, and thus enable a man to disperse the confused and confusing mass of emotional and mental conditions which at present distort his vision and prevent him from seeing things as they really are. For abstention from killing and stealing, from immorality, lying, and intoxicating liquor, must necessarily re-act powerfully and beneficially on the *mind*, and thus tend to clear the mental vision. In short, the observing of these five principles of right conduct, as formulated by the Buddha, was designed to prove to a man the existence in himself of capacities which he had hitherto never so much as suspected. *Experientia docet.*

Peking Bulletin, April 8, 1929.

NEXT BUDDHA DAY NUMBER
OUR EUROPEAN AND AMERICAN CONTRIBUTORS
will kindly note that articles for
1930 BUDDHA DAY ISSUE
Should reach us before April Next

JUSTICE IN CHRISTIANITY

By S. HALDAR.

The authority of Christianity is derived from its character as a direct Divine revelation of truth beyond human ken—truth which the human intellect could not have discovered without such supernatural aid. Miraculous evidence has been always advanced as a special characteristic of Christianity which distinguishes it from all other religions. It is an acknowledged historical fact, as Bishop Butler has observed in his "Analogy of Religion", that Christianity offered itself to the world, and demanded to be received, upon the allegation of miracles. Paley has stated in "A View of the Evidences of Christianity" that "nothing but miracles could decide the authority" of Christianity. He has stated quite frankly: "In what way can a revelation be made but by miracles? In none which we are able to conceive."

"in a paradise, and there
Planted the tree of evil, so that he
Might eat and perish."

The justice of the Old Testament Jehovah is beyond human comprehension. As Shelley has expressed it, he placed man

Justice has been aptly described as the great keystone of the moral arch. A religion which claims to embody the quintessence of Divine truth may be expected to allot a high place to justice. The very first book of the Old Testament furnishes many examples of Jehovah's dispensation of justice. The offence of our first parents consisted of an act which may be described as one of preventible disobedience. Adam and Eve had been endowed with such faculties and powers of self-control as Jehovah, their maker, had been pleased to give them. As an omniscient Being Jehovah knew perfectly well that the couple would fail to withstand the blandishments

of Satan. In these circumstances the terrible measures adopted by him hardly fitted with a proper sense of justice. Not only were Adam and Eve punished as individual transgressors responsible for their own acts, but all mankind, still unborn, was condemned in anticipation for their sin. Even the earth, which was in no way answerable for the laches of the erring couple, was cursed by Jehovah. Both Abel and Cain made dutiful offerings to Jehovah—the former of flesh-meat and the latter of vegetables. Abel's meat offering pleased Jehovah who rejected Cain's vegetable offering without any apparent cause. The Bible says that the wickedness of mankind made Jehovah repent of having created man and that he proceeded to destroy mankind by a universal deluge. But although beasts and other living creatures did not share in the sins of men and were not guilty of abetting those sins Jehovah in the plenitude of his justice involved them in his chastisement of humanity. The Bible also says that Jehovah hardened the heart of the Egyptian king so that he persisted in detaining the Jews (who were Jehovah's chosen people) and that he punished Pharoah all the more severely for his persistence. It also says that he prescribed the penalty of death by stoning for the offence of blasphemy, which means that he penalised opinion. (Lev. xxix). We learn from the eleventh chapter of Joshua that he utterly destroyed certain people who fought against the Israelites by hardening their hearts and thereby preventing them from submitting. We are told in I Sam. vi that he slaughtered more than fifty thousand men at Bethshemesh for looking into his ark. In Psalm ii Jehovah offers to Christ the heathen for his "inheritance" and gives the latter a free hand to break them with a rod of iron and to dash them in pieces like a potter's vessel.* It is difficult to comprehend the justice of his preference of the Jews as a race and of his special liking for individuals like Noah, Abraham, Isaac, Jacob, Joshua and David. As the popular English saw has it—"How odd of God to choose the Jews."

There is much in the New Testament to show that Jesus as the Son of God followed a long way in the wake of his Father. The apostle Paul tells us that Jesus will appear in flaming fire taking vengeance on those who do not acknowledge God and obey the gospel by condemning them to everlasting destruction. In Luke xvii Jesus himself has given a warning that the fate of mankind at the time of Noah will be repeated in his own time. What is said in Psalm ii is repeated in Rev. xii, 5, of the "man child" (Christ) who is to rule all nations with a rod of iron. Christ shows a preference for the Jews similar to Jehovah's in Matt. x when he sends out his twelve apostles investing them with power to do miracles. This is also indicated in Rom. i, 16. In Luke xix Jesus makes it clear that his mission of salvation was intended only for the house of Abraham. Addressing his Jewish followers he said: "Unto you it is given to know the mystery of the Kingdom of God: but unto them that are without, all these things are done in parables that seeing they may see and not perceive, and hearing they may hear and not understand, lest at any time they should be converted, and their sins should be forgiven them." One day Jesus returning to Jerusalem from Bethany. He was hungry and when he saw a fig tree in the way he wanted to partake of its fruit. According to Mark it was not the bearing season. Finding no fruit on the tree Jesus pronounced a curse on it and presently it withered away. The calamity brought on a herd of swine in the country of the Gergesenes as told by Matthew and of the Gadarene swine as told by Mark and Luke (Mark giving the number to have been about two thousand), by Jesus, bears no relation to the principles of justice. The Christian Churches aim at conveying the message of salvation to all nations of the earth without distinction. But strangely enough Christ when sending out his disciples said: "Go not into the way of the Gentiles etc." He told a Canaanite woman (in Matt. xv) that he had been sent only to the lost sheep of the house of Israel. This idea is not only in conflict with the

doctrine of the Christian Churches but is incompatible with a proper sense of justice.

But nothing is more staggering in the whole range of Christian scripture than the doctrine of eternal damnation for unbelievers. The injustice underlying this doctrine, which constitutes the bed-rock of Christianity, presents a serious difficulty to many highly educated Christians. The Rev. H. D. A. Major, Principal of Ripon Hall, Oxford, has indeed observed that this doctrine has been discredited in the more intellectual circles in England. In America the first preacher who openly protested against it was Henry Ward Beecher. Professor F. D. Maurice was deprived of his chair at King's College, London, for openly calling it in question. Lord Tennyson never would believe that Christ could preach "everlasting punishment." Mr. A. G. Gardiner has described it as "the savage doctrine. The idea of Robert Burns is that

"The fear o' hell's a hangman's whip
To hand the wretch to order".

But orthodox Christians, or in other words, the majority of Christians, stand by this dreadful doctrine. The great Bishop Heber in his popular hymn, expresses amazement that God should have lavished his kindness and strewn his blessings on a heathen land like Ceylon where every prospect of nature is pleasing and only man (who in his blindness bows down to wood and stone) is vile. The hymn is a thinly-veiled satire upon Divine justice, from an earnest believer's viewpoint. The following dark picture of heathen India has been painted with the same brush by that stalward missionary, Dr. Alexander Duff: "Above, the spiritual gloom of a gathering tempest, relieved only by the lightening glance of the Almighty's indignation—around, a moral wilderness where all light dies and only death lives—and underneath, one vast catacomb of immortal souls perishing for lack of knowledge." Why blame poor dear Kate who has only taken her cue from leaders of such outstanding eminence? After all, even these

great ones are only following the teachings of their religion. That religion definitely bases morality on threats and promises—a doctrine which cannot fit in with justice. Charles Wesley, the poet of Methodism, has sung the terror-inspiring hymn:

Arm of the Lord, awake, awake!
Thine own immortal strength put on;
With terror clothed, hell's kingdom shake.
And cast thy foes with fury down.

BUDDHA! THY NAME IS LIGHT!

BY SHIVA CHARAN LAL.

Men jubâh sâ hûn ûs daré âli makâm kâ
Kâbâ jahân jawâb na pâai salâm kâ .

(Meaning: I am a worshipper at the shrine of Nirvana, which does not exchange salutations with cathedrals made of brick and mortar).

What has been the mainspring of Light and Culture during the last 2500 years? is a question which must be faced and answered. It is undoubtedly a vast question, too much above the normal capacity of an ordinary mortal to answer satisfactorily, but it deserves to be answered, if not through one mouth or pen then through several of them. Prejudice and Partiality are accustomed to take long strides in the garb of Religion or Comparative History, but History, in spite of its numerous deficiencies, is after all History and must be respected more than the testimony of a single scholar or savant.

It is down in almost every school history, and is also corroborated by ancient Buddhist Literature, that when the disciples of Buddha reached sixty in number he gave them a message which is recorded in the Vinaya Pitaka (Mahavagga) in very much the following words:—

"Go ye, O Bhikkhus and wander forth for the gain of the many, for the welfare of the many, in compassion for the

world, for the good, for the gain, for the welfare of gods and men. Proclaim O Bhikkus, the Doctrine Glorious, preach ye a life of holiness, perfect and pure”.

Then, it is a commonplace of ancient Indian History that Emperor Asoka directed a considerable part of the finances of his vast Asiatic Empire, which was *nulli secundus* at the time, for the propagation of Dhamma even beyond the confines of that Empire, through state ambassadors and missionaries. Many might not be aware of the international diplomatic relations of the Empire of Asoka but certainly almost every school boy knows how that monarch parted with his dearest son and daughter to take the message of Dhamma and a twig of the world-renowned Bodhi Tree at Gaya to Sinhaladvipa or Ceylon.

Many visitors to the last great Industrial Exhibition at Calcutta (December, 1928) must have noticed the excellent likeness in clay of the great Bengali Buddhist who had taken the message of Buddha to Tibet.

In the first century A.C. (58—75 A.C.) the Chinese Emperor Ming-ti had invited a few Buddhist Sramans from India and Kāsyapa, Mātanga and Bharna went to China and planted the banner of Dhamma in the soil of China in 67 A.C. That year marks the historical beginning of Buddhism in China, though there are traces of it in earlier Chinese literature. From China the Dhamma spread to Korea and Japan.

The travels of Fa-hien (399-414), Sun-yun and Hwiu-Seng (518 A.C.), Hieuen Tshang (629-645 A.C.) and I-tsang (671 A.C.) have long been translated into European languages and are now matters of history. About this time the torch of Light had also travelled to Burma, Siam, Combodia, Sumatra, Java, Borneo and Anam on one side, and Taxila, Gandharb (Gandhār), Turkestan etc., on the other. There were hosts of zealous missionaries who were consumed by the Fire of Dhamma and had immolated themselves on the altar of Duty: it would be a mistake to suppose that the propagation or

Dhamma was the work of only a handful of men who had carved out a place for them in History.

Mr. John Fryer, a well-known authority on Mexican History says that Hai Shen, a Buddhist missionary from Kabul had visited Mexico and the Pacific Coast in 499 A.C. to find that an earlier batch of Buddhist missionaries from Afghanistan had set their feet on the same soil about 45 years before. All this was done in a pure spirit of service and without any show or beat of drums, at least a thousand years before Columbus, when there were no cables or wireless or aeroplanes to boom these immortal achievements! There were several statues of Buddha discovered in that part of the world and the ancient Mexican religious order was known as "Tlama" after the famous Tibbetan and Chinese word "Lama."

Mr. Arthur Lillie, the celebrated writer, says that "from Buddha came the main elements that changed Mosaism into the leading creed of Europe" and that "the loftier ideals of Christianity, its substitution of the principle of forgiveness for that of revenge, its broad catholicity, its missionary energy, and even its rites and parabolic legends were due to an earlier religious reformer."

Coming nearer home, the whole Vedantic period of Indian History was tinged with the deep brush of Mahayân School of Buddhism and none could be so purblind as to deny that among other things *Ahinsa in practice*, as contra-distinguished from *Ahinsa in theory*, was a gift of Buddha to India.

Speaking of our own times, the Dhamma is propagating itself by its own momentum, the more of it is being re-discovered, translated and revealed in foreign languages and climes; witness that welcome accorded to it in Soviet Russia, America, Germany and England. According to Mons. De Rosny there are some thousands of Buddhists in Paris alone.

Buddha! Thou art not only the Light of Asia, but the Light of the World! It is no figure of speech to say that Thy Name is Light!

GIRL NOVICES JAILED PENDING DECISION.

The Nondapuri Court at 12 o'clock to-morrow will hand down its decision concerning the trial yesterday, in which the public prosecutor charged four of Nai Narindr's "female novices" with violating the Royal Decree for the Control of Sangha, of R.S. 121.

Although notices had been served upon them ordering the immediate discarding of the yellow robe and abandoning their improper priestly roles, the girls took no heed of them, it was charged. The resolute young women are Nangsao Sara Bhasit and Nangsao Chongti Bhasit (daughters of Nai Narindr), Nangsao Sanid Yimyuern and Nangsao Chavi Raksiri. At the conclusion of the trial yesterday, the accused were taken to be confined in the town prison, as Nai Narindr was resolved not to bail them out. He also forbade other relatives to do so.

Originally there were eight novices, half of whom following receipt of the official notices of the authorities, agreed to abandon the robes of sacred yellow color and have now assumed the clothings of a more wordly hue.

The prosecution declared the defendants "high-handedly posed as having been ordained Sāmaneri of the Buddhist Religion, according to the Principles; and they have assumed and covered themselves with apparel imitating the robes of the ecclesiastics." The Council of High Priests has issued definite ruling that the defendants' practice was an affliction to the Religion of the land, basing the judgment on provisions of Section 4 of Royal Decree for the Control of Sangha, of R.S. 121.

Acting upon this statement, the Minister of Public Instruction gave out an order commanding the defendants immediately to discard the ecclesiastical costumes and to cease their practices. Although having been twice notified officially, the defendants refused to obey the order, it was declared.

Similar testimony was given by the defendants—they declined to discard the yellow robes. Nangsao Chavi and Nangsao Sanid added that they craved the mercy of the court to allow them to retain the yellow robe pending the answer of the Minister of Public Instruction to their father's petition.

The four defendants were taken to the prison seemingly in the best of spirits. Their appearance showed neither sorrow nor fright at the prospect of being jailed. Instead they smiled and talked to each other in the most natural and merry manner.

Following the trial the Court intimated that if there was no bail forthcoming, the defendants would be taken to the prison. Thereupon Nai Narindr rose upon his feet and exclaimed excitedly:

"That is very well. Jailed! So be it. No one has been jailed in these circumstances for centuries. No, Sir, I will not bail them out."

Nai Narindr and his wife, Nang Bhiew, seemed to rejoice at the vision of their daughters imprisoned behind the bars.

The trial made quite a stir in Nondapuri. There never was such a crowd in the history of the court.

In view of the action taken by the authorities, Nai Narindr yesterday filed a petition to H. R. H. Prince Paribatr of Nagor Syarga, Regent, objecting to the incident. In the document Nai Narindr declared that he had made sure that the occurrence would not in any way affect the principles of Buddhism. *Daily Mail, Siam.*

TWO BURMESE IMAGES.

The two Burmese images mentioned in our September issue were presented to the Society by Mr. C. R. Palairret, M.I.M.E., Member for Industries and Commerce, Indore, C.I., and not by Captain Krishna Lal. We regret the error. We thank Mr. Palairret for presenting them to the Maha Bodhi Society.

MAHA-BODHI SOCIETY OF CEYLON.

Annual General Meeting.

The annual general meeting of the Mahabodhi Society was held on Saturday afternoon at Maligakanda Temple Hall and was well attended.

The Ven. Sri Ratanasāra, Principal of Vidyodaya Pirivena, presided. With him was associated on the platform the Ven. Sri Dhammānanda, Principal of Vidyālakāra Pirivena, who administered "pansil" to those present.

The Chairman before beginning the business of the meeting mentioned the death of Mr. D. C. D. Jayasuriya, J. P. of Meegoda, a member of the Society, and a vote of condolence was passed.

Mr. E. S. Jayasinha, Hon. Secretary next read the annual report of the Society with the balance sheet.

The Chairman in proposing the adoption of the report said that it was not necessary for him to make any lengthy remarks on it as the work done by the Society could well be understood by anybody on a perusal of the report.

It however was well-known what the Anagārika Dharma-pāla had done for the well being of this Society. He had by his untiring efforts and zeal brought it to its present position. The speaker who had occasion to speak to the Anagārika during his present illness found out that he was very anxious about the future of the Society and he had suggested to him (speaker) specially because of the sad death of the late Dr. C. A. Hewavitarna, who if he had lived would have carried on the work of the society, that a strong personnel of office-bearers should be elected to carry on the work.

Ven Sri Dhammānanda seconded the adoption of the report.

He said that associations especially of this kind were doing a great work in moulding the character of those who came

under their guidance in the proper path which would thereby enable them to attain "Nirvāṇa". Those who devoted themselves to works of this kind did a noble and great service.

The proposal for the adoption of the report was after this put to the house and was carried.

Mr. U. B. Dolapilla proposed a vote of thanks to the retiring office-bearers and it was carried with acclamation.

ELECTION OF OFFICE-BEARERS.

The election of office-bearers resulted as follows:—

Patrons:—The Ven'ble Mahānāyaka Theros of Asgiriya and Malavatta temples.

Presidents:—Ven. L. Sri Dhammānanda and Ven. K. Sri Ratanasāra.

Vice-Presidents:—Ven. K. Jinaratana, Ven. P. Vajiranāna, Ven. K. Unasena, Ven. B. Piyaratana, Ven. M. Dhammānanda, Ven. B. Rewata, Ven. K. Sri Sugunasāra, and Ven. T. Paññāsmoli.

Pradhāna Sambōdaka:—Anagārika Dharmapāla.

General Manager of Schools:—Mr. Neil Hewavitarne.

Hon. Treasurer:—Mr. W. E. Bastian, J.P.

Hon. Secretary:—Mr. Neil Hewavitarne.

Asst. Hon. Secretary:—Mr. E. S. Javasingha.

A committee consisting of the following thirty-eight members was also elected. Hon. Mr. D. B. Javatilaka, Messrs. Harry Dias, P. de S. Kularatna, D. C. Senanayaka, D. G. P. Malalasekara, Dr. N. D. S. Silva, I.P., O.B.E., Dr. D. B. Perera, Messrs. R. S. S. Gunawardana, Arthur V. Dias, I. Moonsinha, G. Robert de Zovsa, J.P.H., Sri Nissanka, W. Pedrick, Mudalivar D. D. Weerasinha, Messrs. U. B. Dolapilla, M. Piyadasa, Mohandiram K. M. Y. Atukorale, Messrs. J. N. Jinendradasa, S. Baron Dias, S. K. Moonesinha, S. Moonesinhe, R. Hewavitarne, P. Pandita Gunawardana, E. A. L. Wijewardana, Tudor Ranasinha, J. P., U. P. M., W. H. W. Perera, A. P. Gunaratna, P. Moonesinha, Dr. J. S. Goonewardana, A. W. Suraweera, Muhandiram Peter Weera-

sekara, Messrs. T. D. John, T. D. S. Jayaratna, N. Porolis Fernando, G. K. W. Perera and C. V. Perera.

Muhandiram K. W. Y. Atukorale proposed a vote of thanks to the presiding Nayaks Thero and his associates on the platform.

NOTES AND NEWS

BUDDHISM IN AMERICA

Our friend Mr. K. Y. Kira, the Secretary of the American Maha-Bodhi Society writing under date, Sept. 8, tells us that :—

"I am expecting one Bhikkhu here from London either this week or the next. Of course the first thing will be to get him comfortably located and then we will go into the situation of our activities here in America. The Bhikkhu will be accompanied by another. With their help we should be able to get meetings started this winter in full blast and do wonderful work among these *Americans who are seeking new avenues of knowledge* everyday including Sunday. Under separate cover I am mailing you a copy of a picture showing our last meeting here at the Inn. Only about one half of those who attended are included in the photo. . . Professor Roerich has returned from a trip abroad and I understand will open his Museum next week. . . . He is a very wonderful man. All is well."

* * * *

FUTURE MISSIONARIES FOR INDIAN WORK

At the request of the Venerable Anagarika Dharmapala, the Founder-President of the parent Maha-Bodhi Society in Ceylon, that body is sending eight Bhikkhu-pupils to Santiniketan Institute to learn Indian vernaculars including English and elementary mathematics, History and Geography. They will make a special study of Pāli assisted by their Upāddhyāya Ven. H. Dhammaloka who will accompany them to Bolpur.

We, on behalf of the Maha-Bodhi Society of India, offer them a very hearty welcome and wish them a pleasant stay here. We also welcome Messrs. Rajasinha Hewavitarna and M. Piyadasa who are coming along with them as delegates of the Ceylon M. B. S. in order to acquaint themselves with the work of the Indian branch, especially the construction of the Mulagandhakuti Vihara at Sarnath. They are due in Calcutta in the first week of this month. The Secretary will hold a reception in honour of their arrival here. The following telegram was despatched to the Secretary of the Ceylon M. B. S. :—
 "Maha-Bodhi Society extends hearty welcome to the Delegates, Ven. Dhammaloka and the Sāmaneras, Greetings."

* * * *

SIAM SENDS FINANCIAL HELP

Mr. Lee Teck Nam of Bangkok, writing to the Secretary of the M. B. S. says :—

"I have pleasure to enclose herewith towards the Vihara Fund a sola draft for Rs. 86/- which is the equivalent of Ticals 71/- in Siamese money, which amount were collected as follows :—

Mr. Chune Amornath ...	... Tcs. 1/-
Myself and wife ...	... .. 70/-

The Secretary desires us to convey his thanks to the Siamese donors for their ready response to the appeal. We hope that this is the beginning of many liberal donations in the near future.

* * * *

A WORD OF PRAISE FROM BURMA

Rev. Pannobhasa of Pegu, who was a guest here sometime back writes :—"During my pilgrimage in India I have stayed in the guest houses of the Maha-Bodhi Society at Calcutta, Buddhagaya, Gaya and Sarnath, which are the outcome of the efforts of the Ven. Anagarika Dharmapala. He was born wealthy, but did not care to enjoy the pleasures of the world ;

and dedicated his wealth and life to the Sāsana. I very much appreciate his work in India."

MR. PATEL ON UNTOUCHABILITY

Dealing with the question of untouchability, Mr. Patel says:—"I have often heard Gandhiji say that so long as there is the Kalighat in Calcutta, where in the name of religion thousands of innocents are slaughtered every day, it is a torture to him to go to Calcutta or to live in Calcutta, and I think he has the same feeling when he has to spend even half-a-day in Delhi because the Hindus and Mussalmans will keep on running at one another's throats. I wonder why he has never expressed the same feeling of disgust at having to make tours in the untouchability-ridden South. Take it from me that the gruesome tragedy in Calghat that occurred about three months ago can only happen in this unfortunate country of ours, and if I may say so in this unfortunate province of yours, and the ugly forms of untouchability that one finds in the South, especially in some parts of Malabar, disgrace us more before the bar of public opinion than any propaganda that a 'drain-inspector' may indulge in for motives that he knows best.

SEPARATION OF BURMA

New Burma editorially comments:—

"The question of Separation of Burma from India has at present almost literally entered into the life of the Burmans; and in fact it has never been more vital to them than it is to-day. If the Burmans mean to retain their nationality, to improve their economic conditions, to realise their national aspirations, to attain their political freedom, they must sever their political connection from Indians. It is fortunate that they are no longer under any delusion. India has come out splendidly in her true garb. By persistently opposing the separation she has at last exposed her hypocrisy."

SARNATH VIHARA

We again invite the attention of the Buddhist public to the report of the Secretary on the present work of the Vihara and make an earnest appeal for funds to carry on the building work so that the opening ceremony may be taken next year.

REVIEW

"ALTAI—HIMALAYA"

*"Altai-Himalaya"—Thoughts on Horseback and in the Tent. By Prof. Nicholas Roerich. With 20 reproductions of the Master's paintings. Published by F. A. Stokes Company, New York. \$5.00.**

A new book by Prof. Nicholas Roerich has been published—a book on his travels in Central Asia—"Thoughts on horseback and in the tent". The book is so different from the dry reports of ordinary explorers, that every paragraph of it may truly be called an essay on the most calling questions of Life. Prof. Roerich is not only an explorer and archaeologist, but he is the greatest living painter and a seer of the spirit and inner life of the people, one who understands not only every psychological expression and gesture, but who also reads the universal significance which every part of humanity plays in the evolution of the whole, and this gives infinite interest and charm to his works.

We all know already from the newspapers what brilliant success the expedition achieved in scientific and artistic respect and how many remarkable previously unseen panoramas were brought back to the West, as permanent remembrances of the exceptional beauty of Central Asia—the cradle of humanity. There was also the important advantage that the Roerich Central Asiatic American Expedition was accompanied by Prof. Roerich's son, Dr. George Roerich, the Harvard orientalist, who is perhaps the best master of the Tibetan language among all Westerners, and thus the inner soul of the people was reached and could be understood without the use of clumsy interpreters, who usually, not being scientists nor artists, fail to give the exact color of reality. Thus the true spirit entered the book and a full understanding, never before reached, gives an insight into the inner and most hidden questions.

India knows of this deep understanding and creativeness of Prof. Roerich, for she speaks thus through her artist Asit Kumar Haldar, Principal of the Lucknow School of Arts and Crafts of him: "The true vision of the Orient, as symbolised by the great Himalayas, has indeed been truly realized by one of the greatest creative seers of the modern world—the Master Nicholas Roerich. He has indeed distilled the secrets of Nature and Humanity and has seen through the Veil—the Life

* Can be had from Maha Bodhi Book Agency—Rs. 15/-.

Eternal. He has seen in the Life the exquisite "Anandam", born not of Earthly Things, but of "Bhuma" or the Infinite. He may thus be called a storehouse of sublime contemplation and Divine impulses—a spontaneous and vital force, imbibed with serious thought and culture".

Roerich, the Master of a Cosmic Synthesis, brings through this book a beautiful message to every striving heart, a message clad in a symphony of color, sound, refinement of thought, all blended in the greatness of Life far beyond the small everyday's interests—of Life of Cosmic Motion.

The book has twenty reproductions of Prof. Roerich's own paintings as illustrations, which add much to the vividness of his descriptions:

"Majestic is Karakorum and the icy kingdom of Sasser. Beautiful is Kwen-Lung. Fantastic is Tian Shan—celestial mountains. Broad in sweep is Altai. Decorative is Nan Shang. Austere is Angar Dakchin. But all these are only the preface to the unutterable grandeur of the Himalayas In the Himalayas was crystalized the great Vedanta. In the Himalayas Buddha became exalted in spirit. The very air of the Himalayas is penetrated with spiritual tension—the true Maitreya Sangha".

The press criticisms in long articles pay the book full respects of which the following are but a few lines:

The "New York Evening Post" writes: "Just as over his canvasses broods the aspiring creativeness that is his, so, in this volume, too, everything is made to serve, everything is softly enfolded in that same spiritual yearning".

The "San Francisco Bulletin" says in its review by Prof. Alexander Kaun: "Everything about Nicholas Roerich is extraordinary—his versatility, his fecundity, his challenging energy, his mastery over obstacles and barriers, his magnificent achievements. He has been marching through life, a calm creative conqueror, hoisting everywhere his triumphant banner, that of universal, all-unifying, all ennobling beauty. The spirit of Roerich, embodied in his paintings and writings is felt all over the world"

The New-York Sun: "No travel book quite like this has been written of late years Beauty of thought will reward the patient and meditative reader"

The "New-York Herald Tribune" closes a long article with the words: "His prose is equal to his best paintings and there can be no higher praise".

"This volume, so modestly called 'A Travel Diary',—writes the Philadelphia Public Ledger—is without exception one of the most fascinating records of psychic as well as scenic surroundings It is not the diary of the professional

traveller—religious, military or diplomatic—but that of an explorer of souls as well as of landscapes, the reactions of a sensitive philosopher "Altai-Himalaya" is a noble book, one to treasure, to read and re-read".

V. SARTI.

FINANCIAL

MULAGANDHA KUTI VIHARA.

Previously acknowledged Rs. 57,717-11-10. Collected by D. W. Attygalle Ipoh, F. M. S.:—D. W. Attygalle, Re. 3-8; D. S. Attygalle, Rs. 3/-; Mrs. D. W. Attygalle, Rs. 3/-; W. W. Appoosingh, Rs. 1-8; R. D. Deonis, Rs. 3/-; K. D. Pody Singho, Rs. 1-8; Henry Perera, Rs. 3/-; Mrs. P. S. Tissara, Rs. 1-8; Total Rs. 20/-; Dr. N. N. Roy, M.B., Public Health Department, Calcutta, Rs. 2/-; Yee Kaey Phanij Chaiya Phanij store Chaiya, S. Siam, Rs. 2/-. Collected by U Maung Gye, Pleader and Dr. A. Viswanathan Taungup:—U Po Tha, Ranger, Rs. 7/-; Dr. A. Viswanathan, Rs. 9/-; U Maung Gye, Pleader, Rs. 5/-; U Zein, Myook, Rs. 5/-; U Sein U Trader, Rs. 5/-; U Shwe lok, Retired E. O. Rs. 3/-; U Po Nyun Trader, Rs. 3/-; U Ye Gyaw, Pleader, Rs. 2/-; U Phaw Zaw, Hon. Magistrate, Rs. 2/-; U Bashin, Trader, Rs. 2/-; U Pyu Kyan U, Rs. 2/-; U Po Chit, Rs. 2/-; U Po Aye, Teacher, Re. 1/-; U Tu Gardener, Re. 1/-; Jagatbandhu Ward Asst., Re. 1/-; U Hla Tun U Clerk, Re. 1/-; U Shwe Bin, Trader, Re. 1/-; U Tun Aye, Headman, Re. 1/-; U Ohn, Postmaster, Re. 1/-; U Sein Pya Revenue Surveyor, Re. 1/-; U Tun Mya, Trader, Re. 1/-; Jogendra Forester, Re. 1/-; U Kin, Trader, Re. 1/-; U Po Sin, Goldsmith, Re. 1/-; U San Nyun, Trader, Re. 1/-; Rajendra Barua, Contractor, Re. 1/-; U Po Thet, Re. 1/-; Ah Shein, Trader, Re. 1/-; U Pyu, Re. 1/-; U Aung Gyi, Re. 1/-; U Nyi Bu Trader, Re. 1/-; U Po Myaing, Re. 1/-; U Ba Myint, Re. 1/-; Total Rs. 70/-; Amaithree Wardhana, throng F. M. S., Rs. 10/-; S. N. Barua (Oct.), Rs. 5/-. Collected by Mg Ba Shwe, Myingyan:—Ko Pe Sein, Jeweller, Rs. 1/-; Ko Ba Thit, Jeweller, Rs. 5/-; Ko Nyi Bu, Trader, Rs. 2/-; Ko Ba Tun, Merchant, Rs. 3/-; Mg Ba Nyein, Re. 1/-; Ko Kyu, Broker, Re. 1/-; Ko Thet Pyin, Re. 1/-; Daw Gyan Bon, Re. 1/-; Ko Ya Win and Staff, Rs. 2/-; Ko Tha Gyan, Re. 1/-; Daw Mya, Mg Ba Shwe and Ma Tin U, Rs. 7/-; Total Rs. 25/-.

Collected by Mr. Lee Teck Nam, Bangkok Siam:—Mr. Chune Amoranath, 1 Tcs., Mr. Lee Teck Nam & Mrs. Lee

Teck Nam, 70 tcs. Total Rs. 86/-. Grand total, Rs. 57,937-11-10.

MAHA-BODHI JOURNAL

Statement of Receipts and Expenditure for the month of September 1929.

RECEIPTS.		EXPENDITURES.	
	Rs. A. P.		Rs. A. P.
Subscriptions ...	110 1 0	Printing charges for Aug.	126 9 0
		Papers ...	42 15 3
		Stamps ...	17 6 0
		Petty Expenses ...	0 7 6
	<u>Rs. 110 1 0</u>		<u>Rs. 187 5 9</u>

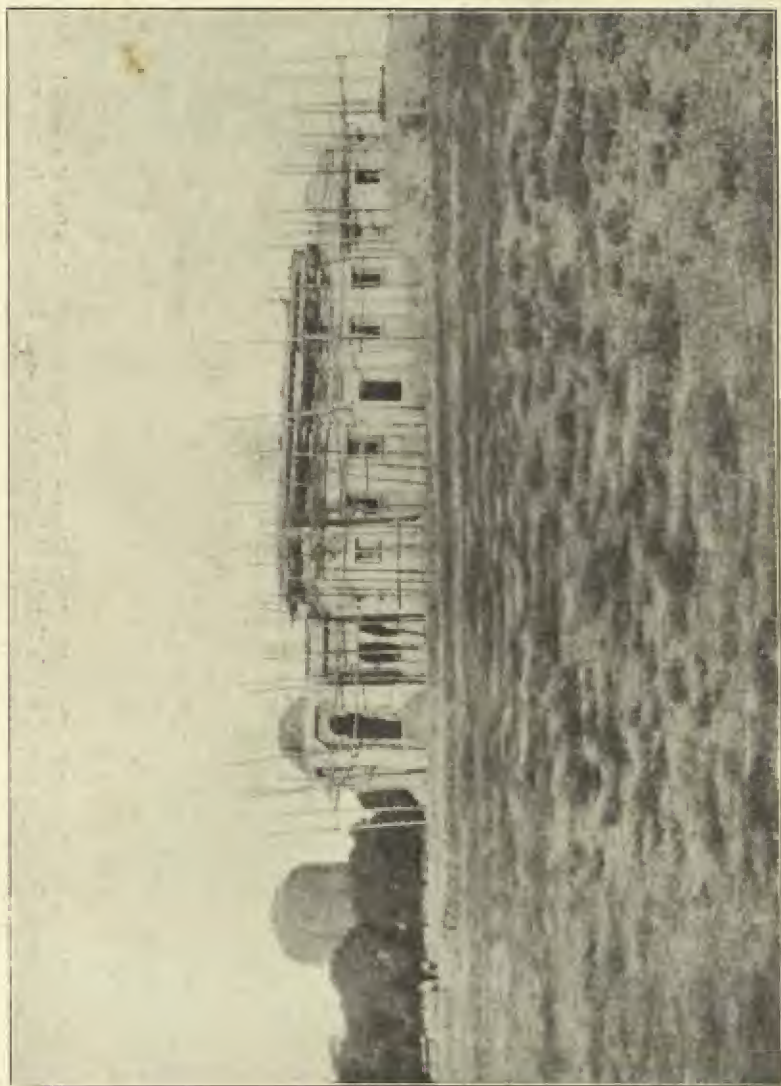
MAHA-BODHI SOCIETY

Statement of Receipts and Expenditure for the month of September 1929.

RECEIPTS.		EXPENSES.	
	Rs. A. P.		Rs. A. P.
Donation to Society ...	2 6 0	Portage ...	17 1 0
Rent from meetings ...	55 0 0	Charity ...	17 0 0
House rent ...	110 0 0	Wimalananda (Foster student) ...	7 4 0
Interest from Malik for July and August ...	416 11 0	Repairs and fittings ...	19 12 0
		Food A/c. ...	101 4 3
		Electric supply Corporation ...	17 0 0
		Telephone rental ...	11 5 4
		Corporation tax for 2nd quarter ...	28 15 3
		Registration of Telegraphic Address ...	15 0 0
		Miscellaneous ...	26 11 3
		SALARY & ALLOWANCES:—	
		Sarnath establishment ...	71 0 0
		Gaya ..	27 0 0
		Calcutta ..	161 0 0
		Rev. Sarankara ...	10 0 0
		Debising for 3 months ...	60 0 0
	<u>584 1 0</u>		<u>590 5 1</u>

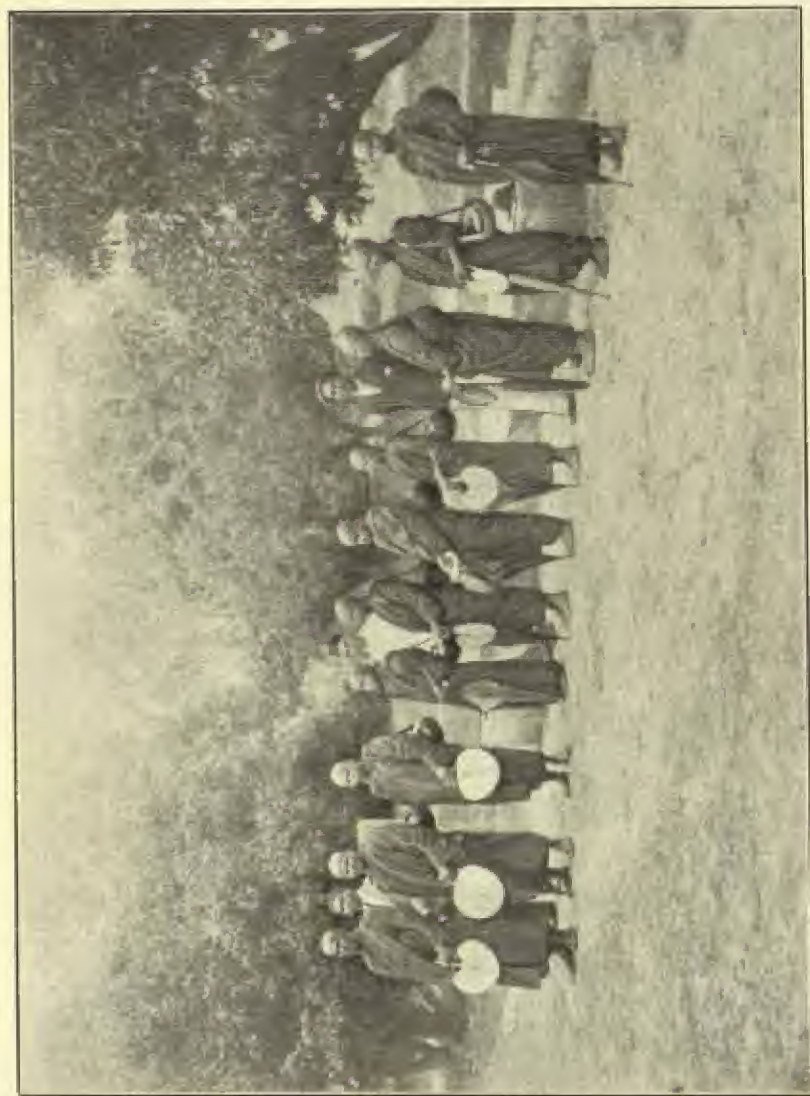
The Ceylon Bhikkhus and delegates—15 members in all—already arrived in Calcutta on the 30th October. A reception was accorded to them on the 31st.

MAHA-BODHI



Latest photograph of the Mulegandhakutī Vihāra at Samath. An appeal for Rs. 40,000/- is made to complete it. Asoka Stupa is seen to the left, it is 600 ft. away to the west of the new Vihāra.

Photo by Raja H.



Standing like the "Soldiers of the Sāsana". This photo was taken immediately after the arrival of the Sāmaneras at Santiniketan on the 16th ~~October~~ ^{October} (full-moon day). Rev. Dhammaloka is seen second from left. (Front Row). Their Hut, now named Sinhala-Arāma is just behind these trees.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

अथ भिक्षवे चारिण बहुजनहिताय बहुजनसुखाय लोकानुकम्भाय अस्माकं
हिताय सुखाय देवननुत्थानं । इति भिक्षवे अथ' चादि कर्त्ताथं ननु कर्त्ता
परियोसान कर्त्ताथं सायं सत्यजनं विवक्तपरिपुष्टं परिपुष्टं ब्रह्मचरिणं पश्चादेव ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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[No. 12

ANANDA METTEYYA LETTERS

PROGRESS ON THE PATH.

(Being the two final extracts, re-written and edited by J. F. McKechnie, from a hitherto unpublished letter written to the Buddhists of England by the late Bhikkhu Ananda Metteyya, during the first Buddhist Mission to England in 1908-9).

PART IV.

All mental things whatsoever, even such as are most fair and noble of all, even those which are decadent and ill, are stamped with the Three Great Characterisatics, are transient, pain-involving, and devoid of true reality. True it is that each and all of them, dying, leave in our hearts the still and

silent seeds of future life, seeds waiting but for the coming of the life-wave once more in order to thrill to new mental potency. Still, as mere *thoughts*, they die. And just in the same way that if for a period sufficiently long we leave great seeds of our world deprived of their life-giving moisture and warmth and soil and air (*their* Four Great Elements), the germ of life within them wanes and ultimately dies, so is it with those Sankharas of evil, with those thought-seeds in the hearts of men which, by reason of the thoughts of ill formerly permitted by us which gave them birth, are tainted with Craving Hatred and Self-delusion. Hence it is that when, after long patient practice of Sammasati, after long watching over every thought, word and act to see that no taint of any one of the three modes of Nescience has contaminated them, we turn to the far greater achievement of the next step on the Path, if we have done our work patiently and well, we shall find that the vast bulk of all our former evil tendencies has in the meantime died for lack of nutriment. Then it is, and only then, curbing our petty tendency to unwise haste—for here, as has already been indicated, haste may lead to disaster terrible to contemplate, much more to endure—we perceive that the time has come for us to push forward toward the gaining of Sammāsamādhi. As we have already learned devotion, the mental attitude of adoration, of worship, is here the great essential. And this devotion must be combined with constant meditation upon life itself, upon that dual flux of life dealt with in a previous article.

We have to learn life's great secret. We have in our thought to enter, as it were, into the very being of that twofold flux, passing backwards and forwards through the great fourfold, elemental veil, through life and through death, with equal indifference. We have to become one with the great ebb and flow of the tides of life, of Nature. We have to learn to arouse within our hearts the very highest of all the manifestations of that utter miracle we call life. We have to learn the secret

of creation. We have to learn in what manner, 'acting non-action' in the highest sense of the term, we may realise the Non-self in its ultimate reality. This is the tremendous task which lies before us if, after lives of the hardest, most self-sacrificing work, we would become conscious collaborators in the universal plan.

To the man who has never practised, the very *ideas* which can open that laboratory-door of life, are as yet unmanifested; for those ideas can no more be written, can no more be expressed in terms of our present-day thought, than the speech of a nation of blind men could convey either the glory of a sunrise or the horror of a shambles. Birth and death,—there is where lies our clue. If we can take fast hold of these two ideas; if we can conceive of life as breaking forth from its treasure-house, appearing in the guise of crystal, plant, animal or man, by virtue of the vesture of the Four Great Elements that it illumines, standing for a little while, and then again—the elemental vesture shattering—flowing back once more through the fourfold veil,—if we can follow up these twin connected thoughts, another world will presently open before our mental vision, a world as much more true and real than this world compounded of the Four Elements which we know in every-day life as this is more true, and clear and sane than the under-world of consciousness which men term dreams.

Nāma and Rupa, Norm and the Form, the Yin and the Yang of the old Chinese philosophy, by the permutations of which heaven and earth and all their content were evolved, the negative and positive electrons of our modern science which now has penetrated so marvellously far into the sanctuary of existence,—it is of the ceaseless flux of these that all this Life consists. The student, the aspirant to true knowledge, has to learn to see, to watch, to know, to be their Ebb, their Flow. Not either one of these alone but *both* must be considered, if we would set in more powerful motion within us, bring more clearly above the horizon of

consciousness, their highest, holiest manifestations, if we would arouse within us what the Buddhist terms the Path-making or the Path-moving consciousnesses, the Lokuttara Vinnāna, the Thought-beyond-the-universe, from whose calm altitude alone we can look down and watch the never-ending surging of the Tide of Life. There, in that other world, rises another sun, another moon than those we know. Their rising and their setting we have to learn, to discern. There are facts in the interior consciousness so subtle as to be well-nigh lost in the attempt thus to present an image of them which shall arouse in another's mind some sense of what is meant. Nevertheless, in themselves, in the experience of them, they are so utterly real as far to transcend aught we can think of as reality. And yet, even in that so real-seeming world, there is still the Great Illusion, the veil of the subtler phenomena found here seeming so final as to delude even the very wise and often cause them to lose all recollection of the further, higher Goal. Thus, in the penetration of the higher or interior worlds, there lies for the unwary student another possible delusion than that which was overcome in turning from this real-seeming world to that one. And just because of this, as each succeeding attainment of higher, more interior vision opens before the aspirant's gaze a deeper, truer-seeming universe, ever more clearly and vividly, through all the practices that follow, must that aspirant keep fast hold of his perfection of Sammāsaṅgī, and never for a single moment relax that hold. He has to learn to view these interior and so real-seeming manifestations of being as Illusion. He must ever bear in his heart of hearts the Buddhist formula: 'This is not I; this is not mine; there is no Self, no reality herein.' Otherwise, he had far better never have entered definitely upon the practice of the Jhānas, as we Buddhists call this interior awakening, this opening of the sleeping Eye and Ear Divine upon the vast kingdoms of the life within.

It takes long practice through many a successive life to acquire even a small measure of this interior vision. But one

so gifted might well, indeed take at his will *any* point or pair of points whatsoever on the Circuit of life, as positions of vantage from which to make his observations. Not so the student who is but just beginning to awaken the interior sight, or has not yet achieved this. Just as the electrician, if he would get the full flow of current from a battery for the purpose of his measurement, must connect his galvanometer across the two *terminals* of that battery, so the student who seeks to measure, to estimate and understand this life-flow, must take the two terminals of life as it is enacted before his eyes. Birth and death, Uppatti and Cuti, Germination and Decay,—these are the two points upon which, turn by turn, the student now must fix his mental vision with all the power of concentration that he can summon to his aid. Indifferently he must take both of them, always in alternation, and think upon the forth-streaming from the common reservoir of some one manifestation of life : and then, dropping the intervening arc, the arc of the static, of the Thiti, he must turn in mind to the moment of its Cuti, of its decay, death, disappearance into the negative terminal of life's great battery.

In the Buddhist literature upon this subject, there are presented to us various methods of doing this,—the preliminary practices of meditation which have been designed to lead the student to the conscious realisation of the Vital Flux. There are ten Kasinas, or, as it were, ten points at which, as at the positive terminal of our battery, we may look for the forth-streaming of life. And there are ten Impurities, like negative terminals, at which we may observe the Cuti, the disappearing, the departing, of the life-stream from our present world. In the ten Kasinas, it is such vital manifestations as Earth, Water, Air, Fire, Lights and Colours which are taken as the points of observation. Taking at first merely the outer presentment of, say, one of the ten Kasinas, such as a circle of earth, the student, after performing his regular religious devotions, so as to waken fully the needed devotional up-streaming, and thinking the while : 'By thus investigating

life, the Holy, the Utterly Sacred, I shall presently come to deeper insight into the nature of existence,'—the student gazes fixedly at his earth-circle until, as set forth in the Visuddhi Magga, he presently arrives at the perception of the life as manifested in that earth, and, as it were, becomes that life. Similarly, at the other 'terminal,' he takes some object in a state of decay, such as human or other corpses in more or less decomposed states, so the books recommend. But in fact, *anything* decomposing will serve the purpose. The particular object used is of merely secondary importance. What is of importance to be noted and dwelt upon is, once the informing union of the Nama and Rupa has vanished, the circumstance of the swift break-up of even the slightest vestige of the former complex, highly organised form. On this the student has to meditate until he has attained to Samādhi in respect of Cuti, of Death, of the outflow from our world of the life that had manifested there.

And here it may be noted that the student is to avoid the modern but altogether erroneous distinction frequently drawn between 'dead' and 'living' matter. From the standpoint of a correct apprehension of things, even the grain of sand is alive, is living. And there are reasons which make it far more suitable for the student, at the beginning of his practice, to seek for the influx of the life-stream in what we would call 'dead' matter rather than in the more highly organised kingdoms of life. The particular danger involved does not exist in regard to the 'negative terminal' of life. For this danger is that of being swept away, as it were, off one's feet by the life that streams forth through our world,—a danger that remains so long as the Sekha, the learner, has not overcome the desire for life in any and every form. Hence it is that at this end, the attention of the practiser is directed to the ten successive stages of decomposition of the highest form of life known to us, namely, the human body. Dwelling upon these, the student brings home to his mind the meaning which this Cuti, this decay and death, has for him. He

reflects how it is his *own nature*, the very essence of his being that, just as that object has decayed, just as the life within it has flown back to the common reservoir, so it is, not only with his own corporeal body, but with each single one of the multitudinous elements of thought which go to the building up of a single concept in his mind.

Just as in the cloudless sky, the watcher may behold the formation, as it were from nothing visible, of a little flake of silver cloud which but a little while ago was not, and for but a few brief minutes sends gleaming forth to our eyes its shining yellow-whiteness, patent, outstanding, conspicuous against the blue; and just as, even while we watch, our cloudlet suddenly grows thinner, mistier, more ghostly and ethereal, and lo! melts back into the realm invisible from which it sprang,—even so does the student watch, in his own bodily frame, in his breathing in and his breathing out, in earth, water, fire, air, in space and light, in colour and in sound,—in all these he watches Life reaching forth suddenly from behind its Fourfold Veil, watches it stand for an instant, patent, manifest, clothed with the Form whereof it is the Norm, a 'living being,' (as we call it), individualised, concrete; and then again, its moment's task accomplished, its infinitesimal contribution to Life's continual space-conquest completed, the student beholds it in its disappearance leaving behind no faintest wrack of all its once so wondrous complex of structure. Its Norm and Form is forever vanished. Only its Kamma, the Work it wrought upon the universe, remains, presently to call forth another apparition upon that line of Cause and Effect.

Thus does the student at his set seasons dwell in the stillness of his own mind's inmost sanctuary, in those moments of keen 'acting of non-action' cut off from the work-day consciousness of his normal life. And as he so dwells, his heart is suffused with the love and marvel of it, whether in its Forthstreaming or in its Returning, whether in its flow or its ebb. And he watches the continually enacted miracle of

life till Birth and Death come to waken something of their inner mystery and mastery deep in his heart's profoundest gulfs. So watching, there comes to the life within him a new, deeper, truer understanding of the meaning of it all. In his eyes, the more he penetrates it, the more he understands it, life takes on ever new and grander aspects. In these moments of such silent action, he comes to learn the sanctity, the wonder, and the pity of it all. He comes to view this great wondrous life as One indeed, as a Oneness utterly inviolate and inviolable beneath its dual flux. He perceives the same ceaseless sacrifice, the same creative and death-dealing pain, reigning throughout it all, from the ephemeral being of the insect of an hour upward to complexes of life vast and glorious as the sun above. He knows it in all its greatness and its holiness ; and knows, too, all its ignorance and weakness and despair. He apprehends it as ever and ever reaching forwards,—in its lower manifestations utterly uninformed, in its higher aspects knowing alike all evil and all good ; above, conquering Nescience through sacrifice ; below, through pain and fear and misery ; yet ever reaching forwards, forwards till naught shall reign but Light, but Peace, where once prevailed the darkness and the tumult of Craving and Hatred and the Self-delusion.

Thus does he behold it. Thus, ever more and more as he learns more, as he attains to loftier heights of this new insight into life, does he come ever more and more to worship that which is so passing worshipful, so great and yet so weak, so beautiful and yet so filled with horror, so ignorant and yet so wise. No words can make one see it who has not seen it for himself. The greatest eloquence could not so stir as does such vision, the heart's profoundest depths of one who has not so seen and known. One can but indicate by these lame images and similes somewhat of what is perceived by him who wins to Insight as thus he watches life in Birth and Death, as in his heart of hearts the answering fire of wisdom flashes in response to his non-action the message of its Meaning and

the story of its Pain. What, of all that man can think or utter, is able to tell were it but the feeblest story of its grandeur and mystery, or show the depth, the height of it,—It which is so great, and so, *does not understand?* If we could see the truth of him, the pity and the pain and the purpose, we should kneel in utter worship before the drunkard reeling homewards from his bestial debauch. Who, then, would dare so to blaspheme as to attempt to tell in words the magnitude of the compassion of the Noble Man, the love and wisdom of a Buddha, fairest flowering of all of the Miracle of Life? Those only know who face to face have seen its waxing and its waning, who face to face have felt the secret sanctities of Birth and Death.

MEDITATION.

PART V.

What has been said in the previous articles of this series is intended, of course, not as a prescription for the practice of meditation but only as an outline, necessarily very vague and crude, from which the student may gain some idea of the direction in which he needs to turn his thoughts, his life, if he aspires to awaken in himself the first glimmerings of that higher insight which alone can reveal to his mental vision the way through the mind's dense jungle which leads to the entrance to the Path. This really is all that can be done in this connection, for according to the widely different Kammas of human beings, one individual needs to use one class, another, another class of meditation-practices. Only that mental attitude of worship, of devotion, and the never omitted *daily* practice of some sort of definite attempt at arousing the more holy, unworldly sorts of consciousness in the most intense degree of which we are capable, are the fundamental principles common to every map. In the ancient days of the Dhamma's greatness when the devotee was grown

to such a degree of interior progression as to make it wise and possible for him to enter on the definite practice of Path-building, it was a very easy matter comparatively for him to ascertain which particular practice of meditation out of the whole set of forty classes was most appropriate to his particular case. Seeing that then there dwelt on earth very many men who having themselves attained, had won to the interior vision which made it possible for them accurately to gauge the position, the special advantages and hindrances of such as sought to become their disciples so that to find that best sort of practice for oneself, was relatively a simple matter. There is a very simple reason why this should be so, namely, that at times when so specially great an event one altogether unparalleled, as the appearance of a Buddha on the earth, a very large number of very advanced beings whose Kamma has given them this right or privilege, likewise take re-birth. Such men, by reason of the fact that they in reality have already spent many lives in the difficult work of the earlier Paths, seem themselves in that last life to enter the Path and attain height after height with astonishing rapidity and ease. The student must not be misled by the stories of such men as are to be found in the Commentarial literature, into under-estimating the difficulty of such attainments. What we here see is but the final moment of the opening of the blossom, a moment which it has taken labour and time untold to bring about. Such a condition of the world when so many walkers on the Path are in the human life and specially accessible, are rare indeed. It is as though, at such moments, our world-system's tree of life is putting forth not only the rare and memorable blossom of its Buddhahood, but as if the lower branches of the tree had likewise broken into bloom.

But such is not the case at the present time, and in the West even more than in the East, it is, or seems to be, well-nigh impossible for the student to encounter one gifted with the interior vision which makes him a safe and helpful practical guide in such a matter. This absence of practical instruction

may seem to many to present a considerable barrier, to make the attainment of Path-entry a far more difficult matter now than it was in such a period as has been just mentioned. That is, of course, in a sense quite true. But on the other hand the student must remember the first lesson that, intellectually, he has to learn, this namely, that *thoughts* and not material things are the *realities* with which, in this progress on the Path, he is concerned and has to deal. In other words, it is not the mere absence or rarity of the appearance of the physical bodies of Attained persons which constitutes for him the difficulty of finding the Path: it is his own Nescience, his own Hindrances, his own Kamma. This Path is, in the last analysis, a purely *mental* structure; and the aspirant to it may be well assured, in this above all other matters, that he will receive—whether in his ignorance it may seem to come to him from others or from himself—just that amount of assistance in his attempts towards progress as his Kamma, his past efforts and his by-gone accomplishments enable him to utilise. Whatever obstacles may seem to lie in any one's path, they are of his own making. And the real obstacles consist, not in any particular sort of eventuality or absence of suitable conditions in the *external world*, but in the subtle forms of Nescience still rooted in our interior being. No one can *really* help us but ourselves. And we can only help ourselves by long and *patient* practice of the hardest sort of interior mental drudgery. It is not for nothing that this work of preparing the mind, the life, within us, for the process of Path-building, was termed, even by one so strenuous and earnest as was the Buddha, "The Fourfold Great Struggle."

Having, as was needed, made it clear that the present dissertation is in no sense to be taken as a definite *prescription* for meditation-practice, but only as an attempt at indicating the general direction, the lines on which the student must work out for himself the methods most suited to his own progression, we may now in closing mention a few factors which may be found helpful. From what has gone before the student will

see that if we may express at all in terms of ordinary speech the nature of the preliminary work of approaching the Path, we may call it getting into tune with Nature, with Life in its highest aspects. When, by long practice of devoted observation of the phenomena of Birth and Death, of the Arising and the Vanishing of the Life-stream, the student arouses within himself the faculty of getting hold of the Life-current itself, the doing of this becomes, so to speak, a *habit* with him, and, finding at all times within himself the elements necessary to this work, he becomes more and more free from the need of observing external conditionings. But at first the observation of these conditionings is of the greatest assistance to him. So little, at first, is his thought attuned to life, so crude and imperfect is the rudimentary sense of the life-flow which he must needs awaken, that it is almost impossible for him to seize upon the subtle ideas and forces involved save where these are most obvious, most crude, most potent. Hence, as has been said, the need for taking the two *terminals*—of Birth and Death—for his observation-points: and hence also the fact that he can be greatly assisted by observing certain conditions in the life he is setting out to study.

One of these conditions is the fact that certain *times* are better than others for his work,—times, that is, when the common life of Nature around him approximates to the terminal positions. Such times are the hours of dawn when all Nature to a certain extent assumes the *positive* or Birth aspect of life; and the hour of *sunset* when a general tendency towards *Cuti*, Death, the Disappearing of the Life-force, comes over the world. These two are the best moments of the day for the practice of meditation. Nature, and with it, our own hearts, during these moments passes into a period of momentary cessation of positive or negative aspect which even now and without special training, most of us can *feel*. The hours, then, of dawn and sunset are specially suitable for our practice-time; while, on a larger scale, we have a similar specially favourable set of conditions of the positive sort at the time of the *vernal*

equinox, and of the negative sort at the period of the autumnal equinox. Beginning, as is natural to most people, with the consideration of the breaking-forth of life, its arising or manifestation, it is helpful to start to work, in the northern hemisphere, at spring-tide, especially so since our whole process of Path-entering in a very special sense is the attempt to promote the birth of a new being within us.

Again, while the practice of Sati which—if any success at all is to be expected—must precede the definite attempt at approaching the Path, can be and ought to be, carried on continually,—should be, as it were, pushed into the common affairs of our lives,—this effort at Path-making needs, so to speak, fencing-off from our ordinary every-day concerns. When we have decided to attempt it, and have determined what practice we shall employ, and so forth, have fixed upon our hours for meditation and our Object of meditation, when these hours come round, we should enter into the stillest corner of our minds and *shut the door*. Here, once more, it is difficult to convey the exact idea, but this figure of speech comes near to it. We are trying to evoke within our hearts the birth of a new, and, as it were, a *holy* being; and apart even from our general cultivation of the mental attitude of adoration, in the hours devoted to this work especially, we must allow no profane echo of our work-day life to break in upon the sacred silence of these moments of meditation, of these moments of our highest hopes. For one involved in the active affairs of life, this is a very difficult thing to do. To assist towards it, it is best, if possible, to get the *physical*, the outer-world conditions of peace and cessation of worldly work and silence. The student should endeavour to find the opportunity of retiring for a while from the ordinary concerns of life to some quiet spot as far as possible from such great mental din as a large town involves. If more permanent conditions of stillness cannot be attained, he should take a holiday in which his environment is altogether changed, during which he will come as much as possible into contact with untrammelled life, with

unviolated Nature. He requires also to cultivate the achieving of an interior, of a *mental* silence,—and this, even before he enters upon the definite attempt at the Fourfold Great Struggle. Most of us know how sometimes—especially at the hours of dawn or sunset, or upon suddenly encountering some scene of special beauty—a sort of holy silence seems to flow in upon our hearts, a mental silence in which he find ourselves involuntarily in the attitude of mental *listening*,—not chatter, chattering in our minds as commonly we do, but suddenly growing calm, still, silent, sitting at the mind's threshold and *listening*, overawed. That is a mental attitude we need specially to cultivate and assume, together with the attitude of worship, of devotion, whenever we come to our meditation hours.

Another considerable help is to be obtained from the presence of high and beautiful scenery, especially such scenery as provides the opportunity of looking downwards over wide and not too densely inhabited valleys. That, of course, is a difficult condition to secure. It is not, however, an essential one. But it is the reason for the fact that in Buddhist lands the Monastery is generally set in sight of just such scenery, or at least, in the most beautiful spot that the conditions make possible. Failing the realisation of this other condition, we may remember its *purpose*, namely, to arouse that feeling of sudden dumbness, of worshipful silence, which great natural beauty awakens in the heart, and so try to evoke the feeling, even in the absence of the outer fact which generally brings it about.

Another point in connection with the sort of mental silence to be sought after and developed is the fact that, whatever experiences may come to us in the course of our hours of meditation, we should never *talk* about these. Indeed, we should never talk about our interior work and efforts, much less about their results, to any one at all, unless we happen to have the advantage of a direct and personal teacher. It is not that there is anything *secret* about such matters ; but the

fact is, as the practitioner will very soon discover, that these experiences cannot be properly expressed in words at all. Moreover, experiences which have the deepest meaning for ourselves as they occur, for others have no meaning at all. Like all other rare experience, such matters are purely soliptic. Even such purely worldly matters as the appearance of some beautiful scenery, cannot be truly conveyed in words at all to one who has not himself seen it; how much less the intimate and sacred experience of the inner world? We have, as has already been said, to *shut the door* even against the more worldly regions of our own mentality. For, the moment we try to speak of what we have seen or known or felt in the inner worlds of experience, *we cut off from ourselves the possibility of further progress in that direction*. It makes too much noise,—noise, too, of the worst sort, full of shoutings and ravings about 'I did it. Such was *my* wonderful experience'—this talking about such things, in the outer world. And besides, soliptic as the true fact was, it can never be any sort of use to any one but ourselves. Out of the applied fruits of our experience we may, indeed, well be able, later on in the course of our progress, greatly to help less advanced students; but that is an altogether different thing from detailing personal facts as to real or fancied attainments. It is for this reason that the Dhamma, the real Dhamma,—that is, the Power that builds our Path and makes us travel on it,—in the Buddhist books is said to be 'Paccattam veditabbo viññāhi,'—is to be achieved by each one for himself, by his own penetration. And both the facts of the interior experience of the Path-approaching and Path-walking student, and the insight which he may gather from them through right discernment,—as well, also, as the very nature of the manner in which such an one is able to help all Life,—all these are, in truth, incommunicable; not because they are *secrets*, but because it is simply impossible really to equate experience and insight and modes of working having their seat in a realm that is *lokuttara*, beyond the world in which our speech has been built up,—in terms of speech

and thought relating to another class of experience altogether.

Lastly, of more or less external aids, the right fashion of reading works which themselves are the outcome of Attainment-experience, of course takes the most important place of all. Such works, in the very highest sense of the term, are our Buddhist Scriptures, since in them we have the very words of that One of all the children of men who had attained to the very topmost height. But it is the *right way* of reading them that is needed, for them to be of service in awakening the Path-building consciousnesses. And this right reading of them is a reading that is not all like the manner in which we read the products of modern novel-writers, with the consciousness that we have to read a vast deal in order to arrive at very little; but it is reading with the *deepest attention to each word*. It is a good thing to make a practice of such reading of the Buddhavacanam, taking only a very little at a time, pondering over it, turning it over and over in the mind with the most intense scrutiny of which we are capable; and even translations here may serve, though of course, not so valuable for the purpose as the Māgadhi originals. We have to think to ourselves as we read: "He, the Supremely Enlightened One who for the benefit of all beings, expressed in these words the nature of the Path that leads to the Great Peace, in descending to the level of our consciousness, was compelled to employ the words that lie before me. These words themselves are not the Dhamma, the Highest Truth, but, could one but think their sequence as He thought it, they embody the Way of Seeing, the deeper modes of Truth which constitute that Dhamma. If, then, I could operate that deeper meaning,—a task imposed on me, not by reason of the employment by Him of any 'blinds' or methods of deliberately veiling his meaning from the vulgar gaze, but by reason of the Nescience of my own heart,—then, there would come to this child of man also, that interior Understanding." Thinking thus, let us come to our reading of the Scriptures, not in the critical spirit of the modern scientific student, but bringing with us the sure

interior conviction that the deeper truth we seek *is* there, veiled only by our own ignorance. And just as the gold-miner is aware that in the gravel in his pan are lying the grains of gold that to his mind are so precious, just as he knows that they are most surely there, yet needing the most careful shaking, rocking, turning over and over, for him to be able to separate them out, so in the same way should the student likewise sift and turn backwards and forwards in his mind the bare words of the Teacher, assured that the Gold of Truth is in them, and that only very careful effort on his part is needed, to obtain from them all he requires for his heart's great purpose.

One last word. In all that has been written in this series of articles, there has been set forth an outline, necessarily very crude indeed, of the use of this Buddhist Teaching, namely, as bringing us nearer to the entrance to the Path. Only preparatory notwithstanding the tremendous labour involved, this process of approaching the Path may well be regarded as entailing the greatest, the most enduring effort of any to which our human energy and lives can be devoted. And it any one should be inclined to ask : If all this effort and labour is required merely as preparatory to entering upon the Path, the yet greater struggle of actual treading that Path still looming before me in the far distance, with all my other duties in life pressing hard upon me, is it worth my while trying to do anything in this so arduous course of training?—if any should feel disposed to ask such a question, the answer is : In truth this is well-nigh the *only* kind of effort that is worth being made at all, by you or by any one. For its fruits are lasting, whereas the fruits of all other effort are transient. The fruits of this kind of effort are *lasting*. It is the peculiarity of all effort after what is *lokuttara* that not the smallest fragment of it that is gained, not the shortest step taken towards the Path, ever again can perish out of our being. Every least little forward movement of this kind remains our constant possession to be added infallibly to whatever similar forward movement of the same kind we may make after many days,

may, after many lifetimes. It can never be lost. Remembering this, let each of us take every opportunity that opens before us, use every legitimate effort our circumstances afford us the means of making, to take some forward step on the Buddha's grand highway, bearing ever in mind through all our efforts the great injunction of Buddhism, the avoiding of all extremes, the pursuance in all things, of the Middle Way.

END.

BUDDHISM TO THE WORLD

EIGHT SAMANERAS LEAVE FOR INDIA.

A party of Buddhist monks—two Bhikkhus and eight Samaneras—left for India on Saturday night by the Talaimannar train for the purpose of going through a course of studies and training at Rabindranath Tagore's famous Forest University in Bolpur. The Buddhist public bade them farewell and wished them all success at a demonstration held at the Maligakande Temple premises. Accompanying the party for the purpose of making the necessary arrangements for their five-years' residence at Sāntiniketan were Mr. Rājā Hewavitārne and Mr. M. Piyadasa, who have also been deputed by the Maha Bodhi Society to inspect the construction of the new temple in the sacred place of Sarnath.

FAREWELL MEETING.

A public meeting of Buddhists to bid the party farewell was held at 4 P.M. on Saturday at the Sri Sumangala Hall, Maligakande, presided over by the Ven. Piyaratana, Vice-Principal of the Vidyodaya Pirivena, in the absence through indisposition of the Ven. K. Ratanasara, the Principal. There was a large gathering of Buddhist priests and laymen present.

After the administering of "pansil," Mr. P. T. P. Guna-wardana, speaking on behalf of the Maha Bodhi Society to which is due the credit of organising this mission, said that they were very glad that for the first time in modern times an organised party of Buddhist monks were going to India.

India had been the cradle of great religions, and it was the fountain from which sprang their own religion. Although that party of monks was not going on a mission yet it was a mission which, in its fruition, would prove a boon to further endeavour on their part and also bring credit to the whole island.

If they were to reap the full benefits of the present mission every Buddhist should watch its progress and readily support it financially as well as in other ways.

If that mission proved the cussess that they hoped it would, their cherished hope of sending out Buddhist missionaries from Ceylon to different parts of the world would receive a great stimulus. It was necessary before one attempted to teach that one should study and, therefore, it was that those samaneros were being sent to Santiniketan for five years.

He also wished to take that opportunity of mentioning that while Ceylonese took a great interest and visited countries like England, Europe and America their interest in India which was connected to them by ties of blood, religion and culture was in significant. It was time that they cultivated a greater interest in Indian affairs and visited at least the ancient Buddhist cities much more frequently than they did at present.

On behalf of the Maha Bodhi Society and on behalf of all Buddhists he wished the mission all blessing sand success and hoped that it would fulfil all the hopes that they centred on it.

Mr. E. S. Jayasinha, Secretary of the Maha Bodhi Society, spoke of the fatherly interest that the Anagarika Dharmapala took in the eight Samaneras that were leaving for India and said that it had been one of his dearest hopes in life to send

Buddhist missionaries from Ceylon to India. He (the speaker) wished to thank the Rev. H. Dhammaloka who had undertaken at considerable sacrifice the task of being the head of that mission. Every Buddhist knew the great work that the Rev. Dhammaloka did in the city of Colombo in spreading the Dhamma by means of that excellent organisation, the Dhamma-duta Sabha. The project of sending Buddhist missionaries to India which was originally planned out by the Anagarika Dharmapala had received great encouragement and support from the late Dr. C. A. Hewavitarne who was not there to see the success of his efforts. He also wished to mention that after the death of Dr. Hewavitarne that project was pushed forward by his nephews and but for their help it would not have materialised. He wished also to thank on behalf of the Maha Bodhi Society Mr. Raja Hewavitarne and Mr. M. Piyadasa who were accompanying the mission. He wished the mission all success.

TWO MISSIONS IN TWO YEARS.

The Ven. Dhammananda said that it was just an year ago that three Bhikkhus left the Vidyodaya Pirivena for the purpose of preaching Buddhism in England. That was an occasion of great pleasure to the Island. That day another mission was leaving them not for the purpose of propagating the Dhamma but for equipping themselves to do so in the future. The head of that mission, the Rev. Heenatiyane Dhammaloka, was a pupil of the Vidyodaya Pirivena and so were the others who composed that mission. The eight Samaneras were not direct pupils of the Vidyodaya Pirivena but they had been educated by those who had received their training in that Pirivena.

It could not be said how a boy would develop in his manhood but he could tell them with confidence from what he knew of the eight Samaneras that they would justify the hopes reposed in them by the Buddhist public.

The Vidyodaya Pirivena had done great work in the past

irrespective of considerations of race, caste or community and he hoped that the time would soon come when more and more of its pupils would be sent to foreign lands to spread the Dhamma.

Pirit was then chanted after which the Chairman said that he hoped that in India the members of that mission would live as if they belonged to one family born of one mother and that when they returned they would bring glory and credit not only to themselves, to their teachers but also to their religion and to the land of their birth. He hoped that the Anagarika Dharmapala who had planned out that notable mission would live long to see the fruits of his endeavours. He also hoped that the present mission would be a means by which they could repay the debt they owed India since the days of Asoka. They also wished long life and every blessing to the Rev. Dhammaloka and the other members of that mission in the work that they had undertaken.

About half an hour later the party was conducted in procession to Maradana Station where they entrained for India.

The party is composed of the following:—Rev. H. Dhammaloka, Rev. D. Sasanasiri, Rev. M. Sangaratana of Hikkaduwa, Rev. B. Buddhapiya of Galle, Rev. T. Dhammaruchi, Revs. A. Dhammananda, H. Piyaratana, U. Dhammajoti, Rev. U. Dhammaratana and Rev. Y. Dhammaloka.—*Ceylon Daily News*.

IN CALCUTTA.

The party arrived at Howrah on the 30th October and was met by Mr. P. P. Siriwardhana, the Secretary of the Maha Bodhi Society of India and Messrs. Saugata Sugatakanti, Wimalananda, Dharmadasa and Gunawardhana and was conducted to the Head-Quarters of the Society at 4A, College Square, where all were entertained at breakfast. All the members of the party were in good health and looked hopeful of their future work.

RECEPTION.

On the 31st of the same month, a largely attended reception was held at the Maha Bodhi Society Hall when Dr. D. R. Bhandarkar, M.A., Ph.D., presided. Mr. S. C. Mookerji Vice-President of the M. B. S. first welcomed the Bhikkhus and delegates and wished them success in their noble task. Mr. Charu Chandra Bose in an interesting speech dwelt upon the importance of sending Bhikkhus to India and thus giving them (the Indians) an opportunity to revive their connections with Buddha Dhamma.

The chairman accorded them a most cordial welcome and referred to the historical aspect of the mission. It was in the same month of Kartik (Oct.-Nov.) that Lord Buddha charged the noble band of sixty missionaries (Dharma-duta) with the task of going about and preaching the Good Law to all classes of people. Dr. Bhandarkar said that those little Samaneras had renounced their agricultural pursuits and all that was dear and near to them and had addressed themselves to this great work of spreading the Dhamma in India. He hoped that after their educational career in Bolpur they would carry on the work so well established by the Anagarika Dharmapala. Referring to the delegates the chairman said that he was happy to see the nephew of the Anagarika whose family traditions were as great as they were noble. Mr. Hewavitarna thanked the chairman and the gathering for giving them such an enthusiastic welcome. He gave the history of the Kandy Fotser Buddhist Seminary where the Samaneras were trained in the Vinaya and Dhamma.

AT SANTINIKETANA.

The party of Samaneras headed by Revs. Dhammaloka and Sāsanasiri left for Bolpur on the 16th ultimo and was met by Mr. P. R. Ghosh, the Secretary of the Institution. They were formally introduced to him by the Secretary of the Maha Bodhi Society. Later in the evening, Dr. Rabindranath Tagore

welcomed the party in the Library Hall. The Poet said that it gave him great delight to see a band of the members of the Sangha. He welcomed them all the more as "their stay here is a great education to us." "We are not so rich as the Hindu University of Benares but we would try our best to give them all possible help. They require aloofness and quietness which is essential. We will see them comfortably housed," said the Sage of Santiniketan. He requested Mr. Siriwardhana to convey his best wishes to the Anagarika Dharmapala. He thanked the Poet on behalf of the Anagarika and the Maha Bodhi Society for the nice arrangements made for the party. There was a pleasant stir in the shady grounds of the Santiniketan when so many inmates slowly gathered to see the well clad Samaneras with their alms-bowls standing like the *Soldiers of the Buddha Sasana*.

THE FIRST NOBLE TRUTH

THE VEN. BHIKKHU D. PANNASARA, OF THE LONDON
BUDDHIST MISSION.

Once, the venerable Sariputta, the Chief disciple of the Buddha, addressing the Bhikkhus spoke thus:—"Just as all living beings, who go on feet, find passage-way in the elephant's footprint, which is pre-eminent in size; even so, friends, all good and salutary states of mind may be comprised within four noble truths, namely, suffering, its cause, its ceasing, and the way." From this saying of Sariputta, we learn, that whatever teaching was taught us by the Buddha is comprehended in the four noble truths; because there is no moral virtue taught by any philosopher which is not taught by the Buddha. Strictly speaking, this doctrine is not a novelty but the discovery of an old truth. When an energetic man realising these truths becomes Buddha which means enlightened one, then he will teach them to the world. But as time passes

they will gradually disappear, unregarded by people. Our Buddha's predecessor was called Kassapa. As time passed on, his teaching disappeared, and apparently, some other religions became powerful. But some how or other, about five hundred years B. C. all the Indian religions became powerless. Thus India was ready to accept a new teacher.

Then the Sakya Prince Siddhartha, attaining enlightenment, realising these four noble truths, preached his doctrine. But that doctrine is only what the former Buddhas had taught, which had disappeared from the world. That is why we say that it is not a novelty, but a discovery. As we see in Sariputta's announcement, there is no single word of our master, which is not comprised in the four noble truths. That is to say whatever teaching he has taught is included either in the first truth, or in the second truth, or in the third truth, or in the fourth truth.

These four truths are called in Pali, Ariyasacca, because they were first thought out by the Chief of the Aryans, Gotama the Buddha. It may be asked: Why are there four truths precisely, no more, no less? And the answer to this question would be: Because there is neither another truth to add, nor any one of these four to be rejected. The Buddha realised that the world is suffering. That is the first truth. Then he kept on searching and discovered that selfish desire was the cause of suffering. That is the second truth. Next he realised that there was a state, which was free from suffering. That is the third truth. He also realised there was a path, which led to that state. That is the fourth truth. Therefore there is no need to add another, nor can we reject one of these. Thus they are exactly four in number. Again some one might ask how this order was arrived at. It is only the method of the Buddha's instruction. In order to excite or alarm the people, who were attached to the world, he said that the world was suffering. To show that this suffering was not due to the creation of a God, and that it did not come without a cause, he next said what the cause of it was. Thirdly to the people,

who thus knew suffering and its cause, and who also wished to get rid of it, the Buddha said that nibbana was free from suffering. Lastly, just as a skilled physician, understanding his patient's disease and the cause of it, will advise wholesome medicine, similarly the Buddha has taught people the way which leads to nibbana.

Up to the point what I have said is by way of preface. I have spoken generally of all the four noble truths ; but as I am intending to give three lectures on the noble truths, to-day I shall speak only of the first truth, that is to say, the truth of suffering.

Our Lord in his first sermon delivered himself thus :—This O Bhikkhus, is the noble truth of suffering. Birth is suffering ; decay is suffering ; disease is suffering ; death itself is suffering ; the union with those whom one dislikes is suffering ; the separation from the beloved is suffering ; the unattainment of ones desired object is suffering ; in brief, the existence of the five Aggregates is suffering. O Bhikkhus this is the first noble truth of suffering.

Now, some one might ask, why we say that birth is suffering. It is because it is the ground for various kinds of suffering. Everyone believes that bodily pains and mental pains are really suffering. Every so-called worldly happiness ends in sorrow. Because, since that happiness is not everlasting, the change of it undergoes itself brings pain. Everything which is transitory is suffering. Again : How is birth itself suffering ? I will bring forward here the explanation of the word *Jāti* i.e., birth, as the venerable Sariputta has given it in the *Sammaditthi Sutta*. He speaks thus :—“When any creature comes to be born or produced, to issue or to appear in this or that class, when the factors of existence make their appearance, and senses are acquired, that is birth.” In our scriptures, it has been beautifully explained how an infant feels pain when it lives in the womb of the mother, and how it is painful to be born. But I will not trouble you bringing forward this explanation here. Again, you know, some people

bring pain to themselves by committing suicide, refusing to take food through anger, indulging in bodily mortification thinking that it is the way to salvation and so on. Now it is clear the ground for all these sufferings is birth. If there is no birth, there is no suffering at all.

Next, how is decay itself suffering? The explanation of the word *Jarā* i.e., decay has been given thus:—When in any creature of any class decay and decadence set in, with broken teeth, grey hair, and wrinkles; when the term of life is drawing to a close, and the faculties and organs of sense are weakening, that is *Jatā* or decay." If any feeling of pain arises in the mind through the passing of youth, it is due to this decay. Once the venerable Cakkhupala speaking of old-age, expressed himself thus:—"To an old man even his own limbs are disobedient. Then what is the use of speaking of his relations?" A youth hardly thinks of the unpleasant life of an old man. It is not an assumption when we say that an old man feels bodily pains and mental pains through decay. That is why our Lord has said that decay is suffering.

It is not worth while to spend any time in emphasising that disease causes suffering.

Then how is death itself suffering? This is the explanation of the word *Marana* i.e., death. "When any creature of any class dies, the mind loses its powers, departs; when the elements break up their union, that is death." When a sinner lying on his death bed thinks of his evil actions and their bad results he has to endure suffering; and a man, thinking of all his nearest and dearest, from whom he has to part, suffers mentally. On the other hand, as we sometimes see, to die being not easy, the victim suffers very much not only in mind, but also in body. More especially to a man, who has not practised reflection on death, the approach of it, is very painful. The Buddha has enjoined us to practise the meditation on death; because the man, who practises the meditation on death, will not be terrified on its approach, but will meet death peacefully and calmly.

I will also mention here how death takes place according to our philosophy. There are four ways, in which people die. A man will die through the expiry of the natural term of his physical existence, although the power of Kamma, by which he was given that birth, is not yet worn out. Another man will die through the wearing out of the power of Kamma, although the natural term of his physical existence has not expired. A third man will die through the wearing out of both these simultaneously. A fourth man, although he still possesses the term of natural existence and the power of Kamma, yet will die, as a result of his bad Kamma, done in the present life or in one of his previous lives. This sort of Kamma we call in Pali *Upacchedaka*, a word derived from the verb, *chindati*, to cut, because it cuts short the man's life, or deprives him of his life. These are the four ways in which people die, and this hold good also of other beings.

It is self evident that sorrow, lamentation, misery, grief and despair are suffering.

But why do we say that union or contact with those whom one dislikes is suffering? Because it causes mental pains as well as bodily pains. In the first place, when a man sees his enemy, he feels pain mentally. Again when he tries to overcome his enemy, he also feels pain bodily. Every ordinary man, I mean one who has not yet attained to the path, dislikes his opponents, and wishes to overcome them. In this way he suffers mentally and bodily, through union or contact with them.

How is the parting from the beloved, suffering? To my mind this is the most painful trial man has to undergo. Those of you, who have beloved children parents and dear friends, know what immeasurable pain it is if you happen to part from them. But one day or other you must do. *Visākhā Upāsika*, the most famous lady throughout the Buddhist world, had a beloved grand-daughter, who lived with her. One day she fell ill and died. The old lady being unable to bear her grief, went to the Buddha, and sat at the side of him, sad

and tearful. "O Visākhā," asked the Buddha, wherefore do you sit sad and mournful, shedding tears?" She told him of her grand-daughter's death; and ended by saying: "O venerable Sir, she was a dutiful girl, and I cannot find her like." "How many people are there dwelling in Savatthi" asked the Blessed One. "There are seventy thousands (?) millions, Lord," answered Visākhā. "If all those were like your grand-daughter, would you not love all of them." "Verily, Lord," answered Visākhā. "How many people die daily in Savatthi" asked the Master again, "many, Lord," answered Visākhā. "Then there would never be a moment when you would not be grieving for some one," said the master. Hearing this, Visākhā praised the Buddha highly, and grieved no more. Why I brought forward this story was to show that if the lady Visākhā, who heard and learned for many a year the doctrine of the Buddha concerning transitoriness, suffering and non-ego, even from his own lips; and had devoted her whole lifetime and boundless wealth to Buddhism, could not bear her grand-daughter's loss; how can an ordinary woman who all her life has practised egotism, bear the parting from her child? It is most surely a heart-burning pain to part from loved ones. That is why Buddhism teaches us benevolence towards all; but attachment to no particular one; all are to be equally regarded.

How is the unattainment of one's desired object, suffering? It is evident that every man is in want of this or that. Just as a beggar craves for his daily bread, so a king craves for a larger and larger kingdom. There is no difference between king and beggar in suffering, when they have failed to attain their desired objects. When a man is satisfied through gaining one thing, at the same time he suffers through want of another thing, it may be wealth or fame or what not. Some people say outwardly that they are satisfied by gaining things, which they want; yet they are suffering internally through craving more and more. We can see whether this is true or not, when they get chance of gaining more. Thus every man

is in want of something, and he suffers in failing to attain it. Goldsmith says: "Aspiring beggary is wretchedness itself."

How are the fivefold elements of life, suffering? Because they are impermanent; and if anything is impermanent, it is painful. Thus we say the existence of the five aggregates is suffering not only in this world but in any conceivable world. That is why we do not praise any worldly stage of life, such as that of a God, or of a king or anyone, since one day or other his position must change.

It is worth while here to give an outline of the five aggregates and the three characteristics of the same. In the light of Buddhist philosophy, the world is nothing but the five component parts, namely, body, sensation, perception, mentalities, and consciousness. According to our view, trees, rocks and other like things possess body or visible form only; they lack the other four, but living beings consist of all the five. There is no difference between the elements of body for trees and the elements of body for living beings. It is impossible to conceive of anything in the world that does not come within the five aggregates above mentioned. When we speak of any object, by that we imply one of these five, or all of them. As I have said above, all these five aggregates are impermanent because they are produced by cause. This is the only reason why combinations possess the feature of transitoriness. All sound thinkers agree that, when a cause vanishes its effect also will vanish. Since this law is true for every thing in the world, it is difficult to believe that the world is a creation. If every thing is transitory, and if transitoriness characterises the products of causation, we cannot conceive what task is left to be done by a God. To create man as a subject of transitoriness is itself a cruelty. Certainly, any supposed creator of the world must be supposed to work with a great natural benevolence in his mind towards his own creation. A maker should love the thing he makes. How much more then the perfect author? If such a power is inspired with kindness to the universe, it is unjust to make great individual differences.

But you can see, there is a vast difference between man and man. While one is in splendour, another is begging for his daily bread. We Buddhists truly attribute this to the actions done in past lives. Thus you can see the world is nothing but cause and effect, and therefore it is impermanent. If anything is impermanent, it is suffering. If anything is impermanent and suffering, it is not 'I' or mine ; because it does not act according to my will. Realising these three characteristics of the world, our Lord declared that the existence of the five aggregates is suffering. This also is the shorter expression of suffering. After saying that some stages of life, such as birth, are suffering, at last, since it would be an endless task to explain all sufferings, the Master says, in short, that the existence of the five aggregates is suffering. It includes all sorts of suffering ; because man suffers, since he has these aggregates.

Now I have explained the Buddha's formula of the noble truth of suffering. It shows us that the world is nothing but a mass of suffering. Here some one might ask why we should dwell always upon the gloomy side of life, when there are hundreds of possibilities of finding pleasures in life. We admit that man may sometimes have an abatement of suffering through attaining his desired objects. But as such intervals also end with suffering through the parting from these objects, we do not think that they deserve even to be called happiness. On the other hand, when we compare the so-called pleasures of life with the unpleasantnesses of it, the scale of pleasure is very low. Sometimes the pleasure, you have gained during five or ten years time through one object, is less than the suffering you undergo in one minute through the loss of the same object. Think of a young mother with a lovely child. She has every sort of pleasure, and especially is very happy through her child. Now, there is the happy mother ; and there is the child smiling at her. Thus she has lived several years, and, at last, unfortunately the child is killed by an accident. Do you think that the total amount of pleasure she

has enjoyed during those long years can be compared with the one hundredth part of the pain she undergoes at that terrible moment? Do you think such sort of suffering does not fall upon man very often? Thus we maintain that man's life contains in excess of pain over so-called pleasure.

Again, men's position in life is always uncertain. There are hundreds of examples of that. Some kings of Macedon who succeeded alexander the Great, were afterwards slaves at home. You know, that the fairest queen of Scotland was seen to die by the hands of an executioner. Thus, since even the happiness of life is uncertain, we do not look upon it as worth taking into account.

In the next place, as we believe in rebirth, we think not only of one life, but of a series of lives. During this endless series of lives, we may have to suffer many a time by being born as lower animals, who apparently are liable to suffer more than human beings. Some people say that man only, created out of nothing, goes to hell or heaven after his death, while other beings, who are also created out of nothing, become annihilated after their death. But Buddhism teaches us that every being has the chance of being reborn, according to their actions. Thus our lives are the results of the actions of our previous lives, and also through good actions we have gained human-lives. In this way, as I have mentioned above, since we may be unfortunate enough even to be reborn as lower animals, we do not think that the world is a happy place. But, on the other hand, a true Buddhist is the happiest of Men; because he has subdued such passions, as malevolence vexation and so on, in his mind by the practice of loving-kindness and compassion, when alone can bring peace and happiness, to the heart.

No one of you is free from the sufferings abovementioned. But do not be despairing; for there is a state, which is free from suffering. Practise the teaching of the Buddha, the great compassionate one, so that you may reach that Nibbana.

BUDDHA'S SELF-ABNEGATION

By SHIVA CHARAN LAL.

Yeh Nâhak inkisâre Jalwai hairat fîzâ kyun hai'.

Naheen ho tum agar aisai to alum mubtla kyun hai.

Meaning: (Thy humility sheds a lustre on Thy Majesty and captivates the world.).

I am not going to speak in the short article of Buddha's Renunciation, which has already found a place in History as "The Great Renunciation," in the face of so many other renunciations, even in the highest circles of life, before and since a Renunciation which involved the self denial of a Royal Diadem, a charming and a dutiful consort and an angelic baby, with all their implications. What I have to say about is Buddha's self-abnegation in another and a still higher sphere—Christianity, Mahomedanism and Hinduism are some other great religions of the world beside Buddhism which, of course ranks first, at least in point of numbers. The founder or founders or central figures of almost every important religious system in the world have either claimed Divinity for themselves or have carved out an intimate relationship with it. The Buddha, as the most reverential personality of His time, could easily do that for Himself, if he cared, and also endow His Personality, with some so-called supernatural acts of miracles to captivate the imagination of his adherents, but he chose otherwise and preferred to remain a human being *par excellence*. Buddha was not an atheist in the sense some lessor personalities have been pleased to call him, but for all practical purposes of His mission in life, he wanted to steer clear of the idea of God and Godhead, which had been responsible for so much hair-splitting, waste of intellectual talent, profanation, bloody sacrifices and even bloodshed among the votaries of the different systems of religious thought. All these things were

rampant in Buddha's time also, and He did not like His message for Humanity and His humane ethics to be corrupted by the perverse dogmas of the time, which brought no real good to anybody.

The following few quotations from the Lord's Own words throw a flood of light on His character and prove, beyond the shadow of a doubt that there was nothing further from His mind than a seat on the Divine Pedestal.

"It is not enough to have seen me.....This brings no profit.....A sick man may be cured by the healing power of medicine and will be rid of all his ailments without beholding the Phycisian."

"I am not the first Buddha who came upon earth, nor shall I be the last."

"I forbid you, O Bhikkhus, to employ any spells or supplications, for they are useless, since the law of Karma governs all things. An ordained disciple must not boast of any super-human perfection."

"The preacher must not be prone to carpat others, or to blame other preachers; nor speak scandal, nor propagate bitter words.....His sole aim must be that all beings become Buddhas."

"What think ye, O Bhikkhus, are the leaves that are in my hand greater in number than those on the tree?.....In the same manner, understand, O Bhikkhus, the Dhamma that is, is greater than that has been taught to you."

"Be ye lamps unto yourselves—Rely on yourselves, and do not rely on external help"—were the last words the Lord spoke before entering Parinirvāna.

True that the followers of Buddha set up His images in the temples, not long after He had passed away, and he is worshipped to this day like some other great men by a hero-worshipping world which does not know any better, but Buddha could not be called to account for his subsequent action of his followers. Look from whatever angle we may,

Buddha retains our hearts and His title, as the Gem and the Pride of the Human Race.

Tumharâ nâm laine se mujhe sab jân jâte hain

Men woh khoyee huyee ek Chiz hun jiskâ patâ tum ho.

Meaning: (I get an identity, however insignificant, by talking of Thee. I know what I am—a thing which is lost, but which can yet be traced to its source).

A FEW MISCONCEPTIONS ABOUT BUDDHISM AND THE SCOPE OF ITS STUDY*

BY DR. NALINAKSHA DUTT, PH.D., D. LITT. (LOND.)

This evening I wish to speak on a few current misconceptions regarding Buddhism and the scope of its study. Before I proceed to the subject, I would like to answer one question—a misconception it may well be termed—which has probably arisen in the minds of many of you present here. The learned President of this evening Professor D. R. Bhandarkar also asked me this question when I was thinking of going to Europe for further studies in Buddhism. The question is: Why should an Indian student go to Europe for studying Buddhism, a religion of India with literatures in Indian languages? This question I had to answer many times in Europe and specially at Bruxelles. The people of Belgium would not believe me if I told them that I was there to study Buddhism with a Professor of their own country. It is certainly a matter of regret that the facilities, which Europe can offer for advanced studies in Buddhism are still lacking in our University, the premier University of India, and the alumni of this University should look to the far shores of

* Lecture delivered at a meeting of the Maha-Bodhi Society in Sept., 1929.

Europe to round off their knowledge of Buddhism. Many a Japanese student also expressed regret that they could not find in India the birth-place of Buddhism, adequate facilities, which Europe can offer for its study.

About two decades ago, the Calcutta University took up the study of Pāli, the pioneer being the late Mahamahopadhyaya Satis Chandra Vidyabhusana of revered memory, of whom I had the honour of being a student† While studying with him the *Lalitavistara*, I often felt a curiosity as to the relation subsisting between the Buddhist-Sanskrit and Pāli texts. At that time our knowledge of the Buddhist Sanskrit literature was very limited, and we had to remain satisfied with the scanty information supplied by the great scholar Raja Rajendralal Mitra. It is only of late that we have learnt that fragments of Buddhist Sanskrit literature have been found in Eastern Turkestan and the neighbouring regions, and that some of them are closely related to the Pāli texts in contents, style and words. Researches in this field have been carried on to a large extent by French and German scholars, who have published their findings in French and German books and journals, and as such they were not easily accessible to the Indian scholars. A few years ago Mr. Nariman rendered a great service to the Indian students in this direction by publishing a volume (*Literary History of Sanskrit Buddhism*), containing English translations of some of the French and German writings on Buddhism. Dr. Vidyabhusana and the yet unsurpassed Tibetan scholar Mr. Sarat Chandra Das with a few other Bengali scholars formed a Buddhist Text Society in the last decade of the 19th century with a view to study and write upon both Hinayana and Mahayana forms of Buddhism and to publish important texts, Pāli and Sanskrit,

† It was only a few years ago that the superman the late Sir Asutosh Mukherji with the guidance of Dr. Vidyabhusana made some provision for the advanced studies in Buddhism which is now being carried on under the direction of Dr. B. M. Barua, D.Litt. (Lond.).

throwing light on the history and doctrines of both the schools. These scholars, however, approached the philosophy, embedded in the Buddhist texts, with a preconceived notion of theirs, derived from the study of Sanskrit treatises like the *Sarvādarsanasangraha*, Sankara's comments on the *Vedānta-sūtras* or the *Nyāyavārttika*. This notion worked as a great hindrance to their proper appreciation of the Mahayanic doctrines and resulted in the interpretation of the Madhyamika philosophy as an out and out Nihilism, and of Sūnyavāda as the doctrine of void. Before going to Europe I made an attempt to study the Mahayāna texts, but I found them bristling with terms and expressions, carrying senses quite different from those ordinarily known to a Sanskritist versed in Brahmanic philosophical texts. Proper senses of some of the difficult terms and expressions could be made out from their Pāli equivalents but there were many which are not found in Pāli texts. The only means by which light can be thrown on these difficult passages is by their Chinese and Tibetan renderings. Finding none in India combining in himself the knowledge of Chinese and Tibetan, Pāli and Sanskrit along with a sound knowledge of Buddhism both Hinayana and Mahayana, I looked towards the European scholars and found in Prof. Louis de la Vallée Poussin of Bruxelles the necessary equipment in this direction. So I went to him and was not disappointed in my expectations. He is a very kind, congenial man, well-disposed towards the rising Indian scholarship. He has spent more than forty years of his life in studying Buddhism, devoting eight to nine hours a day, and not like us, who have to snatch an hour or two for research from routined class work. I should also refer to Prof. Walleser of Heidelberg (Germany), who has specialised in the study of Mahayana Buddhism, specially Madhyamika philosophy, and has all the equipments for comprehending Buddhist philosophical texts. I took also the opportunity of studying with him at (Heidelberg) and was struck by his devotion to the study of Indian philosophy. He

has made a collection of all the rare books on Buddhism, and has recently opened an Institute for Buddhistic researches. He intends to lend his library to this Institute in order that the Buddhist scholars going to Heidelberg may profit by it. He had the kindness to leave the whole library at my disposal and took great pains to render me assistance in my Tibetan and Chinese studies. The most valuable contribution that these European scholars are rendering to the world of scholarship and to Buddhism is by the translation of lost Buddhist Sanskrit texts from their Chinese and Tibetan versions. Without their work in this field, we would have been poorer today by many precious gems of Buddhist Sanskrit literature like the *Abhidharmakośa* of Vasubandhu or Hiuen Tsang's commentary on the *Vijñaptimātratāsiddhi*. In this connection I should not however omit to mention the name of an Indian scholar, who is working in this line. He is our Pandit Vidhusekhar Sastri, a silent worker possessing a deep scholarship in the field of Buddhism. With his accurate knowledge of Sanskrit and Pāli he is capable of making full and proper use of the Tibetan texts, into which he was initiated by the French scholar Prof. Sylvain Lévi. Besides his scholarly works he is contributing greatly to the furtherance of Indian scholarship by training up students in the methods of restoration of lost Sanskrit texts from their Tibetan versions. In fact, we cannot deny and it is no use denying that even in the field of Indology we are lagging behind the European scholars in some respects, and that Indian students, after they are properly equipped, can derive profit by going to Europe, and learning from the few scholars of Indology that are still existing in Europe their methods of study, and utilising their storehouse of knowledge.

Apart from the benefit which an Indian student can derive by coming into personal contact with the European savants, one must take into consideration the eye-opening capacity of the huge and magnificent libraries of Europe like the British Museum, the India Office Library, Cambridge

University Library, Bodleian Library, Bibliotheque Nationale of Paris and the Staatsbibliothek of Berlin, containing, as they do, not only the published texts and works on Indology, Indian, European or American, valuable oriental journals, defunct and current, but also the rare and unpublished manuscripts collected from India, Nepal, Tibet and China. An Indian student cannot dream of the facilities for all kinds of research afforded by these libraries of Europe, particularly the British Museum, and for Indology, the Library of the London School of Oriental Studies. For the lack of such libraries, we live here in blissful ignorance of researches already made in the field of Indology by scholars, Indian, European, and American, and our contributions therefore in many cases remain incomplete or imperfect. So at the present moment, one of our primary duties should be to provide a well-equipped library for scholars in the field of Indology, and so long as this is not done it is worth while for the Indian students to pay a visit to the European libraries where they will also have an idea of their own poverty of library facilities.

2ND MISCONCEPTION: STUDY OF MAHAYANA TEXTS NOT NECESSARY FOR STUDENTS OF HINAYANA BUDDHISM AND VICE VERSA.

There are many sincere workers of repute in the field of Buddhism, both in India and Europe, who consider that the Buddhist literature, either Hīnayānic or Mahāyānic, is so vast and so difficult to be understood that a student should devote himself exclusively to the study of one section of Buddhism. There is much truth in it, and I cannot deny the fact that for one life the study of not one section of Buddhism but a few of its aspects are more than sufficient. But what I contend is that this sectional study of Buddhism has already been carried on for some time, and now the period has come when students should specialise in the one section but acquire at the same time a sufficient knowledge of the other, in order to be able to make a better and perhaps truer appreciation

of the great religion. By way of illustration, I may refer to one of the defects of the sectional study of Buddhism. A few years ago, the students of Buddhism were divided into two groups, one holding that Pāli Buddhism was the most original while Sanskrit Buddhism, whether Hinayanic or Mahayanic, was much later. As against this view, there were and still are scholars, who believe that Pāli Buddhism might have been old and original but Sanskrit Buddhism, Hinayana or Mahayana, was not less so. In fact, one of the arguments of the Mahayanists, ancient, mediæval, or modern, is that Buddha had two forms of teaching, one was popular and superficial, which might be called Hinayana while the other was deep and meant for the select few, which was the real teaching of the Teacher and might be called Mahayana. This sectional study not merely debars one from taking a comprehensive view of Buddhism but generates sometimes in the minds of scholars a love for a theory to which he tenaciously adheres, and which he tries to establish with arguments without much reference to facts. As an instance, I may refer to the controversy that is still going on about the language in which Buddha preached, or, in which his sayings were first recorded. Many such controversies have now been set at rest by scholars, who have taken to the study of both the branches of Buddhism and have thus been able to keep their minds away from any bias, which the study of a particular branch of literature engenders. It is from this point of view that the students of Hinayana Buddhism should study the Mahayana texts as much as the students of Mahayana Buddhism should study Pāli texts.

Another advantage of studying both Pāli and Sanskrit Buddhism, to which I wish to draw your attention, is that many of the technical terms and expressions, specially in the *Abhidharma* works, can be better elucidated by a study of both the literatures. Vasubandhu's monumental work, the *Abhidharmakośa* (translated from Chinese into French by Prof. Vallée Poussin), throws a flood of light on the technical

terms abounding in the Pāli Abhidhamma works, explaining also the relations which the terms bear to one another. The study of Pāli texts, however, is of much greater importance to the students of Mahayana Buddhism. The Mahayana texts are full of expressions which are Sanskritised forms of Pāli words and hence are not traceable in the available Sanskrit dictionaries, and an attempt to explain them from their root-meanings is liable to a considerable distortion of their real sense. So the study of Pāli works should be the groundwork of every serious student of Buddhism. I may refer, for instance, to a slip, to which even savants like Prof. Stcherbatsky are liable. In his latest work *"Conception of Nirvāṇa"*, he translates "dharmānudharma-pratipatti-yukta" in Chap. XXV of the *Mādhyamika Vṛtti* by "who have acquired a knowledge of (ontology, i.e. of) the elements of existence as taught in that religion." If he had been aware of the use of the expression "dhammānudhamma-patipanna" in the *Dīgha Nikāya* (II, p. 105) meaning simply "one who has practised the major and minor rules of discipline," he would not have tried to put an interpretation which the context of the passage does not support. Instances like this can be multiplied to show that the study of the Pāli texts is indispensable to a student of Mahayanic or Hinayanic Sanskrit Buddhism. So what I want to impress upon the students of Buddhism is that they should first take to the study of the Pāli texts and then devote themselves to the texts of other branches of Buddhism, in which they wish to make their special mark.

3RD MISCONCEPTION: THE PESSIMISTIC TEACHING OF BUDDHA BROUGHT ABOUT THE RUIN OF INDIA.

Some of us throw the blame on Buddhism saying that it brought ruin upon India by holding up the ideal of quiescence, persuading people to retire from the world and alienating their interest from material prosperity. I do not deny that Buddhism took up the pessimistic trend of thought, to which currency was first given by the Upanisads some time before

the advent of Buddhism. But it should be remembered that there are two aspects of Buddhism, one meant for the masses and the other for the select few, the monks, who could retire from the world. Buddhism like every other Indian religion undoubtedly gave preference to those adherents who led the life of a recluse but one should bear in mind that inspite of the fervent appeals of the Buddhist leaders, only a very small percentage of the population could sever their connection from the worldly ties. It should not be supposed from the legendary accounts that thousands and thousands of men became bhikkhus, bringing ruin upon the society. The masses adopted popular Buddhism, which consisted in leading a moral life and pursuing an honest means of livelihood. So Buddhism did not, in fact, take away all the flowers of the society. There were hundreds of Setthis, Gāmanīs and Gahapatis, who were householders, pursuing their own avocations, and at the same time, continued to be faithful devotees of Buddha and his Sangha. If we come to the facts of history we see also that the glorious period of the history of Buddhism coincided with one of the best periods of Indian history. The period is a long one, nearly one thousand years, from the 3rd century B.C. to the 7th century A.D. By saying that Buddhism gained greater and greater popularity during this period, I do not mean that Brahmanism had disappeared or was on the wane during these one thousand years. It carried on its religious and literary activities as much as Buddhism did, but innumerable monuments of this period indicate that the masses advocated the popular form of Buddhism. Assuming that Pusyamitra persecuted Buddhism, it appears that this persecution had very little effect on the populace who professed and supported Buddhism all the same. During the Gupta period, there was undoubtedly a great revival of Brahmanic influence and Brahmanic literature, but at the same time one can easily see from the remnants of the Buddhistic monuments of this period and the accounts of Fa-hien that Buddhism received no less support from the kings, nobles, and the people at

large of the time. If we look to the progress of architecture, sculpture, painting and other arts, we cannot but notice that the artists drew their inspiration mostly from Buddhism and Buddhistic literature; hence, instead of blaming Buddhism for the ruin of India, we should be grateful to it and admit that many of the glories of India are due to the advent of Buddhism. In any case, it is a mistake to throw the whole blame or whole credit on a religion for the decadence or prosperity of a nation or country. Religion is responsible to some extent for the formation and growth of a nation or country, but it is one of the many factors which go to make a nation, and is very rarely the dominant factor. As for instance, if we take the teaching of Christianity we see that it teaches the same forbearance, love and detachment from the material things as much as Buddhism did, but for that the Christian nations are not weak and Christianity is not held responsible for their decadence or prosperity. One should look upon Buddhism also from the same view-point. The Buddhist nations were once great and progressive, but it was many other factors, along of course with the debasement of the religion, which brought about the ruin of India.

It may perhaps be said that Buddhism may have contributed to the cultural progress of India, but it did very little in the field of material and political advancement. We need not go far for the answer. The evangelistic spirit of the Buddhist missionaries had, in fact, no ulterior motive when they carried their religion and culture to the countries of the Far East, but history shows that the people either on account of their low level of culture or for some other reasons did not object to their countries being ruled by Indian kings and their trades controlled by Indian merchants. So it turned out that though the motive of Buddhist missionaries was far from political, they became by circumstances responsible for the formation of Greater India, thereby enhancing the material and political glory of this country.

The progress of a nation is judged not merely by its political and material advancement but also by its cultural growth. Today India is revered in Europe only for the great cultural advancement which she had once made. Anyone who visits Europe is confronted with enquiries about the great products of Indian culture, viz., Gandhi, Tagore, Bose, and Raman, and above all, Buddha and Buddhism. Buddhist ethics and philosophy, and particularly, the Buddhistic monuments, have so much captured the fancy of the Europeans that many of them are not prepared to believe the fact of the complete disappearance of Buddhism from India. It is by such products that India can command respect of the world. Buddhism is the embodiment of culture of many centuries, and under its aegis and inspiration, many great personalities were produced in the diverse fields of human activities. So there are good grounds for encouraging the study of Buddhism today with the hope that it will again inspire the people in the same way as it once did, and help the development of human intellect.

4TH MISCONCEPTION: BUDDHISM IS ANTI-BRAHMANIC, AND HENCE
ANTI-HINDU.

There is much truth in the statement that Buddhism is a stranger in the land of its origin. It is however an unalloyed product of India hence it is as much Hindu as brahmanism is. It is hardly necessary to emphasise on the fact that Buddha was an Indian, native of the soil, imbued with Indian traditions, and educated in the orthodox Indian lore. Hence, the religion and philosophy evolved by him were Indian to their very core. His disciples were also Indian, mostly brahmanas and his supporters were brahmanas, ksatriyas and vaisyas.

The protest of Buddhism was not against the philosophy and teachings of brahmanism, but against its unnecessary and sometimes cruel rituals, sacrifice of animals in the worship of gods, unreasonable claims of Brahmanas in social and political matters and such other abuses for which their superior intel-

lectual power could derive sanction from work or commentaries written by themselves. In fact, the philosophy and the main teachings of the most important schools of Buddhism have their counter-parts in the brahmanic schools of philosophy. The state of Nirvana as described by the Vaibhasikas is similar to that of the Nyayavaishesikas while the Truth as conceived by the Madhyamikas is identical with that of Vedanta. So in philosophy and fundamental teachings, there is hardly any quarrel between the Buddhists and the Brahmanas.

Then the question is, Why the religion has come to be regarded as a stranger. The main reason is that it had an open proselytizing spirit, a thing then unknown in India, and it rose above the brahmanic prejudices and limitations by agreeing to take within its fold any and every man without regard to family, nationality, or previous religious faith. It was this radicalism on one hand that characterised it as a great religion and distinguished it from all other Indian religions, but on the other, it alienated the kindly feelings of the brahmanically inclined Hindu, who looked upon it as menace to the very existence of the brahmanic society. Buddhism did not hesitate to adopt the foreigners like the Scythians as its fervent devotees and it was this magnanimity openly and deliberately extended to all irrespective of nationality that gave Buddhism a firm footing in India. Thus, it is apparent that though Buddhism found its first supporter in Asoka and Bimbisara, it received greater and greater support from the Scythian and other non-Indian rulers, and was thus able to withstand the onslaught of the brahmanically inclined Indians. Though the Scythians were originally foreigners, they by adopting India as their home became Indians, becoming in course of time ardent devotees of Siva and other brahmanic gods. So the support of the Scythians alone has not made Buddhism a stranger in the land of its origin. It is regarded as a stranger mainly on account of the fact that kingdoms and peoples outside India adopted this religion while in India it has at least superficially disappeared

being absorbed by the elastic brahmanism possessed of the extraordinary capacity of absorbing foreign religions. Anyway by a strange irony of fate Buddhism was wiped out of India. It was only a few decades ago that some European scholars discovered the literatures in countries outside India and brought us the message that Buddhism had a glorious career in India leaving behind an invaluable heritage. We should also be grateful to the Mahabodhi Society and its founder Rev. A. Dharmapala of untiring zeal and energy for their efforts to bring back the religion to its homeland. Even at the present moment a further stamp of foreign origin has been given to the religion by the fact that this hall where I have the opportunity to speak on Buddhism today also owes its foundation to the bounty of Mrs. Foster, a foreigner to India by birth but a fervent devotee of the great religion. So, in short, though Buddhism is Indian in origin and early growth, much of its development, preservation and resurrection are due to the efforts of non-Indians ; hence it is no wonder that some of us should regard it as a foreign religion.

5TH MISCONCEPTION : MAHAYANA BUDDHISM IS ANTAGONISTIC TO
HINAYANA.

There is hardly any truth in the notion, which some of us bear, that the Mahayanists and the Hinayanists were at loggerheads to one another. From the accounts of the Chinese travellers, it will be apparent that the two sects lived peacefully and amicably in the same monastery at least up to the 7th century, observing the same rites and rituals but with differences in their philosophical views. The sources of religious quarrels are mostly the superficial matters of religion, I mean, the ceremonies, the rules of conduct and so forth, or in other words, the matters which fall within the scope of Vinaya. It was exactly this source of quarrel that was absent in the case of the Hinayanists and the Mahayanists, because the latter did not have a Vinaya of their own and depended for the same wholly on the Hinayanists. Treatises like the

Sikṣāsamuccaya and the *Bodhicaryāvatāra* show that the Mahayanists adopted the Vinaya rules of the Hinayanists, supplementing them here and there by rules required to keep measure with their new Bodhisattva ideal. Some of the Mahayana texts are full of invectives against the "low and selfish ideal" as they happened to term the Arhathood of the Hinayanists, but for that reason they did not say that they were in any way worthless. They believed that the Hinayanists did not possess sufficient intelligence to appreciate the Mahayanic ideas and aspirations, but when they attained the highest point of their perfection, they realised the importance of Mahayana and became ultimately Mahayanists. The Hinayanists on account of their priority to the Mahayanists in regard to the time of origin and proximity to the founder of the religion did not trouble themselves about the Mahayanic ideals, which they regarded as a later development, and in compliance with their Teacher's dictum "*attānam na ukkamseti param na vambheti*" they never cared to cast a fling at the Mahayanists. Besides this fact, the Hinayanists were sure of their own ground. They knew that they were more practical than the Mahayanists and though they might not have been able for this reason to appeal to the idealists, they were sure of their adherents, who had a practical turn of mind. The Mahayanists could not deny the utility of their practical side and admitted that the Hinayanists attained *vimutti* (emancipation) from *klesāvarana* (screen of afflictions) but not *jñeyāvarana* (screen that obstructs real knowledge), which was reserved for the Mahayanists. The Hinayanists did not admit it and believed that the Arhats were perfect in knowledge as much as they were free from *klesas*. In short, the two sects agreed on many doctrinal points and had practically no difference in disciplinary matters. Hence there is no reason why the difference between the two sects should be magnified; it is only by accidental circumstances that we find today that the adherents of the two sects are living wide apart geographically. Recent researches have shown that

Mahayana prevailed in Ceylon, the stronghold of Hinayana Buddhism, while Hinayana was in no way less popular in China than Mahayana. So I shall conclude my discourse to-day by saying that at the present moment the study of both Hinayana and Mahayana Buddhism is essential to a proper and truer appreciation of the great religion, which swept over Asia and raised the status of India in the estimation of the world.

ANNIVERSARY OF Mrs. MARY E. FOSTER'S BIRTHDAY

CELEBRATIONS IN LONDON.

In response to invitations by the British Maha Bodhi Society a gathering of about one hundred Buddhists and friends of Buddhism assembled at the Buddhist Mission House in London, on the 22nd of September last. The occasion was the celebration of the eighty-fifth anniversary of Mrs. Mary E. Foster's birthday.

The programme of the day included a Special Service, a public meeting and a garden party. The Service was conducted by the Venerable Bhikkhu H. Nandasara assisted by the Venerable Bhikkhu D. Pannasara. Mr. Francis J. Payne, Vice-President of the British Maha Bodhi Society presided at the public meeting. Other speakers at the meeting were Lieut. Col. (Dr.) E. R. Rost, K.I.E., O.B.E., Sir Hari Singh Gour, Kt., D.C.L., D.Litt., L.L.D., and Madame Alexandra David Neil.

Lieut. Col. (Dr.) E. R. Rost said :—

Venerable Sirs, Mr. Chairman, ladies and gentlemen.

Mrs. Mary E. Foster of Honolulu was eighty-five yesterday, and today we are gathered here for the very special purpose of rejoicing over her wonderful *dana* her great gifts to the furtherance of the Law of Enlightenment, her wonderful devotion to Our Lord—the Buddha, to His Order—the Sangha, and to His Law—the Dhamma.

We rejoice, because it is owing to this great Upasika of Modern Buddhism that that wonderful man, the Venerable the Anagarika Dharmapala, the founder and Director of the British Maha Bodhi Society, was so largely able to carry out the great work of spreading the Dhamma throughout the world.

Mrs. Foster is the Upasikā Visakhā of modern times, and just as the name of the Upasikā Visakhā is still honoured amongst Buddhists as the great Patroness of Buddhism, so will in years to come Mrs. Foster's name be still more honoured and revered as the great Upasikā of the rejuvenation of Buddhism, in accordance with the prophesy that the Dhamma would be revived again after 2500 years and last another similar period.

It was in October 1893 that the Venerable the Anagarika Dharmapala first met Mrs. Foster, and preached to her the good Law; it was in 1902 that his teaching began to bear fruit and Mrs. Foster started to take an active interest in the propagation of Buddhism throughout the world.

To enumerate all the good work that Mrs. Foster has done would take up a long time; they have been published by the Society in a little book, printed at the Maha Bodhi Press, Colombo. It contains interesting pictures of all those people and things that are very near our hearts.

With your permission I will just read some of the long list of Mrs. Foster's beneficiaries.

This list of benefactions almost staggers one, and the fact makes one think of *dāna* that greatest of all virtues.

Now Mrs. Foster is not the only benefactor amongst women to the cause of Buddhism.

I might almost say that my experience, after living in several Buddhist countries, is that the fair sex are greater benefactors than the men, and this is not common to Buddhism alone, but is a fact in all other religions of the world, that the women do much more for their religion than the men. During the 27 years I spent in Burma, I had the great privilege of meeting many Buddhist ladies who were very like our benefactress, in the matter of their generosity to the cause of their religion. I cannot pass without mentioning the name of Mrs. Hla Oung who was the original founder of the International Buddhist Society which afterwards came to be known as the Buddhist Society of Great Britain and Ireland. It was this great Upasikā who was responsible for enlightening me, and teaching me most of what I know which is of any real use to me. I had the very great privilege and honour of working with this wonderful woman, in the Ordaining of many celebrated Bhikkhus and the building of monasteries, in the publication of very many little books and pournals, and in helpful in the improvement of the schools which she had established in Rangoon, where Buddhist children could obtain a western education in a Buddhist atmosphere. It was mainly through her efforts that the first Buddhist Mission, headed by

the Venerable Bhikkhu Ananda Metteyya, and which she herself accompanied, came to England in 1908. You see that this good lady has been to the Buddhists of Burma what our great benefactress has been to the various activities of the Maha Bodhi Society throughout the world.

The Buddhist Upasika does not advertise her works ; that is the distinctive feature of Buddhism. If you had lived for any length of time in a Buddhist country you would see the practice of the *dana* as the whole life of the woman. She lives in and for her religion ; it is her whole life. From the early morning, she cooks the rice and saves perhaps the best of the day's food for the Bhikkhu who would pass her door in their morning begging round ; if she is successful in business, then it is the temple that would be plastered with gold leaf, or be adorned with flowers, or perhaps a new roof on the monastery, or some robes for a newly admitted Bhikkhu. On Upasatha day it would be her delight to spend the day hearing the Dhamma being preached and feeding the inmates of some monastery. They are happy people, and if you understand the Dhamma, you would understand why it is so.

Just imagine for a moment what incalculable happiness Mrs. Mary Foster has given to the Buddhist world. This is only one place of the activity of the propagation of Buddhism that is being benefited by her enlightened generosity ; there are many other places like this that are being benefited. We all take the greatest delight in coming here and listening to the Dhamma being preached ; and all those privilege it is to preach take a greater delight still. And those who cannot come to listen can read the many publications that are being issued by the Society.

There is no greater virtue than *dana* ; by *dana* we mean giving for a good cause. *Dana* is the greatest means by which selfishness is rooted out. By the destruction of selfishness *Anattā* can be realised ; and the noble truth can be seen and realised. Moreover, *dana* enables one to understand the second noble truth, because the cause of suffering is the want of knowledge of the good Law, so by helping to propagate the good Law, and by studying and acting up to it yourself, you destroy the cause of suffering.

Again, by *dana* you teach that there is a way out of suffering ; this is the third noble truth. And if you help to show that way out by the teaching of the Noble Eightfold Path you have accomplished by *dana* all four noble truths.

The poorest man can practice *dana*. You do not require to have any possessions to practice *dana* : you can practice it by preaching the good Law ; this is the greatest *dana*. All

we ask of those who have no worldly possessions is the study and understanding of the Dhamma, and preaching it to others. By the practice of *dāna* you are contributing to the accumulation of Good Kamma-Kamma that will not only reap the greatest reward of all to yourself (that is happiness and freedom from suffering) but also happiness and freedom from suffering of those you love. Those to whom you have been indifferent, you will take a pleasurable interest in, and those whom you might have disliked you will now be equanimitous to, or even like. It does even more than this because *dana* destroys the three fires of Hate, Greed and Delusion, not only in you, the giver, but also in those who are benefited by the gifts.

The sharing of merit is one of the most beautiful thoughts that it is the great privilege of the Buddhist to have, and it entirely destroys all egotistical tendencies. When a Buddhist gives he shares the merit with others. We are all now sharing the merits of the good work done by this institution. As soon as you begin to adopt Buddhism as your religion and really believe and understand it, then you are drawn, by the influence of your newly adopted compassion for all living things, to a pleasurable feeling that brings you more happiness than anything else in your life. It brings you new friends with whom you share the new merits you are making.

These extraordinary advantages that one obtains are true and observable in this life in the great Upasikas I have mentioned, particularly in Mrs. Foster. She has good health, she has attained old age, without any of the disadvantages attached to it, and above all she is loved and revered by thousands of Buddhists all over the world. What greater thing in life can you have than this.

Madame Alexandra David Neil said:—

I feel honoured of being asked to speak on this occasion. I am very pleased to be present here this afternoon when the Buddhists of London are assembled here to do honour to the great benefactress of Buddhism—Mrs. Mary Foster. I am, however, not able to speak to you on Mrs. Foster. Other speakers have done that for you. I arrived in London only yesterday from France; and I seized the opportunity of meeting you under such pleasant auspices.

I am not prepered to speak to you on any particular subject. But as you are determined to make me speak I would say a few words on what I have seen in Tibet a Buddhist land which is not frequented by travellers.

In Tibet the Buddhist Bhikkhus are called *Lamas*, and they differ from the Bhikkhus of Ceylon. They dwell in the

various colleges and monasteries distributed throughout the country. They are devoted to the study and the practice of Buddhism. Among other institutions there are four chief colleges of philosophy. Not only Buddhist philosophy but also Indian and Chinese philosophy are taught there. And then there are the colleges of Ritual and the colleges of Meditation. These institutions are full of students of various grades.

There is an institution for the publication of scriptures and other literature. Tibetan literature is vast. Besides translations there are a large number of original works by *Lamas* and other Tibetians. There are also the works of the Mystics.

Very interesting are the hermits of Tibet. They live in seclusion on the top of hills and in caves. They practice the severest of austerities. They would see or speak to no one for long periods, sometimes for three or four years. The people in the neighbourhood of their dwelling places would supply them with food. Food would be left in the vicinity or the hermit's cave. Nobody would disturb the hermits. These hermits spend their time in meditation. They say that the truths of Buddhism cannot be realised without meditation.

The reading of the scriptures is not enough to comprehend the meaning of the Buddha's teaching. You have to practice Buddhism in order to realise the truth of the teaching.

The aim in Tibet is to reach the state of a Buddha. They believe that by following the teaching everyone could reach the enlightened state of a Buddha and that in this life. Their method is by introspection and investigation. They say that we must analyse our thoughts and actions. They would want to find out the why and wherefore of every thought and action. When they see the cause they would go deeper and deeper into the subject until they comprehend every aspect of the law of cause and effect. These people after years of investigation and the practice of meditation would come to the state of the mind of a Buddha. Then they would see things in a different way; they would look at things in a different way. They would realise that there is no death so to speak, that everything is illusory; we are people in dreams; and the great thing is to be awakened. This awakening can only be achieved through meditation.

All *Lamas* have to practice meditation. That is how they keep their vision clear. Once in every three years every *lama* has to live in seclusion at least for three months. This period is devoted entirely to meditation. They would see no one during this period. Tibet is indeed a monastic country.

The whole life of the people is pervaded by the influence of the monastic orders.

Buddhism can only be understood by deep reflection. Buddhism is not a religion in the ordinary sense ; it is a method. The Buddha discovered a method of self-enlightenment ; and what he discovered He preached to others. This method of self-enlightenment is clearly given in the teaching of the Buddha. "Learn, investigate and practise" said the Buddha, and if you follow this advice you would understand things. Cultivate right views, think deeply on the truths of life, do not look to external influences for your deliverance, practice meditation, and you would not only comprehend the grand truths of Buddhism but also you would reach the enlightened state of the mind of a Buddha.

NOTES AND NEWS

OURSELVES.

With this issue of the *Maha Bodhi* the thirty-seventh volume is completed ; and we pass on to the 38th year of our existence—rather a long period given to a religious journal in the history of journalism. As the chief and the oldest organ of the *Maha Bodhi Society*, it served the aims and objects of the Society to a very appreciable extent—especially in propagating the various activities of a society which is now well known as an international organisation of a higher order. We are all the more convinced of the fact that it fulfils a great mission in the intellectual world from the unfailing support we have been receiving from almost all the countries in the world, especially from Burma and England. We take this opportunity to thank most sincerely all those who helped us by subscribing to it and contributing to its pages. We also thank those devoted Buddhists who enrolled many subscribers during the year. We also offer our thanks to the advertisers who were a source of income.

* * * * *

FINANCIAL.

We should like to draw the attention of the Buddhist public to the monthly statement of income and expenditure of the *Maha-Bodhi*. It will appear that it is far from being satisfactory. Ven. Anagarika Dharmapala has been financing it for the last 37 years, and we are now carrying it on from

the funds of the Society earmarked for other purposes. We are forced to do so as we feel that the *Maha-Bodhi* really serves a noble purpose, and as it is the oldest living English monthly for the entire Buddhist population of the world. If this long and noble tradition must be kept unbroken the Buddhists and other well wishers should kindly help it in every possible way. You can do so by enrolling subscribers and getting advertisements for it.

* * * * *

FUTURE MISSIONARIES FOR INDIA.

We publish elsewhere an account of the arrival of the eight Samaneras accompanied by their Upaddhyaya, and of the reception accorded to them in Calcutta and at Santiniketan. Maintenance of two Bhikkhus and eight samaneras in Santiniketan is a very heavy expenditure on the Maha-Bodhi Society. It is calculated that an average expenditure of about Rs. 300/- will have to be made on their account. We appeal to the public to send in subscription towards the educational expenditure of the Bhikkhus. We take this opportunity to thank the authorities of Santiniketan, on behalf of the Society, for the very prompt manner in which the requirements of the Bhikkhus were supplied. Let us hope that at the end of 5 years course they will hoist the banner of Buddhism as the Soldiers of Sāsana in India.

* * * * *

SARNATH VIHARA.

The Main building of the new Vihara in Sarnath is almost complete, and the finishing touches will be done during this month. This means that the Society must be prepared to pay a bill for about Rs. 30,000/- before this month. It will be hard pressed for funds if the Buddhists will not support the scheme just now. We once more appeal for more funds to carry on the work.

* * * * *

VEN. ANAGARIKA DHARMAPALA.

We are glad to announce that the health of the Anagarika is now a little improved. As he is still under medical advice, he is prevented from taking any active part in the mission. We all hope that he will soon be restored to normal health to resume work among us.

* * * * *

ALL-INDIA BUDDHIST CONFERENCE.

The Second session of this Conference will take place in Calcutta on the 25th, 26th and 27th of this month. We hope that all the Buddhists will attend the meeting and make it a success. We also trust that something tangible will be done to remove some of the grave disabilities for the progress of Buddhism in India than mere passing of a number of resolutions. We wish the Conference all success.

ROYAL ASIATIC SOCIETY, BOMBAY

Town Hall, Bombay.

18th October, 1929.

Dear Sir,

Our Society finishes 125 years of its life on 26th November 1929. We celebrate the occasion on the 5th December under the Presidentship of our Patron, His Excellency Sir Frederick Sykes, Governor of Bombay. As the President of the Society I beg to convey to you and your institution, who are our co-workers in the field of Oriental Literature and Science, the good news of this event and our hearty greetings and good wishes. May God bless our work of the advancement of knowledge.

THE PRESIDENT,

MAHA-BODHI SOCIETY,

Yours faithfully,

(Sd.) JIVANJI JAMSHEDJI MODI,
President.

FINANCIAL

MULAGANDHA KUTI VIHARA FUND.

Previously acknowledged Rs. 57,937-11-10. Dr. N. N. Roy, M.B., Public Health Department, Calcutta, Rs. 2/-; D. W. Attygalle, Ipoh F. M. S. (collection), Rs. 20/-; collected by U. Mg Gyee, Pleader, and Dr. A. Vishwanatham, Taungup:—Daw Yin, Re. 1/-; U. Soe, Rs. 5/-; U. Shwe Su, Re. 1/-; U. Shwe Hmon., Re. 1/-; Mahananda Barua, Re. 1/-; U. Sein Tun, Re. 1/-; U. Po Saw, Rs. 10/-; U. Pyu, Re. 1/-; Loinna, Re. 1/-; Sivdas, Rs. 2/-; Usan Hla, Rs. 5/-; U. Saw U.,

Re. 1/- ; U. Kyaw Htin, Re. 1/- ; U. Ngwe Hmu, As. 4/- ;
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 Daw They They, As. 4/- ; U. Tha Bwin, As. 4/- ; U. Pike,
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 As. 4/- ; U. Po Kyaw, As. 8/- ; U. So Naung, As. 8/- ; U.
 Thin, As. 8/- ; Ushwe Loke, As. 4/- ; U. Po Htin, As. 4/- ;
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 As. 4/- ; U. San Htwa, As. 8/- ; U. Ngwe Gaing, As. 8/- ; U.
 Pyu, As. 4/- ; U. Aung Tun, As. 4/- ; U. Po Hlaing, As. 4/- ;
 U. Po Yin, As. 4/- ; U. Pyo, As. 4/- ; U. Seik, Re. 1/- ; U.
 Pye Aung, As. 4/- ; U. Po Tu, As. 4/- ; U. Shwe Hmyin,
 As. 4/- ; UMG Gale, As. 4/- ; U. Pe Ba, As. 4/- ; U. Ni,
 As. 8/- ; Daw Yu, As. 4/- ; U. Shwe Chon, As. 4/- ; U. Tun
 Hla Aung, Re. 1/- ; U. Aung Po, As. 4/- ; U. Tun Maung,
 Re. 1/- ; U. Kya Pe, As. 4/- ; small collection, Rs. 2/14/3.
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MAHA-BODHI JOURNAL.

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RECEIPTS.		EXPENDITURE.	
	Rs. A. P.		Rs. A. P.
Subscription ...	157 12 0	Printing charges for Sept.	148 2 0
		Paper ...	45 11 6
		Stamps ...	18 4 6
		Blocks (Oct. and Nov. issue) ...	43 15 6
		Petty ...	0 7 6
	<hr/> 157 12 0		<hr/> 256 9 0

MAHA-BODHI SOCIETY.

Statement of Receipts and Expenditure for the month of October, 1929.

RECEIPTS.		EXPENDITURE.	
	Rs. A. P.		Rs. A. P.
Donation to Society ...	3 13 0	Postage ...	19 2 9
Rent from meetings ...	11 0 0	Charity :—	
Charity box collection ...	77 0 0	Buddhadeva Sevasram	7 8 0
House rent, Sept. ...	110 0 0	Ceylon Bhikkhu ...	2 0 0
Interest, August ...	250 0 0	Petty charity ...	0 4 0
Ven. Dharmapala ...	150 0 0	Wimalananda ...	12 3 0
		Electric Supply Corpora- tion (deducting Rs. 9/- for Bonus) ...	10 7 0
		Telephone-rental ...	12 7 6
		Miscellaneous ...	26 6 6
		Building of a Tank ...	8 0 0
		Custom duty ...	12 4 0
		Salary & Allowances :—	
		Sarnath Establishment	59 0 0
		Gaya Establishment ...	27 0 0
		Calcutta Establishment	173 0 0
		Rev. Saranankara ...	10 0 0
		Debising pension ...	12 0 0
		Debising as present ...	150 0 0
		Secretary's visit to Sarnath ...	32 8 3
		Sarnath Land case ...	50 0 0
		Food a/c., Calcutta ...	134 9 6
		Bolpur Bhikkhus Account :—	
		Food expenses ...	24 14 0
		Sundries ...	12 5 6
	<hr/> Rs. 601 13 0		<hr/> Rs. 796 0 0

3.8.29

A WESAK APPEAL
TO
BUDDHIST ASIA

BY
B. L. BROUGHTON, M.A. (Oxon)
Vice-President, British Maha Bodhi Society.

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A WESAK APPEAL TO THE BUDDHSITS OF ASIA

An appeal to Buddhist Asia from Europe, and for help. Impossible! many will exclaim. What! the Europeans who by force or cunning have seized most of the wealth of the world are asking aid of Asia, their victim. It is even so. True, we Europeans have grasped the material goods of the world, but as the Buddha has said, everything when grasped, fails.

Fifty, nay, twenty years ago, Europeans felt that we were indeed the crown and summit of humanity, that there was nothing but for us to go forward in civilization almost by our own momentum and progress would be continuous, the cataclysms, that overtook earlier cultures did not threaten us we had rounded that danger point, and for us it did not exist. True, there were certain social sores, and not a little "unrest" and the great powers of Europe were madly racing each in armed equipment as though they meant to cover the sea with war fleets and to turn all their wonderful scientific knowledge to the purpose of producing deadlier weapons of destruction. Still, most of us thought war would never come, we were too civilized to launch such terrible suffering on the world! A Russian writer at the close of last century even wrote a book in which he proved to his own satisfaction, that war was impossible! Then came the World War, five years of horror, in which it seemed as by the curse of evil kamma we turned all our wonderful knowledge to our mutual torture and destruction. All our intellect seemed but to work our further undoing. To give one example, a German chemist invented a subtle gas that would penetrate any gas mask and cause violent sickness. The poor men who were subjected to this hellish torture had the choice of vomiting into their masks and consequently choking or of removing their masks, whereupon the Germans would send over a deadly gas cloud, catching their unprotected victims who would instantly be writhing in the throes of hedious death. It is difficult for a Buddhist to understand the mentality of the man who could have invented such a thing. What a monument of perverted genius! And what shall we say of the culture which produces such things. In case this should be read by a German, let me hasten to add that I am not for one moment suggesting that Germans as such are morally lower than the rest of Europe. Every belligerent would have taken any means to victory quite irrespective of morality and there is not a statesman of any country in the world who would dare to face his compatriots with defeat and say we might have won if I had done a certain act, but it was too wicked. At the present time Europe is exhausted, the nations still fear and mistrust each other,

and are arming as feverishly as ever. The people, especially the younger generation, are tired and cynical, there is a widespread impression that nothing matters very much and that the best life offers is a good time, i.e. trifling pleasures that quickly pall. Pandit Sheo Narain in the March issue of the *Maha Bodhi Journal* speaks of vast crowds of Hindu pilgrims this year making their way through torrential rain and the floods of the Jhellum to visit Amar Nath. The Pandit writes, "It is stated that the zeal of the pilgrims was so great, that some of them so far from complaining of the privations, welcomed them as means to achieve a holy death yearned for by them all their lives. The Pandit's tone is reproachful, but I, as a European, am glad to hear of people anywhere showing such enthusiasm in these days.

It is quite clear that in Europe we have been travelling the wrong road, not the Eightfold Path but its converse, Wrong Views and Wrong Purpose. The cause is to be sought in the failure of moral guidance. In the middle ages, our ancestors really believed in Christianity. Their knowledge had not outgrown the Hebraic cosmology and cosmogeny. They really believed that the flat earth was the centre of the universe, above was the solid sky, above that the empyrean, highest of all, heaven where God was seated on his throne surrounded by the angelic hosts. Below the earth was hell, the abode of the evil spirits, who were however allowed to infest the air of this world causing diseases physical and moral. These things together with a literal belief in a fall and the story of the first man and the happy garden and then atoning sacrifice of thirst were for the mediæval European indisputable facts, about which he had no more doubt than we moderns have about the reality of the Great War or the Russian Revolution. Then came the renaissance when the foundations of modern science were laid, followed by the reformation, when the old traditions of faith were questioned, and the foundations shaken beyond repair. The reformers destroyed many a revered article of faith, even things of beauty such as the touching adoration of the divine Mother of God excited the ferocious hostility of these ruthless fanatics who unknowingly were driving in the wedge of complete disbelief for they dismissed all modern marvels as superstition, although it is obvious that the miraculous is an absolutely essential element in the Christian world view, nevertheless the reformers relegated it to Biblical times, i.e. to the past, so that they might truly have said of the miraculous what the Mahabharata says of Brahma, "his part is ended."

Nineteenth century science went further. Astronomy showed that our world is but one of an infinity of worlds, not the centre of the universe but a small corner of it; biology showed the story of Adam which is the essential foundation of the Christian doctrine of the Atonement to be a mere myth, while archæology is showing more and more the vast antiquity

of the world and of humanity (quite in accordance with Buddhist and Hindu teaching) so that no man can pretend to say even when civilization began. This had had an indirect effect upon the popular faith for Christianity is a thing of yesterday compared to the duration of humanity, and it is a monstrous absurdity that millions of generations should have been allowed to live and die without the knowledge of salvation. Under these influences, western religion has become largely a matter of formality, which very few take quite seriously.

The effect of science upon us Europeans has been both good and bad. Science has been an undeniable blessing in the matter of hygiene, and this is the one feature of Westernism that you, my Eastern friends, can adopt with advantage. By the help of modern science we have been able to cure diseases and plagues of which our ancestors perished in crowds, life has been prolonged by at least one third on the average, and has been rendered cleaner and more comfortable.

So much for the good side. The bad side, as we have seen, is the making of war so murderous that it threatens the existence of humanity, perhaps of the globe itself.

The survival of the fittest doctrine was distorted to mean, the survival of the most ferocious. This had been the original odinistic faith of the Teutonic peoples; Odin then supreme deity, admitted none save fighting men to his heaven. Valhalla and Odinism had always survived among the Teutons as an attitude of mind, and with the decay of Christian influence it definitely revived in the guise of pseudo science.

Europe has learned by bitter experience the deadly consequence of following the dictum of Nietzsche, "I say unto you, be hard, for to us hard ones fall the good things of the earth, the fairest climates, the choicest foods, the loveliest women, and when men do not give us these things, we take them." The pre-war ideas have failed us, and we are desperately in need of something to guide us.

I often wonder how you Asiatics see us Europeans. Too often, I fear, as powerful destroyers. The Tibetans, I believe actually say that we are the reincarnations of the asuras who warred on heaven, and that often carrying fire and sword through the world we shall assail Mount Meru! But in reality with the exception of course of greedy robbers pleasantly styled 'empire builders' and sour bigoted missionaries we are fundamentally the same as yourselves, joy and sorrow come to us as to you, and we react to them as you do.

Therefore what suits one will suit the other for the division of East and West is purely arbitrary. Let us, then, see what the modern European demands of a faith. (1) It must be practical, that is, it must show definite fruits in this world, the modern man suspects a faith which merely tells him that it will be alright in the next world, and that the present does not

matter." (2) The religion must be reasonable and give convincing and not trivial or fantastic reasons for life and its difficulties, it must not contravene any known scientific facts and it must be adequate to the grandeur of the universe revealed by modern science, a narrow geocentric cosmogeny which confines the existence of the universe to a few millenia is inadequate and out of date. (3) It must satisfy the emotional human desires of the average man, it must cast a ray of hope on the dark days of sorrow and bereavement: mere rationalism in a house of mourning would be an impertinence. I must insist on this last point, because some maintain the contrary and say that modern Europeans are losing all wish for a future life: but I most absolutely affirm on the strength both of personal experience and observation of others that in the face of death and sorrow the modern European behaves precisely like other men of all times and ages.

Let us see how far Buddhism fulfils the first condition. The Dhamma is immediate (*akaliko*) *ehipassiko*, manifest (literally come and see) in effect, the Buddha says, "test my system for yourself, and you will see that it works." To realize the fruits of the Dhamma we do not need to die and be born in another world, we can by following the Teaching here and now realize the happiness of Nibbana; the Arahats are a proof to all the world of the practical effects of Buddhism. Was it not the calm serenity of Assaji's appearance that moved Sariputta to question him and so to gather the fruit of his birth? Buddhist reformers have always returned to this position, the power of the Dhamma to effect results in this world, thus Nichiren the great Japanese reformer wrote "when state law is assimilated to Buddhist Law then will dawn the golden age. Shaba Soku Jakkodo, to realize the Pure Land in this world summed up the whole gist of Nichiren's teaching, and he believed that Japan had a mission to bring this about and thereby to be a blessing to all nations. Besides, the very Buddhist doctrine of kamma, that our future is determined by our actions clearly implies that the Pure Land can be realized in this or any other world, provided here are beings possessed of the will and the knowledge to do it.

We come now to our second point, reasonableness. Here we must study the fundamentals of Dhamma, the Four Truths. Let us show the people of the West that the Buddha was a true scientist, that He did what every physician does. He diagnosed the disease, resolved on cure, ascertained the cause and determined on its removal, then prescribed the course of treatment. When we first tell a European the first Truth of sorrow, he is apt to say, rank pessimism. Invite his further consideration. Are we not all mortal, can we be sure from one day to another but that we may suddenly be plunged into the direct trouble? All religions admit the truth of *dukkha*, there is something wrong with the world.

personal experience and that record of collective experience called history unite in their testimony on this point. Most religions account for dukkha by a myth e.g. the Garden of Eden where all would have been well but for the fruit of that forbidden tree whose mortal taste brought death into the world and all our woe.

As we have said, science has shattered this legend ; besides if we put it seriously to the modern man, he would ask "Could that primæval error of diet really have been responsible for the terrible flood of suffering down the ages ? The cause seems wholly inadequate to the effect, besides astronomy shows that other solar systems grow, decline and die ; did this fruit business effect them as well as us, or did a similar mishap befall every world necessitating the vicarious atonement of a man god who would thus be condemned to an endless succession of violent deaths. On the other hand, put it to the modern man that ignorance, lust and hatred are causes of ill faring and he will be prepared to assent for very few of us are so good as not to have personal experience of all three of these evils, and our imaginary interlocutor would I fear have to admit that some passage of his life have been smirched by ignorance, lust and hatred, to his own exceeding sorrow. In the larger view of history, we see that all the great crimes and calamities sprang from no other cause than just these three things ; to take one example which will strongly appeal to a modern European ; the Great War. If the nations had not been shrouded by ignorance they would not have thought that war could bring good to anyone ; if they had not been obsessed by lust they would not have sought to take each other's possessions by violence, while as to hatred, it was an absolutely essential factor in the war's continuation, the nations were like wolves with their fangs in each other's throats and would not let go although they were bleeding to death. What in every country blinded the eyes of the public to the ruin and misery and deafened their ears to the cry of the mourners ? Organized hate. To the Englishman every German was a foul sadic beast whom it was folly to treat as a human being, the Germans were told that the English were a race of degenerate traitors who not only conspired with the degenerate French and the barbarous Russians to try and rob inoffensive Germany, but were also guilty of hedious outrages on the battle-field. The third Truth is simply the assertion that if we remove the cause we prevent effect : it sounds a truism, but it is nevertheless the foundation of all science and all rational thought. Here we shall be making our modern man a Buddhist by force of logic, first getting him to admit the fact of ill faring, both individual and collective, then its patent cause, lastly the self-evident fact that the removal of the cause will prevent the fruition of the effect. Our modern, being of a practical turn will now say, "I agree with what you affirm about ill-faring, its cause and removal, but your

statement is too vague and general, you tell us in a broad way what should be done, but how are we actually to do it?

Here he is ready for the Fourth Truth, the Eightfold Path. *Sammā Ditthi*—Right View. We must realize ill faring, its cause and removal, for we cannot act until we know how, this is obvious. When we know what should be done we must resolve to do it, which is the second stage. *Sammā Sankappo*, or Right Purpose, the intent to remove ignorance, lust and hate and to live in a state of love with all. The next two stages deal with ethical principles. *Sammā Vācā*, Right Speech and *Sammā Kamanto* or Right Conduct. Right Speech is given a place to itself because its effect seems less obvious than action; but its results are no less terrible and no less productive of bad *Kamma* than overt action, thus the revolutionary agitator who lashes a crowd to frenzy and a journalist who for gain sows hatred and mistrust between nations is no less guilty of the resulting crimes in each case than the actual perpetrators. Right Speech is of course included in Right Conduct, the Five Precepts and this is quite in accordance with the Buddhist philosophy of mutual participation, and it also shows us that the stages of the Path are not separate entities of which we have to practise one before we proceed to another. All can, and should be, practised simultaneously. *Sammā Ajivo*, Right Livelihood is the practical side of Right Conduct, *Sammā Vayamo*, Right Effort consisting as it does, of the inhibition of evil and the encouragement of good, is the actualizing of Right Purpose. *Sammā Samādhi*, or Right Contemplation is the psychological side of Buddhist training, the first appertaining to the guarding and the second to the training of the faculties. No unprejudiced person can fail to be impressed by the Four Truths, and we can make conviction certain by showing that if the Eightfold Path is false, its converse must be true, e.g. Wrong Views, Wrong Purpose, Wrong Speech, etc., is short we land ourselves in moral chaos if we deny the truth of the Eightfold Path. An equally powerful appeal to the modern mind is afforded by the doctrine of *kamma* and rebirth. The modern man has a growing conviction that our future is in our own hands; the doctrine of rebirth is held to an increasing extent in the West and the crude and monstrous theory of an everlasting reward everlasting punishment for the short span of one mortal life is slowly but surely dying. Tell the modern man that his misfortune and the good fortune of the man he envies are the fruit of their respective *kamma* and he will see the justice and reasonableness of it, and also be spurred to accumulate merit, for the doctrine of *kamma* excludes the capricious fiat of a despotic deity against whom it is impossible to struggle. It is impossible for Eastern Buddhists to realize how the minds of many Europeans in the past have been darkened and embittered by fear of the wrath of God." The doctrine of rebirth and *kamma* will make life

happier and kindlier, besides it must be obvious to the thinker that any thing which begins in time must end in time ; and that if we actually began at conception we end at death, for the probabilities are enormously against the perpetual existence in the future of a being that began at a definite moment in one of the smallest planets in one of the smaller world systems.

This brings us to the point of an adequate cosmology. Realizing that our solar system is but a small episode in the history of the universe the thoughtful man of to-day asks : what is the true value of humanity ; is our race anything more than an insignificant episode of an episode of no vital importance and never to be repeated in eternity ; or is our earth life a link in an infinite chain. Buddhism answers, the latter is true, we have lived innumerable past lives, we have passed through worlds long since expired our present world will pass, but we shall go on and inhabit worlds yet unborn. We read in the Scriptures that our Buddha when incarnate as King Lankuttara made the aspiration at the feet of Sakya Muni Purana Gotama Buddha that he might be born of the same parents and have the same family as of old. This aspiration, dear to all Buddhist hearts, was uttered before the existence of the nebula from which our world was born. The vast Buddhist cosmology is not behind but in advance of modern science. According to the Buddha our world is but one of an infinite series of worlds, periods of evolution and dissolution succeeding each other. In the teaching concerning the world's duration, Buddhism is far ahead of the most advanced European thought. Until modern times, our world was thought to be only four thousand years old, ancient history meant the records of Greece and Rome which scarcely take us back more than two thousand five hundred years. Recent discoveries in the ancient civilizations of Egypt and Asia show Greece and Rome to be nations of yesterday, and to this extent our Western thoughts have been widened, though even now eight thousand B. C. appears to us a remote past. Compare this with the tremendous Buddhist cosmology ; according to which six hundred million years have elapsed since the time of the Buddha Kassapa and He was the third Buddha of our Bhadra Kalpa. Our own epoch shrinks to insignificance before the tremendous drama of vivat and samvat, the evolution of humanity through the ages until their life span reaches a hundred thousand years and men are like gods in their wisdom and happiness ; the subsequent warning period until the race degraded almost beyond the level of humanity is sunk to the depths, and the life span is but ten years, so that the race must again struggle upwards until it reaches the exalted standard of former ages of the dim past : for summer follows winter, and winter again succeeds to summer in endless rhythm for the movement of samsara

is universal from the evolution and dissolution of worlds to the swaying of a branch in the wind.

Here then, we have a religion which is adequate to the universe revealed by science, and yet giving all the comforts of religion, for we have the sublime figure of the Buddha who just as the mighty wind has blown over all the worlds with the wind of his love, so cool, so calm, so delicate. "Here a modern thinker will gain true comfort; he will realize that he is not an ephemerid in a callous wilderness of worlds, but the object of solicitude to the Guide the Charioteer of men and devas, a good and great Friend who is leading all the worlds of this boundless universe to the perfection of Enlightenment, and the peace of Nibbana."

We will now consider the emotional side of religion. As I remarked above, some hold that we Europeans are losing our desire for a future world. I do not believe it. Such desire can never die as long as humanity is humanity, which is clearly proved by the fact that no people have ever been discovered who had not some notion of a future life. Face to face with death and sorrow, the modern man like his fellows of every other age seeks comfort and something that will throw a ray of light over a world which for him has grown black and empty. Inability to meet this need of humanity is fatal to any religion and here we have the secret of the failure of rationalistic thought. Rationalism is an excellent fair weather creed, but let death and sorrow come, and rationalism is impotent. Hence the failure of such cults as Theophilanthropy and Positivism. It is true that in Europe to-day, in our frivolous yet cynical age, many think they have no use for religion, but herein they deceive themselves. As our younger generation feel life advancing and the shadows falling they will ask wistfully, what hope have we? And it will be cold comfort to be told about future progress, that a thousand years after their time humanity, that is their unknown descendants, may have made many scientific discoveries of which we are ignorant. Now Buddhism offers better comfort in this matter than any of its rivals. A Christian missionary writer, K. Saunders in a work on Buddhism says the Christian doctrine of a hereafter where sundered ties are reunited particularly appeals to Buddhists and they have adopted it into their religion.

I do not think I have ever found so much untruth crowded into one sentence. It is the exact reverse of the fact. All faithful Buddhists are in karmic relations with the Three Gems; we have served Buddhas in the past, and we hope to serve those yet to come. All the Buddha's followers had been in contact with Him in the past as the Scriptures testify. Again and again we read in the Jataka the Master identified the birth, in those days Maya was the mother, Suddhodana the father, the chief character was myself. In the prayer of King Lankuttara that he might have the same parents, family and retinue in future births is an

even clearer declaration of the fact that family ties persist from life to life. Besides, according to Buddhist teaching, sundered ties are to be renewed in a definite earth life, or in a bright deva world of joy and laughter. It is difficult for an Eastern Buddhist to conceive the immense and terrible gulf Christianity puts between the living and the dead. Since that religion denies rebirth, the dead must according to its teaching pass to judgment and if saved enter upon a life dehumanized in which earthly love is lost. True, you will find Christians speaking of hopes of reunion with lost friends, but this is really extraneous to their faith and few look forward to seeing a deeply loved mother or wife in a white robed being chanting the praises of the lord of hosts for all eternity. Besides, it must not be forgotten that according to the Christian Scriptures there is to be a last judgment at the end of the world, when mankind will be separated into two groups, the saved and the lost, the latter being consigned to everlasting fire. Now it is impossible to divide mankind into two groups without cutting asunder relationships, so much is mankind interconnected, and husbands and wives, parents and children will in numerous cases find themselves on different sides. Besides, according to orthodox Christianity which is still taught by missionaries in so called heathen lands, all non-Christians, irrespective of their lives are to be consigned to everlasting misery. Young Buddhists, whom your parents have thoughtlessly sent to a missionary school and who have been persuaded to accept the saviour, remember that according to your new faith at the "last day" you will see the mother that bore you consigned to everlasting misery tormented in the sight of God and the holy angels, and you as one of the latter will enjoy the sight of the breast from which you drew your first nourishment scorched for ever in an inextinguishable fire, the voice that thrilled and soothed your earliest years you will hear shriek in agony unutterable and endless, for at the end of a *niyuta* of *kotis* of *kalpas* her misery will be no nearer an end than it was at the first moment; all this you will see not with sorrow but with joy, and you will praise the lord of hosts whose mercy is on all his works. This is the teaching we have had in the West, and if the modern enlightened Christian clerics in our country, no longer afflict us with it, it is simply because our people have so far advanced in civilization and humanity that they will no longer tolerate these crude horrors, and modern Christian teaching, in England at any rate has assumed a broad humanity which is, I fear, contradicted by many passages in the Christian Scriptures. Can you wonder that the happy optimism of the Dhamma should appeal to us? The Buddha Dhamma only needs to be known widely in the West to be followed.

Our adherents will be those who have distinct religious bias, people who want religion, but who have outgrown the current system of the West. I do not think we shall achieve any thing with materialists;

I know that some will disagree with me here, but clearly Buddhism is a religion, and innumerable passages in our Sacred Books indeed the whole mental atmosphere of the Dhamma, will repel those who scoff at everything outside the common place experience of the average man.

To you, Buddhists of Asia, we look for aid. Buddhists of India, the Bodhisatta had the world to choose from when He descended from Tushita Heaven to take birth in the world. He chose India. This is the crest jewel of the crown of Aryavārtha's glories. The Buddhist age was the greatest in your history. Hasten to take refuge in the Three Jewels and give to the West the incomparable gift of the Dhamma. So shall India be what she was in Asoka's day, a fountain of light and the hope of the World.

Buddhists of Ceylon, Yours is a holy island. All the Buddhas of this kappa have visited your land. The warm breeze wafts from the groves the fragrance of a thousand flowers and the perfume of cinnamon sweeter far is the perfume of the righteousness of Lanka's saints. You have your martyrs the victims of Portuguese bigotry.

The murdered bhikkhus, the women the children slain by Christian soldiery testify to the depth of Lanka's faith. The Buddhist church of Ceylon has passed through the fire of suffering, and has arisen triumphant as the Bodhisatta in the Jataka who stood unharmed upon the golden celestial lotus which sprang from his virtues amid the fiery furnace. Will you, their descendants be false to that great tradition? Three Bhikkhus have gone from your country to the West to bring the light of Dhamma, even as Mahinda of old brought the Gift Incomparable to Sinhala. Will you desert them? Will you not rather sow merit in this supreme field, helping them with generous gifts? So may a great Buddhist Church arise in the West, and European Buddhists will visit Sinhala as a holy island saying with reverence, here our noble teachers received pabbajja and upasampada ordination, this was their vihara, here they set forth to bring us the gift of the Dhamma. So will mutual love and understanding arise between Europeans and Sinhalese, producing a kamma which will redound to our benefits in future births even when this world shall have perished in pralaya.

Buddhists of Burma, Your pagodas are renowned throughout the world, the Shwe Dagon is a flashing embodiment of merit worthy of the devas. The Dhamma is your greatest glory. Do you not call bhikkhus pongyi or great glory. Do not forget that giving is the foundation of religion and the gift of the Law exceeds all other gifts. When Manuha king of Thaton refused the gift of Dhamma, Anawrahta made war upon him and overthrew his kingdom, for if we refuse to spare our good things in the others, we lose that which we selfishly hoarded.

Buddhists of Burma, lay to heart the principles enshrined in the immortal words of King Alaungsithu

By this abundant merit I desire
 Here nor hereafter no angelic pomp
 Of Brahmas, Suras, Maras, nor the state
 And splendours of a monarch, nay, not even
 To be the pupil of the Conqueror.
 But I would build a causeway sheer athwart
 The river of samsara, and all folk
 Would speed across thereby until they reach
 The Blessed City.

Buddhists of Burma, give the West the Gift Incomparable.

Buddhists of Siam. You alone of the nations of Southern Asia have remained free, modern Siam is a state upon which all Buddhists look with pride. Princes of your royal house assume the yellow robe, graceful gilded spires attest your Buddhist piety, your zeal for Dhamma has ever been noted among the nations. Add to your renown and your merits yet further by supporting our Maha Bodhi and the three gallant bhikkhus who are bearing the Dhamma to the West.

Buddhists of Cambodia. The splendour of your great temple is the token of your whole hearted devotion to the Three Gems, the melody of the bells that crown its heaven soaring golden spires are as deva voices proclaiming your liberation from the tyranny of the hated Bram. It was the Buddha Dhamma that broke your chains, for the Buddha is the mightiest champion of freedom in the universe. He delivers men from tyrants both within and without, teaching self-conquest, without which men are the most miserable of slaves. Buddhists of Cambodia, help the spread of the Dhamma in the West.

Buddhists of Annam. Like your kinsmen of Siam and Cambodia you possess India's immemorial civilization, your culture is one of the most ancient in Asia, that seat of ancient cultures. Among the gifts India bestowed was Buddha Dhamma, and it was the supreme gift. Share this gift with the West, making thereby a kamma which will redound to the happiness of both.

Buddhists of Tibet. In your stern country of vast mountains, the roof of the world, you affirm that Bodhisattas incarnate themselves in each generation out of pity for the world. Your holy city is adorned as with the crest jewels of a regalia with the gleaming Jono Lhakang Potala the sacred palace with its white and gold enshrining an incarnation of the Bodhisatta of Pity. The chakra, the wheel is ever in the hands of every Tibetan; let it be in your hearts also. What! do you not understand that the constellations, the ever circling planets are vast

praying wheels ever in their suffering uttering myriads of prayers to the Supreme Compassion? Compatriots of Milarapa and Dsong Gapa, hear the cry of the West ; help us to build shambala the glorious in our land, for so will you be winning merit vast incalculable redounding to the destination of sorrow. Help us to spread the true Law.

Buddhists of China. I cannot here recount your roll of glory, the number of Chinese saints who have glorified the Sangha, whether we consider great philosophers like Chi Hai or heroic scholars like Yuan Chaung. The old spirit is not dead. Greatest among the living sons of Ham is His Eminence Abbot Tai Hsu—I say the greatest because he understands that the Teaching of the Buddha is the hope of the world, and as Confucius told you, if there is a moral order in the state, there will be prosperity ; if there is no moral order there is no prosperity ; and if the leaders of the nation follow the Way of Buddha with faithful hearts, then will China be worthy of her ancient glories, that lacking, pseudo modernism and a shoddy republic can be nought save glittering tinsel hiding the most loathsome corruption. His Eminence, like Yuan Tsiang has performed his journey to the West, and invites you, his Buddhist compatriots to co-operate with him in giving to a weary war ridden world the Gift of the Law. Hearken to his voice as to the voice of Buddha. Of old, you gave the Law to Korea and Japan. You may therefore justly say that the Buddhist Church of China is the father of the saints of Korea and Japan. His Eminence the Abbot Tai Hsu now points the way to wider fields of merit, to more glorious victories, and we of the Maha Bodhi Society invite your fraternal help for the mutual happiness of East and West for the saving of merit for the future.

Buddhists of Japan. Your great country is truly the Land of the Rising Sun for the nations of Asia, but greater still, you have association with the incomparable Law. Buddhism is regaining strength in your country, your experience in Meiji is convincing you of the truth of the dictum of one of your greatest men, from the wrong way to the right. Dengyo Daishi prayed, "make this the universal religion" hasten, men of Dai Nippon to fulfil the vow of this great saint. Your country is one of the brightest stars in the Buddhist firmament. The gentle Honen consoled the weak and sorrowing. Eisai, Dogen and the other great masters of Zen gave you on the one hand the love of the simple and natural which is the foundation of all good taste in art and on the other they strengthened the iron courage of the Samurai, for it is Zen that made the warriors of Japan as calm amid flashing swords or screaming shells as though they were enjoying the beauty of the cherry flowers beneath the full moon. Nichiren, the fierce yet tender gave you the noblest teaching on patriotism that the

world has ever known. He taught that Great Japan should be a blessing to all nations, that she should realize the Pure Land in this world. In his splendid optimism he not only saw Japanese Buddhism spreading to the West but he prophesied that at Minoba should be built that glorious shrine whither Brahma and Indra should descend for initiation for when the state law is assimilated to Buddhist Law, then shall return the golden age of the great kings of old." Buddhists of Japan fulfil the aspirations of your glorious saints who from the Pure Land will aid and bless your efforts. Join with us to give the world, above all the western world scarred with war and weary the hope of the Dhamma by which it may be rejuvenated. Now is the time help us to rebuild the world, fairer than before.

Brothers, Buddhists of the world, this is the blessed season of Wesak, across the chasm of time and space we behold three tremendous sights. In the fair flowering grove of Lumbini a Queen who surpasses in loveliness the hosts of devas and the stars—the golden stars shining clear—bring forth to the world a Son who is as pure gold and to whom the celestial hosts bring homage. Thousands of worlds are visible to the new born Bodhisat who proclaims his coming glory "I am born for supreme wisdom, this is my last birth. What Tree is this, bright gleaming fairer than the sunlight clothed in living green. The air is vibrant with harmonies more entrancing than the music of Krishna piping in the wood Brindavan in the bright Indian spring. The celestial trumpets sound the fanfare of victory, the tremolo of the deva lutes, the sweetness of deva voices is like the breath of spring thrilling the young leaves to songs of ecstasy. Beneath the Tree stands the Diamond Throne, and seated thereon behold One Whose six hued rays pierce the earth illumining infinite worlds. It is the All Enlightened, the Charioteer of men and devas, the Conqueror who has won the Supreme Deliverance after a myriad agonies through a hundred thousand kalpas, the Bright Star, the World Honoured. Shall the fruits of His strife and His victory be lost for us. The Buddha declared that if there were no worthy bhikkhus, bhikkhunis, upasakas and upasikas His Enlightenment would to that extent be wanting.

Shall we be ungrateful, we who claim to be His followers, shall we not imitate Him and out of pity for the world for the welfare of men and devas proclaim that Law glorious in its commencement—in its consummation.

Let us now turn our glance to that sadder scene which brings tears to the eyes even across the gulf of eyes. Beneath the sal trees we see the Buddha entering Nibbana, the ten thousand worlds are in mourning. "too soon is the Light gone out of the world." But if Buddha no longer dwells in the world He has left us His Dhamma precious all-pervading

Diamond Body, for He is the Dhamma incarnate and is immortal. Upon us Buddhists rest the hope of the world. Let us hasten, making no distinction of Mahayana or Theravada, recognizing only the one Family of Buddha, let us hasten to give the Dhamma to the modern world and so prepare for the time far distant when every part of the universe shall have entered on the sublime state of the Buddha.

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